To
Princeton Theological Seminary
from
Anne M. and Mary C. Conkling
Baltimore
January 1892

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The Anglo-German Ballet.

(first pub. in 1551)

of 158, completed & approved

by the Scottish General Assy

in 1564. printed in

Edinburgh, 1564. In use

until present (1891) version of 1650.

Psalms by Sternhold, Hopkins,

Kethe, Whittingham, et al.

J. H. Dulles

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See Julian-Dict. p. 857 + 1027 Livingston-Scottish Metrical Psalter of 1635

THE PSALMES of DAVID

in Proſe and Meeter.

With their whole Tunes in foure or mo parts, and *ſome Pſalmes in Reports.*

Whereunto is added many godly Prayers, and *an exact Kalendar for* XXV. yeeres to come.

Printed at EDINBURGH by the Heires of ANDREVV HART, ANNO DOM. 1635.

THE PSALMES of DAVID

in Prose and Meetre.

With their whole Tunes in foure or mo parts, and

Some Psalmes in Repeats.

VVhereunto is added

many godly Prayers, and

an exact Kalendar for

XXV. yeeres to come.

Printed at Edinburgh by the Heires of Andrew Hart,

Anno Dom. 1635.

A Table of the moveable Feasts, Golden number, Epact &c, for xxv. yeeres to come, *with an exact Kalendar.*

yeere of God	sund. let.	gol. nũb.	Epact	Lentron begins	Easter day	Whitsunday
1635	D	2	22	Feb. 11	Mar. 29	May 17
1636	CB	3	3	mar. 2	apr. 17	iune 5
1637	A	4	14	feb. 22	apr. 9	may 28
1638	G	5	25	feb. 7	mar. 25	may 13
1639	F	6	6	feb. 27	apr 14	iune 2
1640	ED	7	17	feb. 19	apr. 5	may 24
1641	C	8	28	mar. 10	apr. 25	iun. 13
1642	B	9	9	feb. 23	apr. 10	may 29
1643	A	10	20	feb. 15	apr. 2	may 21
1644	GF	11	1	mar. 6	apr. 21	may 9
1645	E	12	12	feb. 19	apr. 6	may 25
1646	D	13	23	feb 11	mar. 29	may 17
1647	C	14	4	mar. 3	apr. 18	iune 6
1648	BA	15	25	feb. 16	apr. 2	may 21
1649	G	16	26	feb. 7	mar. 25	may 13
1650	F	17	7	feb. 27	apr. 14	iune 2
1651	E	18	18	feb. 12	mar. 30	may 18
1652	DC	19	29	mar. 3	apr. 18	Iune 6
1653	B	1	11	feb. 23	apr. 10	may 29
1654	A	2	22	feb. 8	mar. 26	may 14
1655	G	3	3	feb. 28	apr. 15	iune 3
1656	FE	4	14	feb. 20	apr. 6	May 25
1657	D	5	25	feb. 11	mar. 29	may 17
1658	C	6	6	feb. 24	apr. 11	may 20
1659	B	7	17	feb. 16	apr. 3	may 22

Ianuarie hath xxxi. dayes.

Sun riseth h. m.	Gold. numb.		Moone change h. m.		Dom. letter.	Fest. days.	Sun settes. h. m.
8 25	8	1	0	b	A	Circũ	3 35
	16	2	10 54	a	b	cision.	
		3			c	2. Epi-	
	5	4	3 48	b	d	phania.	
		5			e		
8 19	13	6	11 27	a	f	D.6.7.	3 41
		7			g		
	2	8	8 56	a	A		
		9			b		
	10	10	5 38	b	c		
8 11	18	11	1 15	a	d	*Sun in A-*	3 49
		12			e	*quario.*	
	7	13	1 13	b	f		
	15	14	5 56	a	g		
		15			A		
8 11	4	16	3 41	b	b		
	12	17	7 7	b	c		3 58
		18			d		
	1	19	5 49	b	e		
	9	20	1 37	a	f		
		21			g		
7 53					A		4 7
	17	22	10 26	a	b		
	6	23	10 31	a	c		
		24			d	Con-	
	14	25	7 12	a	e	uersi-	
7 43		26			f	on of	4 17
	3	27	9 17	a	g	Paul.	
		28			A	D.25.	
	11	29	2 4	a	b		
	19	30	7 5	b	c		
	8	31	0 36	b	d		

Februarie hath xxx dayes.

Sun riseth h. m.	Gol. num		Moone change h. m.		Dom. letter.	Fest. daies	Sun settes h. m.
7 27		1			d		4 33
	16	2	1 58	a	e	Purification of Mary	
		3			f		
	5	4	0 18	b	g		
	13	5	4 48	a	A		
		6			b		
7 19	2	7	7 57	b	c		4 41
	10	8	3 49	a	d		
		9			e	*Sunne in Pisces*	
	18	10	2 45	b	f		
	7	11	5 45	a	g		
		12			A		
7 9	15	13	0 25	a	b		4 51
	4	14	7 54	a	c		
		15			d		
	12	16	8 26	b	e		
	1	17	3 28.	a	f		
		18			g		
6 56	9	19	0 33	b	A	Matthias Apost	5 4
	17	20	11 28	b	b		
		21			c		
	6	22	5 16	a	d		5 16
		23			e		
6 44	14	24	1 31	b	f		
	3	25	9 11	b	g		
		26			A		
	11	27	5 46	a	b		
6 33	19	28	2 5	b	c	Leap year.	5 27
		29			d		

March hath xxxi. dayes.

Sun riseth h. m.	Gold. numb		Moone change h. m.	Dom. letter.	Fest. daies	Sun settes h. m.
6 21	8	1	1 31 a	d		5 39
		2		e		
		3		f		
	16	4	6 39 b	g		
	5	5	4 10 a	A		
6 14		6		b		5 46
	13	7	7 25 b	c		
	2	8	5 23 a	d		
	10	9	5 30 a	e		
		10		f	*Sun in Aries*	
		11		g		
6 0	18	12	1 25 b	A		6 0
	7	13	10 50 b	b		
		14		c		
	15	15	6 35 b	d		
	4	16	9 53 b	e		
	12	17	7 4 a	f		6 9
5 51		18		g		
	1	19	1 23 b	A		
	9	20	0 10 a	b		6 21
		21		c		
5 39		22		d		
	17	23	1 42 b	e		
	6	24	10 49 b	f		
	14	25	4 56 a	g	An-	
		26		A	nun-	
	3	27	5 14 b	b	cia-	
	11	28	2 46 b	c	tion	
5 27	19	29	4 49 a	d	of	6 33
		30		e	*Mary*	
	8	31	4 30 b	f	*a. 24. & 25.*	

April hath xxx. dayes.

Sun riseth h. m.	Gol num.		Moone change h. m.		Dom. letter.	Fest. daies.	Sun settes h. m.
5 11	16	1	11 48	a	g		6 49
		2			A		
		3			b		
	5	4	6 42	b	c		
	13	5	7 1	a	d		
		6			e		
5 1	2	7	2 6	b	f		6 59
	10	8	11 3	b	g		
	18	9	9 15	b	A		
		10			b		
	7	11	4 2	b	c		
	15	12	10 58	a	d	*Sun in Taurus*	
4 50		13			e		7 10
	4	14	7 12	a	f		
		15			g		
	12	16	3 43	b	A		
	1	17	11 35	b	b		
		18			c		
	9	19	0 35	b	d		
4 38	17	20	4 44	a	e		7 22
		21			f		
		22			g		
	6	23	2 16	b	A	Saint	
	14	24	6 11	a	b	*George*	
4 30	3	25	3 25	b	c	Mark	
		26			d	Evan	7 40
	11	27	10 50	b	e	gelist	
	19	28	3 54	b	f	☽ 25	
	8	29	7 56	a	g		
		30			A		

May hath xxxi. dayes.

Sun riseth h. m.	Gold. numb.		Moone change h. m.		Dom. letter.	Fest. daies	Sun settes h. m.
4 7	16	1	2 53	a	b		7 53
		2			c	Phi-	
	5	3	6 19	a	d	lip &	
		4			e	lames	
	13	5	4 4	b	f	℞. 1.	
3 59	2	6	10 3	b	g	*Christ*	8 1
	10	7	9 15	a	A	his as-	
		8			b	cenſi-	
	18	9	1 13	b	c	on.	
	7	10	7 56	a	d	℞. 3.	
		11			e		
3 49	15	12	1 0	a	f		8 11
		13			g	*Sun in*	
	4	14	3 46	b	A	*Gemi-*	
	12	15	11 7	b	b	*ni.*	
	1	16	10 44	a	c		
		17			d		8 24
3 36	9	18	2 2	a	e		
		19			f		
	17	20	7 59	b	g		
		21			A		
	6	22	3 30	a	b		
		23			c		
3 30	14	24	10 39	a	d		8 30
	3	25	4 6	b	e		
		26			f		
	11	27	7 53	a	g		
	19	28	5 35	a	A		
	8	29	11 25	b	b		
	16	30	6 50	a	c		
		31			d		

Iune hath xxx. dayes.

Sun riseth h. m.	Gol. num.		Moone change h. m.		Dom. letter.	Fest. daies	Sun settes. h. m
3 24		1			c		8 36
	5	2	3	35 b	f		
	13	3	11	24 b	g		
	2	4	8	43 a	A		
		5			b		
3 22	10	6	8	4 b	c		8 38
		7			d		
	18	8	4	35 a	e		
	7	9	10	11 b	f		
		10			g	*Sun in*	
	15	11	0	23 b	A	*Can-*	8 39
3 21	4	12			b	*cer.*	
	12	13	6	9 a	c		
		14			d		
	1	15	10	41 b	e		
		16			f		
	9	17	4	15 b	g		
3 23	17	18	11	5 a	A		8 37
		19			b		
		20			c		
	6	21	1	44 b	d		
	14	22	6	7 a	e		
	3	23	0	13 a	f		
		24			g	Nati-	
3 26	11	25	4	6 b	A	vitie	8 34
	19	26	8	23 b	b	of	
		27			c	Iohn	
	8	28	2	9 b	d	Bap-	
	16	29	7	59 a	e	tist.	
		30			e		
					f		

Sun riseth h. m.	Gol. num		Moone change h, m.		Dom. letter.	Fest. daies.	Sun settes h. m.
3 31	5	1	11	14 b	g	S Martin.	8 29
	13	2	6	8 a	A		
		3			b		
	2	4	5	57 b	c		
	10	5	8	58 a	d		
		6			e		8 24
3 36	18	7	7	10 b	f		
	7	8	10	26 a	g	Dog daies be-	
	15	9			A		
	4	10	10	3 b	b	gin.	
		11	6	3 a	c		
	12	12			d		8 11
3 49		13	1	57 b	e		
		14			f	Sun in	
	1	15	0	45 b	g	Leo.	
	9	16	7	30 a	A		
		17			b		
	17	18	1	56 a	c		
		19			d		8 1
3 59	6	20	10	55 b	e		
	14	21	7	26 a	f	Mary Mag-	
	3	22	3	4 b	g	da-	
	11	23	3	59 a	A	iene.	
		24			b	Saint	
	19	25	11	50 a	c	Iames	
		26			d		7 51
4 9	8	27	4	23 a	e		
		28			f	Apo- stle.	
	16	29	7	33 b	g		
	5	30	6	29 a	A		
		31			b		

Auguſt hath xxxi. dayes.

Sun riſeth h. m.	Gol. num.		Moone change h. m.		Dom. letter.	Feſt. daies	Sun ſettes. h. m
4 23	13	1	1	24 b	c	Lam	7 37
	2	2	6	23 a	d	mes	
		3			e	day:	
	10	4	11	23 b	f	d. 1.	
	18	5	8	37 a	g		
		6			A		
4 32	7	7	9	35 b	b		7 28
	15	8	6	35 a	c		
		9			d		
	4	10	2	7 b	e	ſaint	
	12	11	11	33 b	f	Lau-	
	1	12	3	56 a	g	rẽce	
4 50		13			A	*Sun*	7 10
		14			b	*in*	
	9	15	10	54 b	c	*Virgo*	
		16			d	Aſſũ	
	17	17	3	38 b	e	ption	
	6	18	7	5 a	f	of	
5 4		19			g	Mary	6 56
	14	20	1	43 a	A	d. 24	
	3	21	2	51 b	b	Saint	
	11	22	4	41 b	c	Bar-	
		23			d	thol.	
	19	24	2	59 a	e	Dog	
		25			f	daies	
	8	26	5	23 b	g	end	6 45
5 15	16	27	6	6 b	A	Iohn	
		28			b	be-	
	5	29	2	4 b	c	hea-	
	13	30	10	9 a	d	ded	
		31			e	d. 30	
						or 29.	

September hath xxxi. dayes.

Sun riseth h.	m.	Gol. num		Moone change h.	m.		Dom. letter.	Fest. daies.	Sun settes h.	m.
5	32	2	1	5	50	b	f		6	28
		10	2	3	45	b	g			
			3				A			
		18	4	8	49	b	b			
		7	5	7	8	a	c			
			6				d			
5	41	15	7	2	57	b	e		6	19
		4	8	11	17	b	f	Nativitie		
			9				g	of Ma		
		12	10	11	50	a	A	ry.		
			11				b	♁. 8.		
		1	12	8	15	b	c			
		9	13	2	19	b	d		6	0
6	0		14				e	*Sun in*		
		17	15	4	33	a	f	*Libra*		
			16				g			
		6	17	3	8	a	A			
		14	18	11	33	b	b			
			19				c	S. Ma		
6	16	3	20	3	4	b	d	thæi	5	44
		11	21	8	52	b	e	♁. 21.		
			22				f			
		19	23	5	2	b	g			
		8	24	5	30	a	A			
			25				b			
		16	26	4	3	b	c		5	32
6	28	5	27	10	46	b	d	Mi-		
		13	28	9	36	a	e	chael		
			29				f	Arch-		
			30				g	angel.		
								♁. 29.		

October hath xxxi. dayes.

Sun riseth h. m.	Gol. num.		Moone change h. m.	Dom. letter.	Fest. dales.	Sun settes h. m.
6 42	2	1	1 24 b	A		5 18
	10	2	8 58 a	b		
		3		c		
	18	4	7 53 a	d		
	7	5	4 25 b	e		
6 54		6		f		
	15	7	11 35 b	g		5 6
	4	8	11 21 a	A		
	12	9	3 11 a	b		
		10		c		
		11		d		
7 9	1	12	0 49 b	e	*Sun in*	
	9	13	4 58 a	f	*Scor-*	4 51
		14		g	*pio.*	
	17	15	4 37 b	A		
	6	16	11 50 b	b		
	14	17	9 44 a	c		
		18		d		
7 25	3	19	7 11 a	e	Luke	4 35
	11	20	2 56 a	f	Evan-	
		21		g	geliſt.	
	19	22	7 2 a	A	☽. 18.	
		23		b		
	8	24	5 6 b	c		4 24
7 36	16	25	1 57 a	d		
	5	26	10 51 a	e		
		27		f		
	13	28	11 16 b	g	Simõ	
		29		A	and	
	2	30	7 22 a	b	Iudas	
		31		c	☽. 28.	

Novem-

November hath xxx dayes.

Sun riseth h. m.	Gol. num		Moone change h. m.		Dom letter.	Fest. daies	Sun settes h. m.
7 51	10	1	1 56.	a	d	All	9
	18	2	6 28	b	e	saint	
	7	3	1 43	a	f	o. 1.	
		4			g		
		5			A		
	15	6	9 49	a	b		4 1
7 59	4	7	2 28.	a	c		
		8			d		
	12	9	9 3	b	e	Saint	
	1	10	4 57	a	f	*Mar-*	
		11			g	tin	
	9	12	6 30	b	A	*Sun*	
	17	13	3 48	a	b	*in*	
8 11	6	14	10 10	a	c	*Sagit.*	3 49
		15			d		
	14	16	10 21	b	e		
	3	17	1 39	a	f		
		18			g		
	11	19	7 38	b	A		3 36
		20			b		
8 24	19	21	9 36	b	c		
		22			d		
	8	23	3 34.	a	e		
	16	24	11 51	a	f		
8 30	5	25	11 33	b	g		3 30
		26			A		
		27			b		
	13	28	4 6.	b	c		
	2	29	1 38	a	d	Saint	
	10	30	4 49	a	e	*An-*	
						dro	
						o. 29	
						ex 30.	

December hath xxxi. dayes.

Sunne riseth h. m.	Gold. numb.		Moone change h. m.	Dom. letter.	Fest. days.	Sunne settes. h. m.
8 35	18	1	5 45 b	f		3 25
	7	2	11 7 a	g		
	15	3	9 18 b	A		
		4		b		
		5		c		
	4	6	8 24 b	d		3 22
8 38		7		e	Con-	
	12	8	4 20 b	f	cep-	
		9		g	tion	
	1	10	7 58 b	A	of	
	9	11	6 43 a	b	Mary	
		12		c	*Sun.*	3 21
8 39	17	13	2 20 b	d	*in*	
	6	14	10 43 a	e	*Capr.*	
	14	15	1 33 b	f	Luci,	
		16		g	Vir-	
	3	17	9 9 b	A	gine,	
		18		b	☽. 13.	
	11	19	3 23 b	c		3 23
8 37	19	20	7 16 a	d		
		21		e		
	8	22	2 4 b	f	Tho-	
	16	23	10 35 b	g	mas	
		24		A	Apo.	
	5	25	4 14 b	b	stle.	
	13	26	2 39 b	c	Nat	
8 34		27		d	of	3 26
	2	28	0 37 b	e	our	
		29		f	Lord	
	10	30	7 39 a	g	☽. 25.	
	18	31	3 15 b	A		

AN ADMONITION
for the better understanding
of this preceding Kalendar.

I Have thought good, Christian Reader, for thy better understanding of this Kalendar, to set down the order thereof. And first, as you may perceive, there are seven Columnes in every Month In the first and last is conteined the rising and setting of the Sun. In the second the Golden number. In the third the dayes of every Month. In the fourth the exact houre and minute of the changes of the Moone, answering to the Golden number of that yeere. Where the letter O is set down, it sheweth the first houre of the day before noone, that is one after mid-night; and the first houre after noone to bee begun, but not ended. In the fift the Sondayes letter. In the sixt the Apostolick Saints dayes, and entrance of the Sun into the twelve celestiall Signes. Now knowing the day of the Month you shall easily see all the rest correspondent thereunto. As for the changes of the Moon, look in every Month where you find your Golden number of that yeere, thereafter followeth the day, with the houre and minute of the change: and *b* if it bee before noone, and *a* if it bee after noone: As for example, In this present yeer 1635. the Gold. num. is 2. seek in Ianuarie, and yee shall find it upon the 8. day and immediatly thereafter following you shall find 8 ho. 56 min. before noon: and so of all the rest.

THE

THE CONTENTS OF THIS BOOKE.

A CALENDAR. The Faires.
The Confession of the Christian Faith.
The order of electing Ministers, Elders and Deacons, and of their office and dutie.
The weekelie assemblie of the Ministers.
An order for interpretation of the Scriptures, and answering of doubts.
The form and order of electing the Superintendent.
An order of Ecclesiasticall discipline.
The order of excommunication, and of publicke repentance.
10 The confession of the penitent.
11 The forme and order of publick repentance.
12 An admonition to the Church
13 The forme of excommunication.
14 A prayer for the obstinat.
15 The sentence of excommunication.
16 The order to receive the excommunicat againe to the societie of the Church.
17 The forme of absolution.
18 The visitation of the sicke, with a prayer for the sick, and the maner of buriall.
19 A Confession of sins.
20 Another confession used in the Church of Edenburgh.
21 A confession of sins, to bee used before the sermon.
22 A confession used in the time of extreame trouble.
23 A generall prayer after the Sermon, for the whole estate of Christs Church.
24 Other sorts of prayers to be used after the Sermon, on Soundayes and other dayes of publick prayer.
25 Prayers used in the time of persecution by the French men and when the Lords table is ministred.
26 A prayer used at generall and particular assemblies.
27 A prayer meet to bee used when GOD threatneth his judgements.
28 A prayer in time of affliction
29 A prayer for the King.
30 The ministration of the Lords supper.

31 *The forme of Mariage.*
32 *The order and miniſtration of Baptiſme.*
33 A *Treatiſe of faſting.*
34 A *Confeſſion to be read before everie exerciſe.*
35 *The exerciſe of the whole weeke.*
36 *The* CL. PSALMES *of* DAVID.
37. *The* X. *Commandements.*
38 A *Prayer.*
39 *The Lords prayer.*
40. *Veni Creator.*
41 *The ſong of* Simeon, *called* Nunc dimittis.
42 *The Beliefe.*
43 *The humble ſute of a ſinner.*
44 *The lamentation of a ſinner*
45 *The complaint of a ſinner.*
46 *The ſong of the bleſſed Virgine* Marie, *called* Magnificat.
47 *The Lamentation.*
48 *A table of the whole pſalms*
49 *The ſong of Moſes.*
50 *Morning & Eve ingprayer*
51 *A Godly Prayer to bee ſaid at all times.*
52 A *complaint of the tyranie uſed againſt the Saincts of God, conteining a confeſſion of our ſinnes, and a Prayer for the deliverance and preſervation of the Church, and confuſion of the enemies.*
53 *Thankeſgivings before and after Meales.*

THE CONFESSION OF FAITH, USED IN THE ENGLISH *Congregation at* GENEVA: *received and approved by the Church of* SCOTLAND.

I Believe and confesse my LORD GOD, eternall, infinite, unmeasurable, incomprehensible and invisible, one in substance and three in persons, FATHER, SONNE, and holy GHOST: who by his Almightie Power and wisedome hath not onely of nothing created Heaven Earth, and all things therein conteined, and man after his owne image, that hee might in him bee glorified, but also by his Fatherly providence governeth, mainteineth, and preserveth the same, according to the purpose of his will.

I Believe also and confesse IESUS CHRIST the only Saviour and Messias, who beeing equall with GOD, made himselfe of no reputation, but tooke on him the shape of a servant, and became man in all thinges like unto us, sin excepted, to assure us of mercy and forgiveneſſe: For when through our Father Adams transgression wee were become children of perdition, there was no meanes to bring us from that yoke of sin and damnation, but onely IESUS CHRIST our LORD, who giving us that by grace, which was his by nature, made us through faith the children of God

who when the fulneſſe of time was come, was conceiued by the power of the holy GHOST, borne of the Virgine Marie, according to the fleſh, and preached in Earth the Goſpel of Salvation, till at length, by tyrannie of the Prieſts, Hee was guiltleſſe condemned under Pontius Pilate, then Preſident of Iurie, and moſt ſlanderouſly hanged on the Croſſe betweene two thieves, as a notorious treſpaſſer, where taking upon Him the puniſhment of our ſinnes, Hee delyvered us from the curſe of the Law.

And for as much as Hee being only GOD could not feele death, neither beeing onely man could overcome death, hee joyned both together, and ſuffered his humanitie to bee puniſhed with moſt cruell death, feeling in Himſelfe the anger and ſevere judgement of GOD, even as if hee had beene in the extreame torments of Hell, and therefore cryed with a loude voice, *My GOD, my GOD, Why haſt thou forſaken mee?* Thus of his free mercy, without compulſion, hee offered up himſelfe as the onely ſacrifice to purge the ſins of all the world, ſo that all other ſacrifices for ſin are blaſphemous, and derogate from the ſufficiencie hereof. The which death, albeit it did ſufficiently reconcile us to GOD, yet the Scriptures doe commonly attribute our regeneration to his reſurrection: for as by ryſing againe from the grave the third day, he conquered death, even ſo the victorie of our Faith ſtandeth in in his reſurrection, and therefore without the one wee cannot feele the benefite of the other: For as by death

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in was taken away, ſo our righteouſneſſe was reſtored by his reſurrection.

And becauſe hee would accompliſh all things, and take poſſeſſion for us in his Kingdome, he aſcended into Heaven, to enlarge that ſame Kingdome, by the aboundant power of his Spirit, by whom wee are moſt aſſured of his continuall interceſſion towardes God the Father for us. And although hee bee in heaven, as touching his corporall preſence, where the Father hath now ſet him at his right hand, committing unto him the adminiſtration of all thinges, as well in Heaven above, as in the Earth beneath, yet is hee preſent with us his members, even to the end of the world, in preſerving and governing us with his effectuall power and grace: who (when all things are fulfilled, which God hath ſpoken by the mouth of all his Prophets ſince the world began) will come in the ſame viſible forme, in the which hee aſcended with an unſpeakable Majeſtie, power and companie, to ſeparate the lambes from the goates, the Elect from the reprobate, ſo that none (whether hee bee alive then, or dead before) ſhall eſcape his judgement.

MOreover, I believe and confeſſe the holy Ghoſt God equall with the Father and the Son, who regenerateth and ſanctifieth us, ruleth and guideth us into all trueth, perſwading us moſt aſſuredly in our conſciences, that we are the children of God, brethren to Ieſus Chriſt, and fellow-heires with him of lyfe everlaſting: yet notwithſtanding it is not ſufficient to

believe

and idolatrie, so the defence of Christs Church apperteineth to the Christian Magistrates, against all idolaters and heretiks, as Papists, Anabaptists, with such like limmes of Antichrist, to roote out all doctrine of devils and men, as the Masse, Purgatorie, *Limbus Patrum*, prayers to Saints, and for the dead, Free-will, distinction of meates, apparell and dayes, vowes of single life, presence at idole-service, mans merits, with such like, which draw us from the societie of Christs Church, wherein standeth only remission of sins, purchased by CHRIST'S blood to all them that believe, whether they bee Iewes or Gentiles; and leade us to vain confidence in creatures, and trust in our own imaginations: the punishment whereof, although GOD oftentimes deferreth in this life, yet after the generall resurrection, when our Soules and bodies shall rise again to immortality, they shall bee damned to unquencheable fire: and then we, who have forsaken all mens wisdome to cleave unto CHRIST, shall heare the joyfull voice, Come yee blessed of my Father, inherite yee the kingdome prepared for you from the beginning of the world, and so shall goe triumphing with him in body and Soul, to remain everlastingly in glory, where wee shall see GOD face to face, and shall no more neede one to instruct another: for wee shall all know him, from the highest to the lowest: To whom with the Father and the holy Ghost, bee all praise, honour and glory, now and ever, So bee it.

OF

What things are chiefely required in the Ministers.

LEt the Church first diligently consider, that the Minister who is to bee chosen, be not found culpable of any such faults, which Sainct Paul reprehendeth in a man of that vocation: but contrariwise indued with such vertues, that hee may bee able to undertake his charge, and diligently execute the same. Secondly, that he distribute faithfully the word of GOD and minister the Sacraments sincerely, ever carefull not only to teach his flock publikely, but also privately to admonish them, remembring alwayes, that if any thing perish through his default, the LORD will require it at his hands.

Of their office and duetie.

BEcause the charge of the word of GOD is of greater importance, than that any man is able to dispence therewith, and Sainct Paul exhorteth to esteem them as Ministers of Christ, & disposers of Gods mysteries, not lords or rulers, as Sainct Peter saith, over the flock: Therefore the Pastors or ministers chiefe office standeth in preaching the word of God; and ministring the Sacraments: so that in consolations, judgements, elections, and other politicall affaires his counsell rather than authority taketh place: and if so bee the Congregation upon just cause agree to excommunicate, then it belongeth to the Minister, according to their generall determination, to pronounce the sentence, to the end that all things may bee done orderly, and without confusion.

The

THE Ministers and Elders at such times as there wanteth a Minister, assemble the whole Congregation, exhorting them to advise and consider who may best serve in that roome and office: and if there bee choise, the Church appoint two or three upon some certaine day to bee examined by the Ministers and Elders.

First, as touching their doctrine, whether hee that should bee Minister, have good and sound knowledge in the holy Scriptures, and fit and apt giftes to communicate the same, to the edification of the people: for the tryall whereof thy propose him a theme or text, to bee treated privatly, whereby his habilitie may the more manifestly appeare unto them.

Secondly, they inquire of his life and conversation, if hee have in times past lived without slander, and governed himselfe in such sort as the word of God hath not been evill heard, or slandered through his occasion: Which being severally done, they signifie unto the Congregation, whose gifts they found most meet and profitable for that ministerie, appointing also by a generall consent eight dayes at the least, that everie man may diligently inquire of his life and manners.

At the which time the Minister exhorteth them to humble themselves to God, by fasting and prayer, that both their election may bee agreeable to his will and also profitable to the Church: and if in the meane season any thing be brought against him, whereby he may be found unworthie by lawfull probations, then

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hee diſmiſſed, and ſome other preſented: If nothing ee alleaged, upon ſome certaine day, one of the Miſters at the morning Sermon, preſenteth him againe the Church, framing his Sermon, or ſome part ereof, to the ſetting foorth of his dutie.

Then at after noone the Sermon being ended, the iniſter exhorteth them to the Election, with the inocation of Gods Name, directing his prayer as God all move his heart: In like manner after the election, he Miniſter giveth thankes to God, with requeſt of ch thinges as ſhall bee neceſſarie for his office. After at hee is appointed Miniſter, the people ſing a SALME, and depart.

Of the Elders, and as touching their office and dutie.

THE Elders muſt bee men of good life and Godly converſation, without blame and all ſuſpition, refull for the flocke, wiſe, and above all things fearing God, whoſe office ſtandeth in governing with e reſt of the Miniſters, in conſulting, admoniſhing, orrecting and ordering all thinges apperteining to e eſtat of the Congregation. And they differ from e Miniſter in that they preach not the word, nor iniſter the Sacraments. In aſſembling the people, either they without the Miniſters, nor the Miniſters ithout them, may attempt any thing And if any of e juſt number want, the Miniſter by the conſent of e reſt, warneth the people thereof, and finally admoſheth them to obſerve the ſame order which was ed in chooſing the Miniſters, as far foorth as their ocation requireth.

Of

Of the Deacones, their office and election.

THe Deacons muſt be men of good eſtimation and report, diſcrete, of a good conſcience, charitable, wiſe, and finally endued with ſuch vertues, as Sainct Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to diſtribute it, with the conſent of the Miniſters and Elders: alſo to prouide for the ſicke and impotent perſons, having ever a diligent care, that the charitie of godly men bee not waſted upon loyterers and ydle vagabondes. Their election is, as hath been rehearſed before in the Miniſters and Elders.

WEE are not ignorent that the Scriptures make mention of a fourth kind of Miniſters left to the Church of Chriſt, which alſo are verie profitable, where time and place doth permit.

Theſe Miniſters are called Teachers or Doctors, whoſe office is to inſtruct & teach the faithfull in ſound doctrine, providing with all diligence that the puritie of the Goſpel be not corrupt, either through ignorance, or evill opinions Notwithſtanding, conſidering the preſent eſtate of things, we comprehended under this title ſuch meanes as God hath in his Church, that it ſhould not be left deſolate, nor yet his doctrine decay, for fault of miniſters thereof.

Therefore, to terme it by a word more uſuall in theſe our dayes, wee may call it the order of Schooles, wherein the higheſt degree, and moſt annexed to the miniſtrie and gouernment of the Church, is the expoſition of Gods word, conteined in the old and new TESTAMENT.

But becauſe men cannot ſo well profit in that knowledge except they bee firſt inſtructed in the tongues and humane ſciences (for now God worketh not commonly by miracles)

it

is neceſſarie that ſeed bee ſowne for the time to come, to intent that the Church bee not left barren and waſt to r poſteritie, and that Schooles alſo bee erected, and Col- ges mainteined with juſt and ſufficient ſtipends, wherein uth may bee trained up in the knowledge and feare of od, that in their ripe age they may prove worthie mem- rs of our LORD IESUS CHRIST, whether it bee to rule in ile policie, or to ſerve in the ſpirituall Miniſtrie, or els live in Godly reverence and ſubiection.

THE WEEKELY ASSEMBLIE OF THE Miniſters, Elders and Deacons.

TO the intent that the Miniſterie of GODS word may be had in reverence, and not brought to con- mpt through the evill converſation of ſuch as are lled thereunto, and alſo that faultes and vices may ot by long ſufferance grow at length to extreame conveniences, it is ordeined, that every thurſday e Miniſters and Elders in their aſſemblie or Con- ſtorie diligently examine all ſuch faults & ſuſpicions may bee eſpied, not only among others, but chiefly nong themſelves, leſt they ſeem to bee culpable of iat which our Saviour Chriſt reproved in the Pha- ſees, who could eſpie a mote in another mans eye, nd could not ſee a beame in their owne.

And becauſe the eye ought to bee more cleare than ne reſt of the body, the Miniſter may not bee ſpotted vith any vice, to the great ſlander of Gods word, vhoſe meſſage he beareth. Therefore it is to be un- lerſtood, that there bee certaine faults, which if they bee deprehended in a Miniſter, hee ought to be depo- ſed,

ſed, as hereſie, papiſtrie, ſchiſme, blaſphemie, perjurie, fornication, theft, drunkenneſſe, uſurie, fighting, unlawfull games, with ſuch like.

Others are more tolerable, if ſo bee that after brotherly admonitions hee amend his fault, as ſtrange and unprofitable faſhion in preaching the Scriptures, curioſitie in ſeeking vaine queſtions, negligence, as well in his Sermons, and in ſtudying the Scriptures, as in all other things concerning his vocation, ſcurrility, flattering, lying, backe-biting, wanton words, deceit, covetouſneſſe, taunting, diſſolution in apparrel, geſture and other his doings, which vices, as they bee odious in all men, ſo in him, that ought to bee as an example to others of perfection, in no wiſe are to bee ſuffered, eſpecially if ſo be that according to Gods rule he being brotherly advertiſed, acknowledge not his fault and amend.

Interpretation of the Scriptures.

EVery weeke once the Congregation aſſemble to heare ſome place of the Scriptures orderly expounded: at the which time it is lawfull for every man to ſpeake or inquire as God ſhall move his heart, and the text miniſter occaſion, ſo it bee without pertinacitie or diſdaine, as one that rather ſeeketh to profit, than to contend. And if ſo be any contention riſe, then ſuch as are appointed moderators, either ſatisfie the party, or els if he ſeeme to cavill, exhort him to keepe ſilence, referring the judgement thereof to the Miniſters and Elders, to be determined in their aſſemblie before mentioned.

THE FORME AND ORDER OF THE Election of the Superintendent, which may *ſerve in electing of all other Miniſters: At* EDINBURGH the 9. of March, 1560. John Knox *being Moderator.*

FIrſt was made a Sermon, in the which theſe heads were intreated: Firſt, The neceſſity of Miniſters nd Superintendentes. 2. The crymes and vices that ight unable them of the Miniſterie. 3. The vertues quired in them. 4. And laſt, whether ſuch as by ublicke conſent of the Church were called to ſuch fice, might refuſe the ſame.

The Sermon finiſhed, it was declared by the ſame iniſter (maker thereof) that the lords of the ſecret ouncell had given charge and power to the Chur-es of *Lowthian* to chooſe Maiſter *Iohn Spotſewood* perintendent, and that ſufficient warning was made publicke edict to the Churches of *Edinburgh*, *Lin-hgow*, *Striveling*, *Trenent*, *Hadington*, and *Dumbar*, alſo to Earles, Lords, Barons, Gentlemen, or o-ers, that have or that might claime, to have voyce election, to bee preſent that day at that ſame houre. nd therefore inquiſition was made, who were pre-nt, and who were abſent: after was called the ſaid *Iohn Spotſew.* who anſwering, The Miniſter deman-d if any man knew any cryme or offence to the ſaid *Iohn*, that might unable him to bee called to that fice? and that hee demanded thrice. Then queſtion as moved to the whole multitude, If there was any other

other whom they would put in election with the said M. Iohn: The people were asked if they would have the said M. Iohn Superintendent? If they would honour and obey him as Christs Minister? And comfort and assist him in every thing perteining to his charge?

They answered,

Wee will and do promise unto him such obedience as becommeth the sheep to give unto their Pastor, so long as he remaineth faithfull in his office.

The answers of the people and their consent beeing received, these questions were proponded to him that was to be elected.

Quest. Seeing that ye heare the trust and desire of this people, do yee not thinke your selfe bound in conscience before God to support them that so earnestly call for your comfort & for the fruit of your labours?

Ans. If any thing were in mee able to satisfie their desire, I acknowledge my selfe bound to obey Gods calling by them.

Quest. Do you seeke to bee promoted to this office and charge for any respect of worldly commoditie riches, or glorie?

Ans. God knoweth the contrarie.

Quest. Beleive yee not that the doctrine of the Prophets and Apostles conteined in the books of the new and olde Testament is the only true and most absolute foundation of the vniversall Church of Christ Iesus? In so much that in the same Scriptures are conteined all things necessarie to bee believed for the salvation of mankinde?

Ans.

Anſ. I verily belieue the ſame, and do abhor and utterly refuſe all doctrine alleadged neceſſary to ſalvation, that is not expreſſedly conteined in the ſame.

Queſt. Is not Chriſt Ieſus man of man according to the fleſh, to wit the Son of David, the ſeed of Abraham, conceived of the holy Ghoſt, borne of the Virgine his Mother, the onely head and Mediator of his Church?

Anſ. Hee is, and without him there is neither ſalvation to man, nor life to Angel.

Queſt. Is not the ſame Lord Ieſus the onely true God, the Eternall Sonne of the Eternall Father, in whom all that ſhall bee ſaved were elected before the foundation of the world was laid?

Anſ. I acknowledge and confeſſe him in the unitie of his Godhead, to bee GOD above all thinges, bleſſed for ever?

Queſt. Shall not they whom GOD in his Eternall counſell hath elected, bee called to the knowledge of his Son our Lord Ieſus? And ſhall not they who of purpoſe are called in this life be juſtified? and where juſtification and free remiſſion of ſins is obteined in this life by free grace, ſhall not the glory of the Sonnes of GOD follow in the generall reſurrection, when the Son of GOD ſhall appear in his glorious Majeſtie?

Anſ. This I acknowledge to bee the doctrine of the Apoſtles, and the moſt ſingular comfort of GODS children?

Queſt. Will you not then conteine your ſelf in all

doctrine within the bounds of this foundation? Will you not ſtudy to promote the ſame as well by your life as by your doctrine? Will you not according to the graces and utterance that GOD ſhall grant unto you, profeſſe, inſtruct, and maintaine the purity of the doctrine, conteined in the ſacred word of GOD? And to the uttermoſt of your power will you not gainſtand and convince the gain-ſayers, and the teachers of mens inventions?

Anſ. That do I promiſe in the preſence of GOD, and of his congregation heere aſſembled.

Queſt. Know you not that the excellency of this office, to the which GOD hath called you, requireth that your converſation and behaviour bee ſuch, as that you may bee irreprehenſible: yea, even in the eyes of the ungodly?

Anſ. I unfeinedly acknowledge and humbly deſire the Church of GOD to pray with mee, that my life bee not ſlanderous to the glorious Evangel of IESUS CHRIST.

Queſt. Becauſe you are a man compaſſed with infirmities, will you not charitably, and with lowlines of Spirit receive admonition of your Brethren? And if you ſhall happen to ſlide or offend in any point, will you not be ſubject to the diſcipline of the church, as the reſt of your Brethren?

The anſwere of the Superintendent or Miniſter that is to bee elected.

I acknowledge my ſelfe a man ſubject to infirmity,

y, and one that hath need of correction and admoni-
ion, and therefore I moſt willingly ſubmit my ſelfe
o the wholeſome Diſcipline of the Church: yea, to
he Diſcipline of the ſame Church by the which I am
ow called to this office and charge, and here in Gods
reſence and yours do promiſe obediente to all ad-
nonitions, ſecretly or publickly given, unto the
vhich if I bee found inobedient, I confeſſe my ſelfe
noſt worthie to bee ejected, not onely from this ho-
our, but alſo from the ſocietie of the faithfull, incaſe
f my ſtubburnneſſe: For the vocation of GOD to
eare charge within his Church, maketh not men ty-
ants nor lords, but appointeth them ſervants, watch-
nen, and paſtors to the flock.

This ended, queſtion muſt bee aſked again, of the multitude, as followeth.

Require yee any further of this your Superinten-
ent?

If no man anſwere, let the Miniſter proceede.

Will yee not acknowledge this your Brother for
he Miniſter of CHRIST IESUS? Will yee not
everence the word of GOD that proceedeth from
is mouth? Will yee not receave of him the Sermon
f exhortation with patience, not refuſing the whole-
ome medicine of your Soules, although it bee bitter,
nd unpleaſing to the fleſh? Will yee not finally main-
ine and comfort him in his Miniſterie, againſt all
ch as wickedly would rebell againſt GOD, and his
oly ordinances?

The people answere.

Wee will, as wee shall answere to the LORD IESUS, who hath commanded his Ministers to bee had in reverence, as his Ambassadours, and as men that carefully watch for the Salvation of our Soules.

Let the Nobilitie bee urged with this.

Yee have heard the duetie and profession of this our brother, by your consents appointed to this charge, as also the duetie and obedience which GOD requyreth of us towards him heere in his Ministerie: but because that neither of both are able to performe any thing without the especiall grace of our GOD in CHRIST IESUS, who hath promised to bee present with us, even to the consummation of the world, with unfeined hearts let us crave of him his benediction and assistance in this work begun to his glory, and for the comfort of his Church.

THE PRAYER.

O LORD, to whom all power is given in Heaven, and in Earth, Thou art the Eternall Sonne of the Eternall Father, who hast not onely so loved thy Church, that for the redemption and purgation of the same, thou hast humbled thy selfe to the death of the Crosse, and thereupon hast shed thy most innocent blood, to prepare to thy selfe a spouse without spot, but also to reteine this thy most excellent benefite in recent memory, hast appointed in thy Church Teachers, Pastors and Apostles, to instruct, comfort, and admonish

dmoniſh the ſame: Look upon us mercifully, o Lord, ıou that only art King, Teacher and high Prieſt to ıine owne flocke: And ſend unto this our brother, whom in thy Name we have charged with the cheife ıre of thy Church within the bounds of Louthian, ıch portion of thine holy Spirit, as thereby hee may ghtly divide thy word to the inſtruction of thy flock nd to the confuſion of pernitious errors and damna- le ſuperſtitions: Give unto him, good Lord, a mouth nd wiſedome, whereby the enemies of thy truth ıay bee confounded, the wolves expelled and driven rom thy folde, thy ſheepe may bee fed in the whole- ome paſtures of thy moſt holy word, the blind and gnorant may bee illuminated with thy true know- edge: Finally, that the dregs of ſuperſtition and dolatry, which yet reſteth within this Realme, being ourged and removed, wee may all not only have occa- ion to glorifie thee our only Lord and Saviour, but alſo daylie to grow in godlineſſe and obedience of thy moſt holy will, to the deſtruction of the body of ſin, and to the reſtitution of that image, to the which wee were once created, and to the which after our fall and defection, we are renewed by participation of thy holy Spirit, whom, by true faith in thee, wee doe pro- feſſe as the bleſſed of thy Father, of whom the perpe- tuall encreaſe of thy graces wee crave, as by thee our LORD, King, and onlie Biſhop wee are taught to pray, *Our Father who art in Heaven, hallowed be thy Name, thy Kingdome come, Thy will bee done*, &c.

The Prayer ended, the reſt of the Miniſters and Elders of that Church. if there bee any preſent, in ſigne of their conſent ſhall take the elected by the hand, And the chiefe Miniſter ſhall give the benediction as followeth.

GOD the Father of our Lord Ieſus Chriſt, who hath commanded his Goſpell to bee preached to the comfort of his Elect, and hath called thee to the office of a watch-man over his people, multiply his graces with thee, illuminat thee with his holy Spirit, comfort and ſtrengthen thee in all vertue, governe and guide thy Miniſtery, to the praiſe of his holy Name, to the propagation of Chriſts Kingdome, to the comfort of his Church, and finally, to the plaine diſcharge and aſſurance of thine owne conſcience, in the day of the LORD IESUS, to whom with the Father, and with the holy Ghoſt, bee all honour, praiſe and glory, now and ever: So bee it.

The laſt exhortation to the elected.

TAke heed to thy ſelfe and unto the flocke committed to thy charge, feed the ſame carefully, not as it were by compulſion, but of very love, which thou beareſt to the Lord Ieſus, walk in ſimplicity and pureneſſe of life, as it becommeth the true ſervant and the Ambaſſadour of the Lord Ieſus. Uſurp not dominion nor tyrannicall authority over thy brethren: bee not diſcouraged in adverſity, but lay before thy ſelfe the example of the Prophets, Apoſtles, and the LORD IESUS, who in their Miniſtery ſuſtained contra-

ntradiction, contempt, perſecution and death: eare not to rebuke the world of ſin, juſtice and judgement: If any thing ſucceed proſperouſly in thy vocaon, bee not puft up with pride, neither yet flatter thy lfe, as though the good proceeded from thy vertue, duſtry or care: But let ever that ſentence of the poſtle remaine in thine heart, what haſt thou which ou haſt not receaved? If thou haſt receaved, why lorieſt thou? Comfort the afflicted, ſupport the oore, exhort others to ſupport them: Bee not ſoliited for things of this life, but bee fervent in prayer GOD, for the increaſe of his holy Spirit: And naly, behave thy ſelfe in this holy vocation with ch ſobriety, as GOD may bee glorified in thy Miniſtery: And ſo ſhalt thou ſhortly obtaine the vitory and ſhalt receave the crowne promiſed, when he LORD IESUS ſhall appeare in his glory, whoſe Omnipotent Spirit aſſiſt thee and us all to the end and in the end, Amen.

+ *Sing the xxiii. Pſalme.*

THE ORDER OF THE ECCLESIASTICALL DISCIPLINE.

AS no citie, town, houſe or family can mainetaine their eſtate, and proſper without policy and governance; even ſo the Church of GOD, which requireth more purely to be governed, than any city or family, cannot without ſpirituall policy and Eccleſiaſticall Diſcipline continue, increaſe and flouriſh: and as the word of God is the life and ſoule of this Church,

ſo this Godly order and diſcipline is as it were ſinews in the body, which knit and joine the members together with decent order and comelyneſſe: It is a bridle to ſtay the wicked from their miſchiefes: It is a ſpurre to prick forward ſuch as are ſlow and negligent, yea, and for all men, it is the fathers rod, ever in readineſſe to chaſtiſe gently the fault committed, and to cauſe them afterward to live in more Godly feare and reverence. Finally, it is an order left by GOD unto his Church, wherby men learne to frame their willes and doings according to the Law of God, by inſtructing and admoniſhing one another, yea, and by correcting and puniſhing all obſtinate rebelles and contemners of the ſame.

There are three cauſes chiefely which move the Church of God to the executing of Diſcipline, Firſt, That men of evill converſation bee not numbred among Gods children, to their fathers reproach, as if the Church of God were a Sanctuary for naughty and vile perſons. The ſecond reſpect is, that the good bee not infected with companying with the evill, which thing Saint Paul fore-ſaw when hee commanded the Corinthians to baniſh from among them the inceſtuous adulterers, ſaying, A little leaven maketh ſowre the whole lumpe of dowe. The third cauſe is, that a man thus corrected, or excommunicated, might be aſhamed of his fault, and ſo through repentance come to amendement, the which thing the Apoſtle calleth delivering to Sathan, that his ſoule may bee ſaved in the

e day of the Lord, meaning that he might be puni-
ed with excommunication, to the intent his ſoule
ould not periſh for ever.

First therefore, it is to bee noted, that this cenſure,
rrection or diſcipline, is either privat or publicke:
ivate, as if a man commit either in manners or do-
rine againſt thee, to admoniſh him brotherly be-
eene him and thee: if ſo bee hee ſtubburnely reſiſt
y charitable advertiſements, or els by continuance
his fault, declareth that he amendeth not, then after
e hath beene the ſecond time warned, in preſence
two or three witneſſes, and continueth obſtinate-
in his error, hee ought, as our Saviour Chriſt com-
andeth to bee diſcloſed and uttered to the Church,
that according to publike diſcipline, he either may
e received through repentance, or els bee puniſhed,
his fault requireth.

And heere, as touching private diſcipline, three
ings are to bee noted, First, that our admonitions
oceede of a godly zeale and conſcience, rather ſee-
ng to winne our brother, than to ſlander him. Next
at wee bee aſſured that his fault bee reproveable by
ods word. And finally, that wee uſe ſuch modeſty
d wiſdome, that if we ſomewhat doubt of the mat-
r, whereof wee admoniſh him, yet with Godly ex-
ortations hee may bee brought to the knowledge of
is fault: Or if the fault appertaine to many, or bee
nowne of divers, that our admonition bee done in
reſence of ſome of them.

Briefely,

Briefely, If it concerne the whole Church in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers and Seniors, to whom the policy of the Church doth appertaine.

Also in publick Discipline it is to bee observed, that the Minister pretermit nothing at any time unchastised with one kind of punishment or other, if they perceave any thing in the Congregation, either evill in example, slanderous in maners, or not beseeming their profession, as if there bee any covetous person, any adulterer, or fornicator, forsworne theife, briber false witnesse-bearer, blasphemer, drunkard, slanderer, usurer, or any person disobedient, seditious, or dissolute, any heresie or sect, as Papisticall, Anabaptisticall and such like: Briefely, whatsoever it bee that might spot the Christian Congregation; yea, rather whatsoever is not to edification; ought not to escape either admonition or punishment.

And because it commeth to passe sometime in the Church of Christ, that when other remedies assayed profit nothing they must proceed to the Apostolicall rod and correction, as unto excommunication (which is the greatest and last punishment belonging to the spirituall Ministerie) it is ordained that nothing be attempted in that behalfe without the determination of the whole Church: Wherein also they must beware, and take good heed, that they seeme not more ready to expell from the Congregation, then to re-

ceave

:ave againe thoſe, in whom they perceave worthie uits of repentance to appeare, neither yet to forbid im the hearing of Sermons, who is excluded from ıe Sacraments, and other dueties of the Church, ıat hee may have liberty and occaſion to repent: Fi- ılly, that all puniſhments, corrections, cenſures, and lmonitions, ſtretch no further than GODS word ith mercy may lawfully beare.

MATH. XVIII.

If any refuſe to heare the Congregation, let him bee to thee as an Heathen, and as a Publicane.

HE ORDER OF EXCOMMUNICA- ion, and of publick repentance, uſed in the Church of SCOTLAND, and commanded to bee prin- *ted by the generall Aſſembly of the ſame, in the Moneth of Iune*, 1571.

TO THE READER.

Lbeit that in the book of Diſcipline the cauſes as well of pub- lick repentance, as of excommunication are ſufficiently ex- ſed: yet becauſe the form and order are not ſet foorth, that eve burch and Miniſter may have aſſurance that they agree with rs in proceeding, it is thought expedient to draw that order h univerſally within this realm ſhall bee obſerved.

And firſt wee muſt underſtand what crimes bee worthie of excommunication, and what of publick repentance.

the firſt it is to bee noted, that all crymes that by e law of GOD deſerve death, deſerve alſo Excom- munica-

munication from the ſocietie of Chriſt his Church, whether the offender bee Papiſt or Proteſtant: for it is no reaſon that under pretence of diverſitie of religion open impietie ſhould be ſuffered in the body of Chriſt Ieſus: And therefore wilfull murtherers, adulterers, (lawfully convict) ſorcerers, witches, conjurers, charmers, and givers of drinks to deſtroy children & open blaſphemers (as if any renounce God, deny the truth and the authority of his holy word, railing againſt his bleſſed Sacraments) ſuch, we ſay, ought to be excommunicated from the ſociety of Chriſts Church, that their impiety may bee holden in greater horror, and that they may bee the more deepely wounded, perceaving themſelves abhorred of the godly. Againſt ſuch open male-factors, the proceſſe may bee ſummoned, for the crime being knowne, advertiſement ought to bee given to the Superintendent of that Dioceſſe, either by the Miniſter, or by ſuch as can beſt give information of that fact. Except in reformed townes and other places where the Miniſterie is planted with Miniſter and Elders according to the act of the generall aſſembly made the 26. of December, 1568. And if there bee no Superintendent where the crime is committed, then ought the information to paſſe from ſuch as are offended, to the next Superintendent, who with expedition ought to direct his letters of ſummonds to the pariſh Church where the offendor hath his reſidence, if the Miniſterie bee there planted: and if it be not, or if the offendor have no certaine dwelling

place

ace, then ought the ſummonds to bee directed to the
iefe towne, and beſt reformed Church in that Dio-
ſſe, where the crime was committed, appointing to
e offender a certaine day, time and place, where and
hen hee ſhall appear before the Superintendent, and
s aſſeſſours, to heare that crime tryed, as touching
e truth of it, and to anſwere himſelf, why the ſen-
nce of Excommunication ſhould not bee pronoun-
d publickly againſt him. If the offender lawfullie
rned appeare not, inquiſition beeing taken of the
me, charge may bee given by the Superintendent
the Miniſters, ſo many as ſhall bee thought neceſſa-
for publication of that ſentence, to pronounce the
ne the next Sunday, the forme whereof ſhall after
e declared: But and if the offender appeare and al-
dge for himſelfe any reaſonable defence, to wit,
t hee will not bee fugitive from the law, but will
ide the cenſure thereof for that offence, then may
e ſentence of excommunication bee ſuſpended, till
t the Magiſtrate bee requyred to try that cauſe,
erein if the Magiſtrates bee negligent, then ought
e Kirk from ſecret inquiſition to proceede to pub-
k admonition, that the Magiſtrats may bee vigilant
hat cauſe of blood, which cryeth vengeance upon
e whole land, where it is ſhed without puniſhment.
no remedie by them can bee found, then juſtly may
e Church pronounce the offender excommunicate
one ſuſpect, beſides his crime, to have corrupted
e Iudges, revengers of the blood: and ſo ought
the

the Church to proceede to Excommunication, whether the offender bee fugitive from the Law, or if hee procure pardon, or illude the ſeveritie of juſtice by meanes whatſoever, beſides the triall of his innocency.

If the offender abide an aſſiſe, and by the ſame bee abſolved, then may not the Church pronounce excommunication, but juſtly may exhort the man by whoſe hand the blood was ſhed, to enter into conſideration with himſelfe, how pretious is the life of man before God, and how ſeverely God commandeth blood (how-ſo-ever it bee ſhed, except it bee by the ſword of the Magiſtrate) to bee puniſhed: And ſo may injoine unto him ſuch ſatisfaction to bee made publickly to the Church, as may bear teſtification of his obedience, and unfeined repentance. If the offender bee convict, and execution follow according to the crime, then upon the humble ſute of him that is to ſuffer, may the Elders and Miniſters of the Kirk not onely give unto him conſolation, but alſo pronounce the ſentence of abſolution, and his ſinne to bee remitted according to his repentance and faith. And thus much for Excommunication of publick offenders.

And yet further, wee muſt conſider that if the offender bee fugitive from the Law, ſo that puniſhment cannot bee executed againſt him, in that caſe the Church ought to delay no tyme, but upon the notiſe of his crime, and that hee is fled from the preſence of the judge, it ought to pronounce him excommunicated,

ted publickly, and so continually to repute him, un-
l such time that the Magistrat bee satisfied: And so
nether the offender bee convict in judgement, or be
gitive from the law, the Church ought to proceed
the sentence of Excommunication: The forme
nereof followeth.

he Minister in publick audience of the people shall say,
' is clearly known unto us, that N. sometimes bap-
zed in the Name of the Father, and of the Sonne,
l of the holy Ghost, and so reputed and counted
a Christian, hath fearefully fallen from the society
Ghrists body, by committing of cruell and wilfull
rther, or by committing filthy adultery &c, which
ne by the Law of God deserveth death: And be-
se the civill sword is in the hands of GODS Magi-
te, who notwithstanding often winketh at such
mes, Wee having place in the Ministery, with grief
l dolour of our hearts are compelled to draw the
ord granted by GOD to his Church: That is, to
ommunicate from the society of CHRIST
SUS, from his body the Church, from partici-
ion of the Sacraments, and Prayer with the same,
said N. And therefore, IN THE NAME
D AUTHORITIE OF THE ETERNALL
OD, AND OF HIS SONNE IESUS
HRIST, wee pronounce the said N. excommu-
te and accursed in this his wicked fact, and charge
nat favour the Lord Iesus so to reput and hold him
her) untill such time as that either the Magistrat
have

have punished the offender as Gods Law commandeth, or that the same offender bee reconciled to the Church againe by publick repentance: And in the meane time wee earnestly desire all the faithfull to call upon God to move the hearts of the upper powers, so to punish such horrible crimes, that male-factors may feare to offend, even for feare of punishment, and also so to touch the heart of the offender, that hee may deepely consider how fearefull it is to fall into the hands of the Eternall God, that by unfeined repentance hee may apprehend mercy in Iesus Christ, and so avoide eternall condemnation.

THE sentence of excommunication once pronounced, the Church may not suddenly admit the murtherer, or convict adulterer to repentance, and society of the faithfull, albeit that pardon bee purchased of the Magistrate: but first ought inquisition to be take if the murtherer have satisfied the party offended, that is, the kinred and friends of the man slain: which if he hath not done, neither is understood willingly so to do, the Church in no wise may hear him: but if he be willing to make satisfaction, and the friends exceed measure, and the possibility of him that hath committed the crime, then ought the Church to put moderation to the unreasonable, incase the civill Magistrate hath not so done before, and so proceed with him that offereth repentance, that the wilfulnes of the indiscre be not hinderance to the reconciliation of him that earnestly craveth the benefit and society of the Church.

An

And yet may not the Church receave any excommunicate at his first requeſt: but in ſuch grievous imes as before are expreſſed (of others ſhall bee af- ſpoken) fourty dayes at the leaſt after his firſt of- may bee appointed, to try whether the ſignes of pentance appeare in the offender or not. And yet in e meane tyme the Church may comfort him by holeſome admonitions, aſſuring him of GODS mer-, if hee bee verily penitent, hee may alſo bee admit- l to the hearing of the word: But in no wiſe to parti- pation of prayers, neither before nor after the Ser- on. Theſe firſt fourty dayes being expired, upon his w ſute, the Superintendent or Seſſion may adjoyne h paines as may try whether hee bee penitent or t: The leaſt are, the Murtherer muſt ſtand three ſe- rall Sundayes in a publick place before the Church ore, barefooted, and bareheaded, clothed in a baſe d abject apparrell, having the ſame weapon which e uſed in the murther, or the like, bloodie in his nd, and in conceaved words ſhall ſay to ſuch, as ll enter into the Church as followeth.

The Confeſsion of the penitent.

O farre hath Sathan gotten victory over mee, that cruelly I have ſhed innocent blood, for the which ave deſerved death corporall and eternall: and ſo I ant my ſelf unworthy of the common light, or yet the company of men: And yet becauſe in GOD re is mercy that paſſeth all meaſure, and becauſe e Magiſtrate hath not taken from me this wretched

life, I moſt earneſtly deſire to bee reconciled again with the Church of CHRIST IESUS, fro the ſociety whereof mine iniquitie hath cauſed me to bee excommunicated: And therefore in the bowel of CHRIST IESUS, I crave of you to pray with me unto GOD, that my grievous cryme may bee of hi remitted, and alſo that yee will bee ſuppliants wit mee to the Church, that I abide not thus excommu nicate to the end.

At the laſt of the three Sundayes certaine of th Elders ſhall receave him into the Church, and preſe him before the preaching place, and ſhall declare u to the Miniſter, That all that was enjoyned to that o fender was obediently fulfilled by him. Then ſha the Miniſter recite unto him as well the grievouſneſ of his ſin, as the mercies of GOD, if hee bee peniten And thereafter ſhall require of the Church, If th they deſire any further ſatisfaction? And if no anſwe bee given, then ſhall the Miniſter pronounce his ſin t bee remitted according to his repentance, and ſha exhort the Church to embrace him as a brother, aft that Prayer and Thankſgiving bee given to GOD, a after ſhall bee deſcribed.

And thus far to bee obſerved for the order in rece ving of them that have committed capitall crymes bee it murther, adulterie, inceſt, witch-craft, or othe before expreſſed.

Reſteth yet one other kind of offenders, that d ſerve Excommunication, albeit not ſo ſummarly, wi

vit, such as have beene partakers with us in doctrine, nd Sacraments, and have returned back againe to apistrie, or have given their presence to any part of heir abhomination, or yet that of any long continuance withdraw themselves from the society of Christ is body, and from the participation of the Sacraments, when they are publickly ministred. Such no doubt declare themselves worthie of Excommunication: But first they must bee called either before the Superintendent, with some joyned with him, or els efore the Elders and Session of the best and next reformed Church, where the offenders have their residence, who must accuse their defection, exhort them o repentance, and declare to them the danger wherein they stand.

Whom if the offender heareth, the Session or Superintendent may appoint him a day to satisfie the Church publickly, whom by his defection hee had offended. But if hee continue stubburne, then may the Session or Superintendent command the Minister or Ministers to declare the next Sunday the defection of such a person, and his obstinate contempt, and this dvertisement beeing given two Sundayes, the third ay the sentence of Excommunication bee pronounced.

Offences that deserve publick repentance, and order to proceede therein.

SUch offences as fall not under the civill sword, and yet are slanderous and offensive in the Church,

deſerve publick repentance: And of theſe ſome are more hainous than others, fornication, drunkenneſſe, ſwearing, curſed ſpeaking, chyding, fighting, brawling, and common contempt of the order of the Church, breaking of the Sabbath and ſuch like, ought to bee in no perſon ſuffered: But the ſlander being known, the offender ſhould be called before the Miniſtery, his crime proved, accuſed. rebuked, and hee commanded publickly to ſatisfie the Church: which if the offender refuſe, they may proceed to excommunication, as after ſhall be declared. If the offender appeare not, ſummonds ought to paſſe to the third time; and then, incaſe hee appeare not, the Church may decearn the ſentence to bee pronounced.

Others that are leſſe hainous, and yet deſerve admonition, as wanton and vaine words, uncomely geſtures, negligence in hearing the Preaching, or abſteining from the Lords Table when it is publickly miniſtred, ſuſpition of avarice or of pride, ſuperfluity or riotouſneſſe in cheare or rayment, theſe, we ſay, and ſuch others, that of the world are not regarded, deſerve admonition among the members of CHRISTS body. Firſt, ſecretly, by one or two of thoſe that firſt eſpy the offence, which if the perſon ſuſpected heare and give declaration of amendement, then there needeth no further proceſſe: But if hee contemne and deſpiſe the admonition, then ſhould the former admoniſhers take to themſelves two or three faithfull and honeſt witneſſes, in whoſe preſence the ſuſpected

offende

ender ſhould be admoniſhed and the cauſes of their
ſpition declared, to whom if then hee give ſignifi-
ion of repentance, and promiſe of amendement, they
ıy cut off all further accuſation: But and if hee ob-
ıatly contemne both the ſaid admonitions, then
ght the firſt and ſecond brethren to ſignifie the mat-
of the Miniſters and Elders in their Seſſion, who
ght to call the offender, and before the complai-
rs accuſe him as well of the crime, as of the con-
ınpt of the admonition: If then hee acknowledge
offence, and bee willing to ſatisfie the brethren be-
re offended, and the Seſſion then preſent, there nee-
th no further publication of the offence: But if hee
clare himſelfe diſobedient to the Seſſion, then with-
t delay the next Sunday ought the crime, and the
der of admonitions paſſed before, be publickly de-
ared to the Church, and the perſon (without ſpeci-
ation of his name) be admoniſhed to ſatisfie in pub-
k that which hee refuſed to do in ſecret: and that for
e firſt. If hee offer himſelf to the Church before the
ext Sunday, the diſcretion of the Miniſtery may take
ich order, as may ſatisfie as well the privat perſons
ıat firſt was offended, as the Church, declaring the
pentance and ſubmiſſion of that brother, that before
ppeared ſtubburne and incorrigible. But and if hee
ıide the ſecond publick admonition, when that his
ame ſhall bee expreſſed, and his offences and ſtub-
urnneſſe declared, then can no ſatisfaction be recea-
ed but in publick, yea, it may not be receaved before

that hee hath humblie required the ſame of the Mini ſterie and Seſſion of the Church, in their appointe aſſemblie.

If hee continue ſtubborne then the third Sunda ought hee to bee charged publickly to ſatisfie th Church for his offence and contempt, under the pain of Excommunication. The order whereof ſhall afte bee declared.

And thus a ſmall offence or ſlander may juſtly de ſerve Excommunication, by reaſon of the contemp and diſobedience of the offender. If the offender ſhew himſelfe penitent between the firſt admonition an the ſecond, and ſatisfie the Miniſterie of the Church and the brethren that were before offended in their aſ ſemblie, then it may ſuffice that the Miniſter, a commandement of the Seſſion, declare the next Sun day (without compearing or expreſſing of the per ſon) his repentance and ſubmiſſion, in theſe or othe words.

IT was ſignified unto you before, dearely beloved that one certaine brother (or brethren) was noted or at leaſt ſuſpected of ſome offence, whereof he bein admoniſhed by one or two, appeared lightly to re gard the ſame: And therefore was hee and his offenc notified unto the Miniſtery in their aſſembly, who ac cording to their duety and charge accuſed him of th ſame: And not finding in him ſuch obedience, as th profeſſion of a Chriſtian requireth, fearing that ſuch offences and ſtubburnneſſe ſhould engender con

tempt

mpt, and infect others, they were compelled to no-
ie unto you the crime, and the proceeding of the
ssion, minding to have sought the uttermost reme-
e, incase the offender had continued obstinate: but
eing that it hath pleased GOD to mollifie the heart
f our Brother, whose name wee neede not to ex-
resse, so that hee hath not only acknowledged his
ffence, but also hath fully satisfied the Brethren that
rst were offended, and us the Ministerie, and hath
romised to abstaine from all appearance of such evill
hereof hee was suspected and admonished, wee have
o just cause to proceede to any further extremitie;
ut rather to glorifie GOD for the submission of our
rother, and unfeinedly pray unto him, that in the like
ase wee and every one of us may give the like obedi-
nce.

THE FORME AND ORDER of publick repentance.

IT is first to bee observed, That none may be admit-
ted to publick repentance, except that first they may
bee admitted thereunto by the Session and Assembly
of the Ministers and Elders, in the which they ought
sharply to bee examined, what feare and terrour they
have of GODS judgements, what hatred of sin and
dolor for the same, and what sense and feeling they
have of GODS mercies, in the which if they bee
ignorant, they ought diligently to bee instructed: for

it

it is but a mocking to preſent ſuch to publicke repentance, as neither underſtand what ſin is, what repentance is, what grace is, nor by whom Gods favour and mercy is purchaſed. Then after that the offender ſhall bee inſtructed in the aſſembly, ſo that hee have ſome taſt of Gods judgements, but chiefly of Gods mercies in Chriſt Ieſus, hee may bee preſented before the publick Church upon a Sunday after the Sermon, and before the Prayers and Pſalmes, and then the Miniſter ſhall ſay,

Beloved and deareſt brethren, wee by reaſon of our charg and Miniſtry, preſent before you this brother, who by the infirmity of the fleſh and craft of Sathan, hath fearfully fallen from the obedience of his God, by committing N. of a crime, &c. (let the ſin bee expreſſed) by the which hee hath not only offended againſt the Majeſtie of God, but alſo by the ſame hath given great ſlander and offence to his holy Congregation: And therefore doth of his owne confeſſion (but to the glorie of God, and our great comfort) preſent himſelfe heere before you, to witneſſe and declare his unfained repentance, the thirſt and the care that he hath to bee reconciled with God through Ieſus Chriſt, and with you his brethren, whom he hath offended: And therefore it is requiſit, that yee and he underſtand what aſſurance wee have to require ſuch publick ſatisfaction of him, what profit wee ought to learne in the ſame, and what profit and utility redound to both of this his humiliation.

That

That publick repentance is the institution of God, not mans invention, may bee plainly gathered of r Maister, commanding, that if any have offended brother (in what sort so ever it bee) that hee shall to him, and be reconciled unto his brother: If the ence committed against one brother, requireth onciliation, the offence committed against many ethren, requireth the same. And if a man bee char- d by Christ Iesus to go to a man whom he hath of- ded, and there by confession of his offence require onciliation, much more is hee bound to seeke a hole multitud whom hee hath offended, and before em with all humility require the same: For that wo nich our Master Christ Iesus pronounceth against ery man that hath offended the least one within his hurch, remaineth upon every publick offender, un- l such times as he declare himself willing to remove e same, which hee can never do, untill such time as e let the multitude whom hee hath offended, under- and his unfained repentance.

But because that all men of upright judgement agree this, that publick offences require publick repen- nce, we passe to the second head, which is, What it that wee have to consider in the fall and sin of this r brother: If wee consider his fall and sin in him on- , without having consideration of our selves, and of r own corruption wee shall profit nothing, for so all we but despise our brother, and flatter our selves: t if wee shall earnestly consider what nature wee

beare,

throne of thy grace, being assured, that before thee they shall find favour and mercy: We are assembled, O Lord, in thy presence, and that in the Name of thine same our Lord Iesus thy deare Sonne, to accuse before thee our sinnes, and before the feet of thy Majestie, to crave mercy for the same: Wee most humblie beseech thee, O Father of mercies, First, that thou wilt touch and move our hearts by the power of thine holy Spirit, in such sort, that wee may come to a true knowledge of our sinnes: But chiefly, O Lord, it will please thee to move the heart of this our brother N, &c. who as he hath offended thy majesty, and a great number of this thy holy Congregation, by his grieuous and publick sin, so doth hee not refuse publickly to acknowledge and confesse the same, as that this his humiliation given to the glory of thy Name presently doth witnesse. But because, O LORD, the externall confession without the dolor of the heart availeth nothing in thy presence, wee most humbly beseech thee, that thou wilt so effectually move his heart, and ours also, that hee and wee without hypocrisie, damning that which thy Law pronounceth unjust, may attaine to some sense and feeling of thy mercy, which thou hast abundantly shewed unto mankind in IESUS CHRIST our Lord. Grant, O Lord, unto this our brother, the repentance of the heart, and sincere confession of his mouth, to the praise of thy Name, to the comfort of thy Church, and to the confusion of Sathan. And unto us grant, O Lord, that albeit we cannot live altogether

ther cleane of ſin, yet that wee fall not in horrible
ymes, to the diſhonour of thine holy Name, to the
nder of our brethren, and infamy of thine holy E-
ngel, which we profeſſe. Let thy godly power, O
ORD, ſo ſtrengthen our weakneſſe, that neither the
ift of Sathan, nor the tyranny of ſin draw us utterly
om thine obedience. Give us grace, O LORD, that
holineſſe and innocency of life wee may declare to
is wicked generation what difference there is be-
eene the ſons of light, and the ſons of darkneſſe, that
n ſeing our good works, may glorifie thee, and thy
n IESUS CHRIST, our only Saviour and Redeemer,
whom, with thee, and the holy Spirit, bee all ho-
ur and glory, now andever, Amen.

The prayer finiſhed, the Miniſter ſhall turn him to the penitent brother, and in full audience ſhall ſay.

YOU have heard brother, what is your duety to-
wards the Church, which you have offended, to
t, that willingly you confeſſe that cryme that you
ve committed, asking God mercy for the ſame, and
that you may reconcile your ſelfe to the Church,
hich you have offended. You have heard alſo the
ection and care of the Church towards you their
nitent brother, notwithſtanding your grievous fall,
wit, that wee all heere preſent joine our ſins with
ur ſin: wee all repute and eſteeme your fall to bee
r own: we accuſe our ſelves no leſſe than we accuſe
u: now finally, wee joyne our prayers with yours,
at we and you may obteine mercy, and that by the
meanes

meanes of our Lord Ieſus Chriſt. Let us, therefore, brother, have this comfort of you, that you wil openly and ſimply confeſſe your crime, and give to us a teſtimony of your unfained repentance.

The penitent ſhall then openly confeſſe the crime whatſoever it bee, and ſhall deſire Gods mercy, and pray the Church to call to God for mercy with him and unfainedly deſire that he may bee joyned againe to their ſociety and number.

If the penitent bee confounded with ſhame, or ſuch a one as cannot diſtinctly ſpeake to the comfort and inſtruction of the Church, the Miniſter ſhall make repetition, that every head may bee underſtood by itſelfe, and thereafter ſhall aſke the penitent, if that bee his confeſſion, and if ſo hee believeth: His anſwere affirmative being receaved, the Miniſter ſhall aſke the Congregation, if they judge any further to bee required for their ſatisfaction and reconciliation of that brother. No contradiction being made, the Miniſter ſhall ſay to the penitent.

Wee have heard, deare brother, your confeſſion, for the which, wee from our hearts praiſe God, for in it the Spirit of Ieſus Chriſt hath confounded the Devill, and broken down his head and power, in that, that you, to the glory of God, have openly damned your ſelf, and your impiety, imploring grace and mercy for Chriſt Ieſus his Sonnes ſake. This ſtrength, ſubmiſſion and obedience cannot proceed from fleſh and blood, but is the ſingular gift of the holy Ghoſt.

Acknow-

cknowledge therefore it to bee given unto you by ſus Chriſt our Lord, and now take heed, leaſt at any ne you bee unmindfull of this great benefite, which doubt Sathan doth envie; and will aſſaile by all eanes poſſible, that you may abuſe it: Hee will not aſe to tempt you to fall againe in ſuch, or crymes ore horrible: But reſiſt the Devill, and hee ſhall flee m you: Live in ſobriety, be inſtant in prayer, commend your ſelfe unfeinedly to God, who, as hee is ithfull, ſo ſhall hee give to us victory over ſin, death d Sathan and that by meanes of our head and Soveigne Champion Ieſus Chriſt: To whom bee all raiſe, glory and honour, now and ever, Amen.

An admonition to the Church.

T is your duety, brethren, to take example of this our penitent brother: Firſt, that yee be unfeinedly ſpleaſed in your owne hearts for your ſins: Secondarly, that with this our Brother yee accuſe them in e ſight of God, imploring grace and mercy for your ffences committed: And laſt, if any of you ſhall after this publickly offend, that yee refuſe not with the ke reverence to ſatisfie the Church of God, offened in you. Now only reſteth, that ye remit and forget l offences which yee have conceaved heretofore by e ſin and fall of this our Brother: accept and emace him as a member of Chriſts body, let none take on him to reproach or accuſe him for any offens, that before this houre hee hath committed. And hat hee may have the better aſſurance of your good-

will

will and reconciliation, proſtrate your ſelfe before GOD, and render him thanks for the converſion and repentance of this our brother.

The Thankſgiving.

HEavenly Father, fountain of all mercy and conſolation, wee confeſſe our ſelves unworthy to be counted amongſt thy children, if thou have reſpect to the corruption of our nature: But ſeeing it hath pleaſed thy Fatherly goodneſſe, not onely freely to chooſe us in thy dear Son our LORD IESUS CHRIST, by his death to redeeme us, by his Evangel to call us, and by his holy Spirit (which both are thine) to illuminate us, but alſo that thou haſt commanded thy word and holy Evangel to bee preached, to the end, that the penitent ſhall have an aſſurance of the remiſſion of their ſins, not onely for a tyme, but even ſo oft as men from ſorrowfull hearts ſhall call for thy grace and mercy. In conſideration of this thy Fatherly adoption, and ineffable clemency ſhewed upon us, wee cannot but praiſe and magnifie thy Fatherly mercie: a teſtimony whereof wee not only feele in our ſelves, but alſo ſee the ſame evidently in the converſion of this our brother, whom Sathan for a time held in bondage, but now is ſet at freedome by the power of our Lord Ieſus Chriſt, and is returned again to the ſociety of thy body. Grant unto us, Heavenly Father, that hee and we may more and more be diſpleaſed for our ſins, and proceede in all manner of good works, to the praiſe of thine holy Name, and edifi-

cation

ion of thy Church, by IESUS CHRIST our LORD
l only Saviour, So bee it.

The Thanksgiving being finished, the Minister shall require of the penitent, if hee will be subiect to the Discipline of the Church, incase hee after offend: who answering that hee will, the Minister shall say in maner of Absolution.

thou unfeinedly repent thy former iniquity, and
elieve in the Lord IESUS, then I in his Name pro-
nce and affirme that thy sins are forgiven, not only
Earth, but also in Heaven, according to the promi-
annexed with the preaching of his word, and to
power put in the Ministerie of his Church.

Then shall the Elders and Deacons with Ministers (if any bee) in the name of the whole Church, take the reconciled brother by the hand, and embrace him, in signe of full reconciliation: Then after shall the Church sing the CIII. *Psalme so much as they think expedient: And so shall the Assembly, with the benediction bee dimissed.*

THE FORME OF Excommunication.

After that all admonitions, both private and publick bee past, as before is said, then must the
urch proceede to Excommunication, if the offen-
r remaine obstinate. The Sunday therefore after
third publick admonition, the Minister being be-
re charged by the Session or Elders, shall thus signi-
unto the Church after the Sermon,

It is not unknown unto you, with what lenity and

carefulneſſe the Miniſterie and the whole Church b
private and publick admonitions hath ſought N. &
to ſatisfie the Church, and to declare himſelfe peni
tent for his grievous crymes and rebellion, by th
which hee hath offended GOD S Majeſtie, blaſpheme
his holy Name, and offended his Church, in whon
to this day wee find nothing but ſtubburnneſſe, we
cannot therefore of conſcience wink any longer at th
diſobedience of the ſaid N. leſt that his example in
fect and hurt others: Wee are compelled therefore i
the feare of GOD to give the ſaid N. into the hand
and power of the Divell, to the deſtruction of th
fleſh, if that by any meanes hee may bee brought t
the conſideration of himſelfe, and ſo repent and avoi
the fearefull condemnation which ſhall fall on all in
obedient in the day of the Lord Ieſus: And leſt tha
any ſhould think that wee do this of manly preſum
ption, without the aſſurance of the Scripture, ye
ſhall ſhortly hear what commandement and authori
tie wee have ſo to do.

Firſt, wee have the commandement of our Maſter
and Saviour Ieſus Chriſt, to hold ſuch for Ethnick
and Publicanes, as will not heare the voyce of th
Church. But plaine it is, that this obſtinate N. hath
contemptuouſly refuſed all wholeſome admonitions
and therefore wee (not one or two, but the whol
Church) muſt hold him as a Publicane, that is, as one
cut off from the body of IESUS CHRIST, and un
worthy of any ſociety with him, or with the benefit

o

his Church, till his new converſion, and his re-
ving againe.

Secundarily, wee have the command of the Apo-
S. Paul, and the fearfull ſentence, which hee, being
ent, did not-with-ſtanding pronounce againſt the
eſt, with his ſharp rebuke to the Corinthians, be-
iſe that with greater zeale and expedition they ex-
led not from among them that wicked man. And if
think that the offences of this fore-named obſti-
e is not ſo hainous as that of inceſt, let ſuch under-
id, that mercy and favour may rather bee granted
any other ſin, than to the contempt of wholeſome
nonitions, and of the juſt and lawfull ordinances
the Church: For other ſins, how hainous ſoever
y bee (ſo bee it that they deſerve not death) as
unfeined repentance they are remitted before
OD, ſo upon the ſame, humbly offered unto the
urch, order may bee taken, that the offender may
comforted, and at length reſtored to the ſociety
the Church againe: But ſuch as proudly contemne
admonition of the Church, private and publick,
lare themſelves ſtubburne, rebellious, and altoge-
r impenitent, and therefore moſt juſtly ought they
ee excommunicate.

The precept of GOD given under the Law, to ex-
l from the midſt of GODS people, ſuch as were
roſe (without exception of perſon) is to us an aſ-
ance that wee ought to expell from the ſocietie of
riſts body ſuch as be ſtriken with ſpirituall leproſie

for the one is no leſſe infective and dangerous than the other. Now ſeeing that wee know Excommunication is GODS ordinance, let us in few words understand the utility and uſe of the ſame.

Firſt, by it the Church is purged of open wickedoers, which is no ſmal commodity, conſidering that wee fight in the middeſt and eyes of this wicked generation, which ſeeketh in us nothing more than occaſion of ſlander. Secondarily, by it is the Church and every member of the ſame retained in obedience and feare, whereof all have need, if the frailty of our fleſh ſhall be rightly conſidered. Thirdly, by it we exerciſe a ſingular worke of charity, while that we declare ourſelves carefull to keep the flock of CHRIST in purity of manners, and without danger to be infected: for as it were a work both uncharitable and cruell to joyne together in one bed perſons infected with Peſtilent or other contagious and infective ſores with tender children, or with ſuch as were whole, ſo it is no leſſe cruelty to ſuffer among the flock of Ieſus Chriſt ſuch obſtinat rebelles: For true is that ſentence of the Apoſtle, *A little leaven corrupteth the whole maſſe.* But leſt that wee ſhould ſeeme to uſurpe power over the Church, or to do any thing without the knowledge and conſent of the whole body, for this preſent, we delay the ſentence, willing ſuch as have any thing to object in the contrary, to propone the ſame the next Seſſion day, or els, to ſignifie the ſame to ſome of the Miniſters or Elders, that anſwere may be given there-

to

and in the meane time we will call to GOD for the
verſion of the impenitent.

A Prayer for the obſtinat.

Ternall and everlaſting God, Father of our LORD
Ieſus Chriſt, whoſe very property is to ſhew mer-
, and to reſtore life, even when to mans judgement
th hath gotten dominion over thy creatures: For
u haſt firſt ſought, called, accuſed and convicted
Father Adam after his tranſgreſſion, and being ſo
id in ſin and thrall to Sathan, that hee could nei-
r confeſſe his offence, nor yet aſke mercy for the
ne, thou by thy free promiſes of mercy and grace
veſt unto him a new life and ſtrength to repent: the
ne order muſt thou keepe, O Lord, with all thy
oſen children of his poſterity: For in mans corrupt
ture there can bee no obedience, untill that thou by
eration of thine holy Spirit worke the ſame. And
erefore, wee moſt humbly beſeech thee, for IESUS
HRIST thy Sons ſake, pitifully to looke upon this
y creature, who once was baptized in thy name, and
th profeſſed himſelfe ſubject to thy Religion, and
to the Diſcipline of thy Church, whom Sathan,
is, now ſo blindeth, that obſtinatlie he contemneth
e one and the other. Wee have followed, O LORD,
e rule preſcribed unto us by thy deare Sonne our
ord Ieſus Chriſt, in admoniſhing and threatning
m, but hitherto have profited nothing concerning
m and his humiliation.

But, O Lord, as thou alone knoweſt, ſo mayeſt thou

alone change and mollifie the hearts of the proud an
impenitent: Thou by the voyce of thy Prophet Na
than wakenedst David from his deadly security: tho
without any Prophet diddest beate downe the pric
of Manasseth in the prison, after hee had shed th
blood of thy servants, and had repleniſhed Ieruſale
with all kind of impiety: Thou turnedst the heart o
Peter at the looke of thy dear Son our Lord IESU
CHRIST, after that fearfully with horrible impre
cations hee had thrice openly denyed him.

O Lord, thy mercies without measure endure fo
ever, to the which we, after long travell do remit th
obstinate and impenitent, earnestly desiring thee, O
Father of mercies, first so to pearce his heart with th
fear of thy severe judgements, that hee may begin t
understand, that thus contemning all wholesome ad
monitions, hee provoketh thy wrath and indignatio
against himselfe. Open his eyes, that hee may see ho
fearfull and terrible a thing it is to fall into thy hands
and therefore mollifie and anoynt his heart by the un
ction of thine holy Spirit, that he may unfeinedly con
vert to thee, and give unto thee that honour and obe
dience that thou requyrest in thine holy word, and s
to our comfort, that now mourne for his rebellion
that hee may humble himselfe to the just ordinance o
thy Church, and avoide that fearefull vengeance th
most assuredly shall fall upon all the inobedient. The
thy graces, O Heavenly Father, and further as tho
knowest to bee expedient for us, and for thy Churc
universa

iverſal, wee call for according as wee are taught to
ıy by our Soveraigne Maſter CHRIST IESUS, ſay-
ſ, *Our Father who art*, &c.

THE ſecond Sunday after the Sermon and publick Prayers, the Miniſter ſhall in audience of the ıole Church aske the Elders and Deacons, Who ıſt ſit in an eminent and proper place, that their an-ere may bee heard.

The Miniſter.

HAth hee whom the laſt day wee admoniſhed under the paine of Excommunication to ſatisfie the hurch for his publick ſlander and contempt of the iniſterie, by himſelfe, or by any other offered his ɔedience unto you?

They ſhall anſwere as the trueth is, yea or nay.

hee have ſought the favour of any within the Miiſterie with promiſe of obedience, then ſhall furer proceſſe bee delayed, and hee commanded to apar before the Seſſion in their next Aſſembly, where :der may bee taken for his publick repentance, as in ıe former head is expreſſed: If hee have not labou-:d to ſatisfie the Church, then ſhall the Miniſter pro-:ed, and ſay,

It cannot bee but dolorous to the body, that any ne member thereof ſhould bee cut off and periſh: ıd yet it ought to bee more fearfull to the member ıan to the body, for the member cut off can doe othing but putrifie and periſh, and yet the body ıay retaine life and ſtrength. But the rebellion of this

over into the hands of the Divell, this fore-named obstinate contemner, N. whom once wee esteemed a member of our body, and that not only for the crime that hee hath committed, but much rather for his proude contempt, and intollerable rebellion, lest that our sufferance of him in this his impiety, should not only bee imputed unto us, but also that hee should infect others with the same pestilence. And therefore wee must use the last remedie, how grievous soever it bee unto us: and yet I desire you for more ample declaration of your Christian charity towards him, pray yee with mee unto GOD, now for the last, for his conversion.

The last Prayer before the Excommunication.

OMnipotent, Eternall, and mercifull Father, who for that good-will that thou beares unto us in Iesus Christ thy deare Son, wilt not the death and destruction of a sinner, but rather that hee, by inspiration and moving of thine holy Spirit convert, and live, who also dost witnesse the vertue and strength of thy word to bee such that it causeth the mountaines to shake, the rocks to tremble, and the floods to dry up. Behold, wee thy children, and people heere prostrate before thee, most humbly beseech thee, in the Name of thy dear Son our Lord Iesus Christ, that thou wilt move and pearce the heart of our impenitent brother whom Sathan so long hath indured and hardened, let it please thy Majestie by the vertue of thine holy Spirit, that thou wilt mollifie the same. Expell his darknesse

eſſe, and by the light of thy grace that thou wilt ſo luminate him, that now at length hee may feele, irſt, how grievouſly hee hath offended againſt thy Majeſtie: and ſecondarly againſt thine holy Church nd Aſſembly: Give him thy grace to acknowledge ccuſe, and damne as well before us whom hee hath ffended, as before thy preſence, this his proud contempt, leſt that wee, by the ſame provoked bee compelled, with all our griefes, to cut him off from thy ıyſticall body, whom wee, O Lord, unfeinedly deire to retaine within thy Church, as a lively member f thy dear Son our Lord Ieſus. Heare us, mercifull ather, call back againe this our impenitent Brother, hat now tendeth to eternall deſtruction, that wee all vho before thy preſence, even for his rebellion doe nourne, may receave him againe with gladneſſe and oy, and ſo render praiſe and honour unto thee before his thine holy Congregation.

Weegrant our ſelves, O Lord, unworthie whom hou ſhouldſt heare, becauſe wee ceaſe not to offend hee by our continuall tranſgreſſion of thine holy preepts. Look not upon us, mercifull Father, in this our orrupt nature, but looke thou to thy deare Sonne, whom thou of thy meere mercy haſt appointed our Head, great Biſhop, Advocate, Mediator, and only Propitiator, in him and in the merites of his death. Wee humbly beſeech thee mercifully to behold us, nd ſuffer not the moſt innocent blood of thy deare Sonne, ſhed for us, and for this our impenitent Brother,

ther, to bee prophaned by the tyranny and ſlight of Sathan.

But by the vertue of the ſame, let this our impenitent brother bee brought to unfeined repentance, that ſo hee may eſcape that fearefull condemnation, in the which hee appeareth to fall: This wee aske of thee, O Heavenly Father, in the boldneſſe of our Head, and Mediator IESUS CHRIST, praying as hee hath taught us, ſaying, *Our Father who art in Heaven, &c.*

If after this prayer the obſtinate appeare not to offer his repentance, then ſhall the Miniſter proceed, and ſay,

BRethren, ſeeing that as yee have heard this obſtinate and impenitent perſon N. hath ſo grievouſly offended againſt GOD, and againſt this his holy Congregation, who by no meanes (as yee may perceave) can bee brought to repentance, whereof it is evident by the word of GOD, that hee is fallen from the Kingdome of Heaven, and from the bleſſed ſociety of the LORD IESUS.

And wee (albeit with dolour of our hearts) may now execute that which the commandement of IESUS CHRIST, and the practiſe of his Apoſtle ſheweth that of our office we ought to do, to wit, that we ſhall publickly declare and pronounce ſuch to have no ſociety with us, as declare themſelves obſtinate and rebellious againſt all wholeſome admonitions, and the bleſſed ordinances of his Church: and that wee may doe the ſame, not of our owne authority, but in the Name and power of our LORD IESUS CHRIST, by

ore whom all knies are compelled to bow, let us umbly fall downe before him, and on this manner ray, and pronounce this sentence.

The invocation of the Name of IESUS CHRIST, *to excommunicate the impenitent, together with the sentence of Excommunication.*

O LORD IESUS CHRIST, the only and Eternall King of all the chosen children of thine Heaven- Father, the Head and Law-giver of thy Church, ho by thine own mouth hast commanded, that such ffenders as proudly contemne the admonitions of y Church, shall bee cast out from the society of the me, and shall bee reputed of thy professors as pro- ane Ethniks, wee willing to obey this thy precept, hich also wee have receaved by institution of thine postle, are heere presently conveened in thy Name, excommunicate and cast foorth from the societie thine holy body, and from all participation with y Church in Sacraments or Prayers, N. which ing we do at thy commandement, and in thy power id authority, to the glory of thine holy Name, to e conservation and edification of this thy Church, the which it hath pleased thee to place us Ministers id to the extreame remedie of the stubburne obsti- cie of the fore-named impenitent: And because ou hast promised thy selfe ever to bee with us, but pecially with such as uprightly travell in the Mini- ry of thy Church, whom also thou hast promised instruct and guide by the dictament of thine holy Spirit,

Spirit, wee moſt humbly beſeech thee ſo to govern and aſſiſt us in the execution of this our charge, tha whatſoever wee in thy Name do heere pronounce o earth, that thou wiltſt ratifie the ſame in Heaven. Ou aſſurance, O Lord, is thine expreſſed word: and there fore, in boldneſſe of the ſame, *Heere in thy Name* and at the commandement of this thy preſent Con gregation, wee cut off, ſeclude, and excommunicat from thy body, and from our ſociety, N. as a perſo ſlanderous, proud, a contemner, and a member, fo this preſent, altogether corrupted and pernitious t the body. And this his ſin (albeit with ſorrow o heart) by vertue of our Miniſterie, wee bind and pro nounce the ſame to bee bound in Heaven and on earth Wee further give over into the hands and power o the Divell the ſaid N. to the deſtruction of his fleſh ſtraitly charging all that profeſſe the Lord IESUS, t whoſe knowledge this our ſentence ſhall come, to re pute and hold the ſaid N. accurſed, and unworthy o the familiar ſociety of Chriſtians: declaring unto al men, that ſuch as hereafter before his repentance ſhal haunt, or familiarly accompanie with him, are parta kers of his impiety, and ſubject to the like condem nation: this our ſentence, O Lord Ieſus, pronounce in thy Name, and at thy commandement wee humbly deſire thee to ratifie according to thy promiſe. And yet, Lord, thou that cameſt to ſave that which wa loſt, looke upon him with the eyes of thy mercy, i thy good pleaſure bee, and ſo pearce thou his heart

tha

at hee may feele in his breſt the terrors of thy judge-
ent, that by thy grace hee fruitfully may bee con-
rted to thee, and ſo damning his own impiety, hee
ay bee with the like ſolemnity receaved within the
oſome of thy Church, from the which this day
with grief and dolor of our hearts) hee is ejected.

Lord, in thy preſence wee proteſt that our own af-
ctions move us not to this ſeveritie, but only the ha-
ed of ſin, and obedience that wee give to thine own
mmandement. And therefore, O heavenly Father,
e crave the perpetuall aſſiſtance of thine holy Spi-
, not only to bridle our corrupted affections, but al-
to conduct us in all the courſe of our whole life,
t wee never fall to the like impiety and contempt;
t that continually wee may bee ſubject to the voice
thy Church, and unto the Miniſters of the ſame,
o truely offer to us the word of life, the bleſſed E-
ngel of thine only beloved Son Ieſus Chriſt: To
om, with thee, and the holy Spirit, bee all praiſe,
ry and honour, now and ever, So bee it.

The ſentence pronounced, and the Prayer ended.

THE Miniſter ſhall admoniſh the Church, that all
the faithfull doe hold the Excommunicate as an
hnick, as before is ſaid, that no man uſe his familiar
mpany: And yet that no man accuſe him of any
er crime than of ſuch as hee is convicted of, and
the which hee is excommunicated, but that every
n ſhall ſecretly call to GOD for grace to be granted
the Excommunicate. Such as have office in the Mi-
niſtery

niſterie may upon licence requyred of the Church ſpeake with the Excommunicate, ſo long as hope reſteth of his converſion: But if hee continue obſtinate, then ought all the Faithfull utterly to abhor his preſence and communication. And yet ought they more earneſtly to call to GOD, that Sathan in the end may bee confounded, and the creature of GOD free from his ſnares, by the power of our LORD CHRIST IESUS. And with the accuſtomed benediction, the Aſſembly ſhall bee dimiſſed, after they have ſung the CI. PSALME, or ſome portion thereof, as it ſhall pleaſe the Congregation.

THE ORDER TO RECEAVE the Excommunicate againe to the ſocietie of the Church.

FIrſt, wee muſt obſerve that ſuch as deſerve death for that crime committed, never bee admitted to the ſocietie of the Church, untill ſuch time as either the Magiſtrate puniſh according to the Law; or elſe pardon the crime, as before wee have ſaid: But ſuch as for other offences, and for their contempt are excommunicated, may bee receaved when they ſhall earneſtly ſeeke the favours of the Church. They muſt begin at the Miniſterie, the Elders and Deacons who muſt expone their repentance to the Miniſter or Miniſters in their Aſſemblie: A day may bee appointed to the Excommunicate to preſent himſelf before them. The ſignes of this repentance ought to bee diligently inquyred, as what hath beene his behaviou

ur ſince the tyme of his Excommunication, what
will offer for his ſatisfaction to the Church, and
o whom hee hath exponed the griefe and dolor of
heart: If the Excommunicate bee found penitent,
l obedient in all things, the Miniſter the next Sun-
may give advertiſement to the whole Church of
humiliation, and command them to call to God
increaſe of the ſame: The next Seſſion day the Mi-
er may appoint to the Excommunicate ſuch ſatis-
tion as they think moſt expedient: To the which,
ie Excommunicate fully agree, then may the ſaid
niſterie appoint unto him a certaine day when hee
ll fulfill the ſame.

For this is principally to bee obſerved, That no
communicate perſon may bee received to the ſo-
tie of the Church againe, untill ſuch tyme as hee
h ſtood at the Church doore, at the leaſt mo Sun-
es than one: Which dayes being expired, and the
ole ſatisfaction compleat, ſome of the Elders ſhall
ſe to the Excommunicate, after that the former
yer of the Miniſter in the Pulpet bee ended, and
ll preſent him to a certaine place appointed for the
nitents, where hee ſhall ſtand in the ſame habite, in
which hee made ſatisfaction, untill the Sermon
ended; and then ſhall the ſame Elders that brought
n into the Church, preſent him to the Miniſter,
h theſe or the like words,

This creature of God, N. that for his wickedneſſe
l obſtinate rebellion hath beene excommunicated

from the body of IESUS CHRIST: but now, by th power of the Spirit of GOD is called back againe b repentance, ſo far as the judgement of man can pe ceive, for hee hath not onely craved the favours the Miniſterie, that hee might bee receaved into th body of the Church againe; but alſo moſt obedien ly hath ſubjected himſelfe to all that wee have con manded, for tryall of his humiliation: And therefo wee preſent him before you to bee examined: and his repentance bee ſufficient to bee receaved againe the body of the Church.

Then ſhall the Miniſter render thanks, Firſt to Go for that part of his humiliation, and alſo deſire t Church of GOD to do the ſame with him. Thereaft hee ſhall addreſſe him to the Excommunicate perſo and firſt ſhall lay before him his ſin, then after the a monitions that were given unto him to ſatisfie t Church for the ſame: And laſt, his proud contem and long obſtinacie, for the which hee was excomm nicated; and of every one hee ſhall require his pecu ar confeſſion, with accuſation of himſelfe, and deteſt tion of his impietie: which being receaved, hee ſh render thanks to GOD, as followeth,

WEE thank the mercy and goodneſſe of Go through Ieſus Chriſt our Lord, for thy co verſion N. into the which thou haſt not ſo much aſſ med thy ſelf, as that thou haſt confounded and ov come Sathan, by whoſe venemous and deceaveab entiſements thou hitherto haſt beene rebellious to t

who

holesome admonitions of the Church: And yet beause we can but only see that which is externall, wee ill joine our prayers with thine, that thy humiliation may proceede from the heart.

Let the Prayers appointed to bee said in the receaving of the penitent, bee said also heere: which ended, let the Church and the penitent bee admonished as it is expressed, except that the crime of his Excommunication must ever bee alleadged and mentioned.

The Prayer containing his receiving to the Church.

ORD IESUS CHRIST, King, Teacher, and our Eternall Priest, who with the preaching of thy essed Evangel, hast joyned the power to bind and ose the sins of men, who hast also pronounced, that hatsoever by thy Ministers is bound on Earth, shall e bound in the Heaven, and also that whatsoever is osed by the same, shall be looſed and absolved with ee in the Heaven: Look, O LORD, mercifully upon is thy creature N. &c. whom Sathan of long tyme th holden in bondage, so that not only hee drew m to iniquitie, but also that hee so hardened his art, that hee despised all admonitions, for the which s sin and contempt wee were compelled to excommunicate him from our body: But now, O LORD ing that the Spirit of our LORD IESUS CHRIST th so far prevailed in him, that hee is returned to ir society, it will please thee, for the obedience of ir Lord Iesus so to accept him, that his former inodience bee never laid to his charge, but that hee may

increaſe in all godlineſſe, till that Sathan finally be tro-
den under his feet and ours, by the power of our Lor
Ieſus Chriſt, to whom, with thee, and the holy Spiri
bee all honour and glory now and ever, So bee it.

THE FORME OF Abſolution.

IN the Name and authoritie of IESUS CHRIST, the Miniſter of his bleſſed Evangel, with conſent o the whole Miniſterie and Church abſolve thee, N from the ſentence of Excommunication, from the ſi by thee committed, and from all cenſures laid againſ thee for the ſame before, according to thy repentance and pronounce thy ſin to bee looſed in Heaven, an thee to bee receaved again to the ſociety of CHRIS IESUS, to his body the Church, to the participatio of his Sacraments: and finally, to the fruition of all hi benefits, *In the Name of the Father, the Son, and the ho Spirit*, So bee it.

The Abſolution pronounced, the Miniſter ſha then call him, Brother, and admoniſh him to watc and pray, that hee fall not in the like tentation, th hee bee thankfull for the mercy ſhewed unto him, an that hee ſhew the fruits of his converſion in life, an converſation.

Thereafter the whole Miniſtery ſhall embrace him and ſuch others of the Church as bee next unto hin and then ſhall a PSALME of thankſgiving bee ſung.

Th

This order may bee enlarged or contracted as the wisedome of the discreet Minister shall think expedient: For wee rather shew the way to the ignorant, than prescribe order to the Learned.

A PRAYER.

Reserve the publick face of thy Church within this realme, O LORD: Dilate the Kingdome of thy IESUS CHRIST universally, and so further disse and breake down the tyranny of that Romane tichrist, by the power of thy Son our LORD IESUS IRIST, So bee it. ANNO DOM. 1567.

ROM. 16.

Soli Sapienti DEO *per* IESUM CHRISTUM *gloria in perpetuum*, AMEN.

This Book is thought necessarie and profitable for the Church, and commanded to bee printed by the generall Assembly. Set foorth by IOHN KNOX *Minister, and sighted by us, whose names follow, as wee are appointed by the said generall Assembly.*

IOHN WILLOK.
M. IOHN CRAIG.
ROBERT PONT.
IOHN ROW.
DAVID LINDSAY.
GUILIELMUS CHRISTISONUS.
IAMES CRAIG, &c.

THE

THE VISITATION OF THE SICK.

BEcauſe the viſitation of the ſick is a thing ve
neceſſarie, and yet not-with-ſtanding it is ha
to preſcribe all rules apperteining thereunt
wee referre it to the diſcretion of the godly and pr
dent Miniſter, who according as hee ſeeth the patie
afflicted, either may lift him up with the ſweet pron
ſes of GODS mercy through IESUS CHRIST, if h
perceave him much afraid of GODS threatnings,
contrariwiſe if hee bee not touched with the feeli
of his ſins, may beat him down with GODS juſti
evermore like a skilfull Phyſitian, framing his me
cine according as the diſeaſe requyreth. And if h
perceave him to want any neceſſaries, hee not on
relieveth him according to his hability, but alſo pr
vydeth by others, that hee may bee furniſhed ſuffi
ently. More-over, the party that is viſited, may at
tymes for his comfort ſend for the Miniſter, w
doeth not onely make prayers for him there prefe
ly; but alſo, if it ſo require, commendeth him in
publick prayers to the Congregation.

A Prayer to bee ſaid in viſiting of the ſick.

O Our good GOD, LORD and FATHER, the C
tor and conſerver of all things, the fountain o
goodneſſe and benignitie, like as (among other th
infi

ıfinite benefits, which thou of thy great goodneſſe
ıd grace doſt diſtribute ordinarlie unto al men) thou
iveſt them health of bodie, to the end that they
ıould the better know thy great liberalitie, ſo that
ıey might be the more ready to ſerve & glorify thee
ıith the ſame, ſo contrariwiſe when we have evill be-
ıaved our ſelves, in offending thy Majeſtie, thou haſt
ccuſtomed to admoniſh us and call us unto the by
ıivers and ſundry chaſtiſements, through the which
hath pleaſed thy goodneſſe to ſubdue and tame our
aile fleſh, but eſpecially by the grievous plagues of
ckneſſe and diſeaſes, uſing the ſame as a meane to a-
ake and ſtir up the great dulneſſe and negligence that
in us all and advertiſing us of our evill life, by ſuch
ıfirmities and dangers eſpecially when as they threa-
n the verie death, which (as aſſured meſſengers of
ıe ſame) are all to the fleſh full of extreame anguiſh
ıd torments, although they bee notwithſtanding to
ıe ſpirit of the Elect, as medicines both good and
holeſome: For by them thou doſt move us to return
ıto thee for our ſalvation, and to call upon thee in
ur afflictions, to have thine helpe, which art our
are and loving Father.

n conſideration whereof we moſt earneſtly pray un-
thee, our good God, that it would pleaſe thine infi-
te goodneſſe, to have pity on this thy poore creatur
hom thou haſt, as it were, bound and tied to the bed
y moſt grievous ſickeneſſe, and brought to great ex-
emitie by the heavineſſe of thine hand.

O Lord, enter not into a compt with him, to ren
der the reward due unto his works, but through thin
infinite mercy remit all his faults, for the which tho
hast chastised him so gently, and behold rather the o
bedience which thy dear Son Iesus Christ ou
Lord hath rendred unto thee, to wit, the sacrific
which it pleased thee to accept as a full recompenc
for all the iniquities of them that receive him for thei
justice and satisfaction, yea, for their only Saviour.

Let it please thee, O God, to give him a true zea
and affection to receave and acknowledge him for h
only Redeemer, to the end also that thou mayest r
ceave this sick person to thy mercy, qualifying a
the troubles, which his sins, the horrour of death an
dreadfull fear of the same, may bring to his weak cor
science: neither suffer thou, O Lord, the assaults of th
mighty adversary to prevaile, or to take from him th
comfortable hope of salvation, which thou giveſt t
thy dearly beloved children.

And for as much as wee are all subject to the li
estate and condition, and to bee visited with like ba
tell, when it shall please thee to call us unto the sam
wee beseech thee, most humbly O Lord, with this th
poore creature, whom thou now presently chastise
that thou wilt not extend thy rigorous judgeme
against him, but that thou wouldst vouchsafe to sh
him thy mercy for the love of thy dear Son Chris
Iesus our Lord: who having suffered the most sham
full and extreame death of the Crosse, beare willin

the fault of this poore patient, to the end that
ou mighteſt acknowledge him as one redeemed
ith his pretious blood, and receaved into the com-
union of his body, to bee participant of eternall
licitie, in the company of thy bleſſed Angels, where-
re, O Lord, diſpoſe and move his heart to receave
thy grace with all meekneſſe this gentle and Fa-
erly correction, which thou haſt laide upon him,
athee may endure it patiently, and with willing o-
dience, ſubmitting himſelfe with heart and mind to
y bleſſed will and favourable mercy, wherein thou
w viſiteſt him after this ſort for his profite and ſal-
tion: It may pleaſe thy goodneſſe, O Lord, to aſſiſt
m in all his anguiſhes and troubles: and although
e tongue and voyce bee not able to execute their of-
e in this behalfe, to ſet foorth thy glory, that yet
leaſt thou wilt ſtirre up his heart to aſpire unto thee
ly, who art the only fountaine of all goodneſſe, and
at thou faſt roote and ſettle in his heart, the ſweete
omiſes which thou haſt made unto us in Chriſt Ie-
s thy Sonne our Saviour, to the intent wee may re-
aine conſtant againſt all the aſſaultes and tumultes
hich the enemie of our Salvation may raiſe up to
ouble his conſcience.

And ſeeing it hath pleaſed thee, that by the death
thy deare Son, life eternall ſhould bee communi-
ted unto us, and by the ſhedding of his blood, the
aſhing of our ſinnes ſhould bee declared, and that by
s reſurrection alſo, both juſtice and immortalitie

ſhould

ſhould bee given us, it may pleaſe thee to apply thi
holy and wholeſome medicine to this thy poore crea
ture, in ſuch extremity, taking from him all tremblin
and dreadfull fear, and to give him a ſtoute courage i
the mids of all his preſent adverſities.

And for as much as all things, O Heavenly Fathe
bee known unto thee, and thou canſt, according t
thy good pleaſure, miniſter unto him all ſuch thinge
as ſhall bee neceſſarie and expedient, let it pleaſe the
O Lord, ſo to ſatisfie him by thy grace, as may ſeem
moſt meete unto thy divine Majeſtie. Receave him
Lord, into thy protection, for hee hath his recour
and acceſſe to thee alone, and make him conſtant an
firme in thy commandements and promiſes, and a
ſo pardon all his ſins, both ſecret, and thoſe whic
are manifeſt, by the which hee hath moſt grievouſl
provoked thy wrath, and ſevere judgements again
him, ſo as in place of death (the which both he and a
we have juſtly merited) thou wilt grant unto him th
bleſſed life, which we alſo intend and look for, by th
grace and mercy. Nevertheleſſe, O Heavenly Fathe
if thy good pleaſure bee that hee ſhall yet live longe
in this world, it may then pleaſe thee to augment
him thy graces, ſo as the ſame may ſerve unto th
glory: yea, Lord, to the intent he may conforme him
ſelfe the more diligently and with more carefulneſſ
to the example of thy Son Chriſt Ieſus, and that
renouncing himſelfe hee may cleave fully unto him
who to give conſolation and hope unto all ſinners,

obtei

bteine remiſſion of all their ſinnes and offences, hath
aried with him into the Heavens, the thiefe who was
ucified with him upon the Croſſe.

But if the time, by thee appointed, be come that hee
all depart from us unto thee, make him to feel in his
onſcience, O LORD, the fruit and ſtrength of thy
race, that thereby hee may have a new taſt of thy Fa-
erly care over him, from the beginning of his life
nto the very end of the ſame, for the love of thy dear
on IESUS CHRIST our LORD.

Give him thy grace, that with a good heart and full
ſurance of Faith hee may receave to his conſolati-
n ſo great and excellent a treaſure, to wit, the re-
iſſion of his Sinnes in CHRIST IESUS thy Sonne
ho now preſenteth him to this poore perſon in
iſtreſſe, by the vertue of thy promiſes revealed un-
him by thy worde, which hee hath exerciſed
ith us in thy Church and Congregation, and alſo
uſing the Sacraments, which thou therein haſt eſta-
liſhed for confirmation of all their Faith that truſt in
e unfainedly.

Let true Faith, O Lord, bee unto him as a moſt ſure
uckler, thereby to avoide the aſſaultes of death, and
ore boldy walke for the advancement of Eternall
fe, to the end that hee, having a moſt lively appre-
enſion thereof, may rejoyce with thee in the Hea-
ens eternally.

Let him bee under thy protection and governance
Heavenly Father: and although he be ſick, yet canſt
thou

thou heale him: hee is caſt downe, but thou canſt lift him up: Hee is ſore troubled, but thou canſt ſend redreſſe: He is weake, but thou canſt ſend ſtrength: hee acknowledgeth his uncleanneſſe, his ſpots his filthineſſe and iniquities, but thou canſt waſh him & make him cleane: Hee is wounded, but thou canſt miniſter moſt ſoveraigne ſalues: He is fearefull and trembling, but thou canſt give him good courage and boldnes: to be ſhort, heis, as it were utterly loſt, & a ſtrayed ſheep, but thou canſt call him home to thee againe. Wherefore O Lord, ſeeing that this poore creature, thine owne workmanſhip, reſigneth him wholly into thine hands, receave him into thy mercifull protection. Alſo, wee poore miſerable creatures, who are, as it were in the field, readie to fight till thou wilt draw us from the ſame, vouchſafe to ſtrengthen us by thine holie Spirit, that wee may obtaine the victorie in thy name againſt our deadly and mortall enemie. And further more, that the affliction and the combate of this thy poore creature in moſt grievous torments, may move us to humble our ſelves with all reverent feare and trembling under thy mightie hand, knowing that we muſt appeare before thy judgement ſeat, when it ſhall pleaſe thee ſo to appoint. But, O Lord, the corruption of our fraile nature is ſuch, that we are utterly deſtitute of any meane to appeare before thee, except thou pleaſe thee to make us ſuch as thou thy ſelfe requirest us to bee: And further that thou give us the ſpirit of meekneſſe and humility, to reſt and ſtay wholly on thoſe things which thou only commandeſt.

But foraſmuch as wee are altogether unworthie to
oy ſuch benefits, wee beſeech thee to receave us,
he Name of thy deare Son our Lord and Maſter,
whoſe death and ſatisfaction ſtandeth wholly the
oe of our Salvation.
It may alſo pleaſe thee, O Father of comfort, and
ſolation, to ſtrengthen with thy grace thoſe who
ploy their travell and diligence to the ayding of
ſick perſon, that they faint not by overmuch and
tinuall labour, but rather to go heartily and chear-
y forward in doing their endevours towards him,
if thou take him from them, then of thy goodnes
comfort them, ſo as they may patiently beare ſuch
arting, and praiſe thy Name in all things. Alſo, O
venly Father, vouchſafe to have pity on all other
perſons, and ſuch as bee by any other wayes or
anes afflicted, and alſo on thoſe who as yet are ig-
ant of thy trueth, and appertaine nevertheleſſe un-
hy Kingdome.
In like maner on thoſe that ſuffer perſecution, tor-
nted in priſons, or otherwiſe troubled by the ene-
s of the verity, for bearing teſtimony to the ſame.
ally, on all the neceſſities of thy people, and upon
the ruines and decayes which Sathan hath brought
on thy Church. O Father of mercy, ſpread foorth
goodneſſe upon all thoſe that bee thine, that wee
ſaking our ſelves, may bee the more inflamed and
ſirmed to reſt only upon thee alone. Grant theſe
requeſts, O our dear Father, for the love of thy
dear

deare Son our Saviour Iesus Christ, who liveth and reigneth with thee in unitie of the holy Ghost true God for evermore, So bee it.

THE BVRIALL,

THE Corps is reverently to bee brought unto the grave, accompanied with the Congregation without any further ceremonies, which being buried, the Minister (if hee bee present, and requyred goeth to the Church, if it bee not far off, and maketh some comfortable exhortation to the people touching death and resurrection.

When the Congregation is assembled at the houre appointed, the Minister useth this confession following, or one like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

THE CONFESSION of our sinnes.

O Eternall God, and most mercifull Father, we confesse and acknowledge here before thy divine Majestie, that we are miserable sinners, conceived and born in sin and iniquitie, so that in us there is no goodnesse: For the flesh evermore rebelleth against the Spirit, whereby wee continually transgresse thy holy Precepts and Commandements, and so procure to our selves through thy just judgement death and damnation. Not-with-standing, O heavenly Father, for as much as wee are displeased with our selves for the sins that wee have committed against thee

d doe unfainedly repent us of the ſame, wee moſt
mbly beſeech thee for IESUS CHRISTS ſake
ſhew thy mercie upon us, to forgive us all our
nes, and to increaſe thine holie Spirit in us, that
ee acknowledging from the bottome of our heartes
r owne unrighteouſneſſe, may from hencefoorth
t only mortify our ſinfull luſtes and affections, but
o bring foorth ſuch fruites, as may bee agreeable
thy moſt bleſſed will, not for the worthines there-
, but for the merites of thy dearely beloved Sonne
SUS CHRIST our onely Saviour, whom thou
ſt alreadie given an oblation and offering for our
nes, and for whoſe ſake wee are certainely perſwa-
d, that thou wilt deny us nothing that wee ſhall ask
his Name according to thy will. For thy Spirit
th aſſure our conſciences, that thou art our merci-
ll Father, and ſo loveſt us thy children through
m, that nothing is able to remoove thine Heavenly
ace and favour from us. To thee therefore, O Fa-
er, with the Sonne and with the holy Ghoſt be all
nour and glory world without end. So bee it.

Another CONFESSION *and* PRAYER, *commonly uſed in the* CHURCH *of* EDINBURGH, *on the day of common Prayer.*

O Dreadfull and moſt mightie GOD, thou that
from the beginning haſt declared thy ſelfe a con-
ming fire againſt the contemners of thy moſt ho-
Precepts, and yet to the penitent ſinners haſt al-
yes ſhewed thy ſelfe a favourable Father, and a

GOD

God full of mercy, wee thy creatures and workman
ſhip of thine owne hands, confeſſe our ſelves moſt un
worthy to open our eyes unto the Heavens, but fa
leſſe to appeare in thy preſence: for our conſcience
accuſe us, and our manifold iniquities have born wi
neſſe againſt us, that wee have declyned from thee
wee have beene polluted with idolatrie: wee have g
ven thy glory to creatures: wee have ſought ſuppo
where it was not to bee found, and have lightlied th
moſt wholſome admonitions. The manifeſt corrupt
on of our lives in all eſtates, evidently prooveth th
wee have not rightly regarded thy Statutes, Lawe
and holy Ordinances: And this was not only done,
Lord, in the tyme of our blindneſſe, but even no
when of thy mercy thou haſt opened unto us an e
trance to thine heavenly Kingdome, by the preachi
of thine holy Evangel: The whole body of this mi
rable realme ſtill continueth in their former impiet
for the moſt part (alas) following the foote-ſte
of blind and obſtinate Princes, utterly deſpiſe t
light of thy Goſpel, and delight in ignorance and id
latrie, others live as a people without God, and wit
out all fear of thy terrible judgements, and ſome,
Lord that in mouth profeſſe thy bleſſed Evangel,
their ſlanderous life blaſpheme the ſame Wee are n
ignorant, O Lord, that thou art a righteous Iudg
that can not ſuffer iniquity long to bee unpuniſh
upon the obſtinate tranſgreſſours, eſpecially, O Lo
when that after ſo long blindneſſe and horrible de

ion from thee, ſo lovingly thou calleſt us againe to
y favour and fellowſhip, and that yet wee do obſti-
tly rebell: wee have, O Lord, in our extreame miſe-
called unto thee: yea, even when wee appeared ut-
ly to have beene conſumed in the fury of our ene-
es, and then didſt thou mercifully incline thine ears
to us. Thou foughteſt for us, even by thine owne
wer, when in us there was neither wiſedome nor
rce. Thou alone breakeſt the yoke from our necks,
d ſet us at liberty, when wee, by our fooliſhneſſe
d made our ſelves ſlaves unto ſtrangers, and merci-
ly unto this day haſt thou continued with us the
ht of thine Evangel, and ſo ceaſeſt not to heape u-
n us benefits both ſpirituall and temporall: But yet,
s, O Lord, we clearly ſee that our great ingratitude
veth further puniſhment at thine hands, the ſignes
ereof are evident before our eyes. (For the whiſ-
ing of ſedition, the contempt of thy graces offered
l the maintenance of idolatrie, are aſſured ſignes of
further plagues to fall upon us in particular for
grievous offences, and this unmeaſurable untem-
atneſſe of the aire, doth alſo threaten thine accuſto-
d plague of famine, which commonly followeth
ous exceſſe and contempt of the poore, where-
h, alas, the whole earth is repleniſhed.) We have
hing, O Lord, that wee may lay betwixt us and
judgement, but thine only mercy, freely offered to
n thy dear Son our Lord Ieſus Chriſt, purchaſed
s by his death and paſſion: For if thou wilt en-

ter into judgement with thy creatures, and keepe in mind our grievous sins and offences, then can there no flesh escape condemnation. And therefore we most humbly beseech thee, O Father of mercies, for IESUS CHRIST thy Sons sake, to take from us these stony hearts, who so long have heard as well thy mercies as severe judgements, and yet have not been effectually mooved with the same: and give unto us hearts mollified by thy Spirit, that may both conceave and keepe in mind the reverence that is due unto thy Majestie. Look, O LORD, unto thy chosen children, labouring under the imperfection of the flesh, and grant unto us that victory that thou hast promised unto us by IESUS CHRIST thy Son our only Saviour Mediator, and Law-giver: To whom, with thee, and the holy Ghost bee all honour and praise, now and ever, Amen.

A CONFESSION OF SINS to bee used before the Sermon.

TRueth it is, O LORD, that wee are unworthy to come to thy godly presence, by reason of our manifold sins and wickedneſſe: much lesse are we worthy to receave any grace or mercy at thine hands, if thou shouldest deale with us according to our deservings: For wee have sinned, O LORD, against thee, and wee have offended thy godly Majestie, if thou shouldest begin to reckon with us, even from our first conception in our mothers womb, thou canst find nothing at all in us, but occasion of death and eternal

ernall condemnation: For trueth it is, that first wee ere conceaved in sin, and in iniquitie was every one us born of our mother: all the dayes of our life ee have so still continued in sin and wickednesse, that ther wee have given our selves to follow the corruion of this our fleshly nature, than otherwise with at earnest care and diligence to serve and worship ee our God, as it becommeth us: And therefore, thou shouldest enter into judgement with us, just casion hast thou, not onely to punish these our etched and mortall bodies, but also to punish us th in body and Soule eternally, if thou shouldst ndle us according to the rigour of thy justice. But t, O Lord, as on the one part wee acknowledge our s and offences, together with the fearfull judgement thee our God, that justly by reason thereof thou yest poure upon us, so also on the other part we acowledge thee to bee a mercifull God, a loving and vourable Father to all them that unfeinedly turne to thee: Wherefore, O Lord, we thy people and the rkmanship of thine owne hands, most humbly bech thee, for Christ thy Sons sake, to shew thy rcy upon us, and forgive us all our offences: impute t unto us the sins of our youth, neither yet reve thou a reckoning of us for the iniquitie of our l age, but as thou hast shewed thy self mercifull to al m that have truely called unto thee, so shew the like rcy and the like favour unto us thy poore servants. lue our hearts, O God, with such a true and perfect

acknowledging of our sinnes, that wee may powr
foorth before thee the unfeined sighs and sobs of ou
troubled hearts and afflicted consciences for our o
fences committed against thee. Inflame our heart
with such a zeale and fervencie towards thy glory
that all the dayes of our life, our only studie, travell
and labour may bee to serve and worship thee ou
GOD in spirit, in trueth and veritie, as thou requyre
of us. And that this may bee the better performed i
us, preserve us from all impediments and stayes, th
in any wise may hinder or stop us in the same: but i
speciall, O LORD, preserve us from the craft of Sa
than, from the snaires of the world, and from th
naughtie lustes and affections of the flesh. Make th
Spirit, O GOD, once to take such full possession an
dwelling in our hearts, that not only all the actions o
our life, but also all the words of our mouth, and th
least thought and cogitation of our mindes may be
guided and ruled thereby.

And finally, grant that all the time of our life ma
bee so spent in thy true feare and obedience, that al
together wee may end the same in the sanctificatio
and honouring of thy blessed NAME, through IE
SUS CHRIST our LORD, To whom
with thee, and the holy GHOST, bee all ho-
nour and glory, for now and for
ever: So bee it.

A Confeſsion of ſin, and petitions made unto God, in the time of our extream troubles, and yet commonly uſed in the Churches of Scotland *before the Sermon.*

Ternall and everlaſting God, Father of our Lord Ieſus Chriſt, thou that ſheweſt mercy, and keepeſt enant with them that love and in reverence keepe Commandements, even when thou poureſt forth ne hote diſpleaſure and juſt judgements upon the ſtinate and inobedient, wee heere proſtrate our ves before the Throne of thy Majeſtie, from our irts confeſſing that juſtly thou haſt puniſhed us by tyranny of ſtrangers, and that more juſtly thou yeſt bring upon us againe the bondage and yoke, ich of thy mercy for a ſeaſon thou haſt removed: r Kings, Princes and people in blindneſſe have refu- the word of thine eternall veritie, and in ſo doing have refuſed the league of thy mercy offered unto in IESUS CHRIST thy Son, which albeit thou now thy meer mercy haſt offered to us againe in ſuch oundance, that none can bee excuſed by reaſon of norance, yet nevertheleſſe to the judgement of men, piety overfloweth the whole face of this realme: or the great multitude delight themſelves in igno- nce and idolatrie: and ſuch, alas, as appeare to reve- nce and embrace thy word, doe not expreſſe the uits of repentance, as it becommeth the people to hom thou haſt ſhewed thy ſelfe ſo mercifull and fa- ourable. Theſe are thy juſt judgements, O LORD, hereby thou puniſheſt ſin by ſin, and man by

his

his own iniquitie, ſo that there can bee none end o ſin, except thou prevent us with thy undeſerved grace Convert us therefore, O LORD, and wee ſhall be converted: Suffer not our unthankfulneſſe to procur of thy juſt judgements that ſtrangers again reign ove us, neither yet that the light of thy Goſpell bee take from us: but howſoever it be, that the great multitud bee altogether rebellious, and alſo that in us there re maineth perpetuall imperfections, yet for the glory thine owne Name, and for the glory of thine only b loved Son IESUS CHRIST, whoſe verity and Evat gell thou of thy meere mercy haſt manifeſted amon us, it will pleaſe thee to take us into thy protectio and defence, that all the world may know, that as thy meere mercy thou haſt begun this work of ou Salvation amongſt us, ſo of this ſame mercy tho wilt continue it. Grant us this, mercifull Father, f IESUS CHRIST thy Sons ſake. So bee it.

This done, the people ſing a Pſalme al together in a plai tune: which ended, the Miniſter prayeth for the aſsistan of GODS holy Spirit, as the ſame ſhall move his hear and ſo proceedeth to the Sermon, uſing after the Se mon this prayer following, or ſuch like.

A PRAYER FOR THE WHOLE *Eſtate of* CHRISTS *Church.*

ALmighty GOD, and moſt mercifull Father, w humbly ſubmit our ſelves, and fall downe b fore thy Majeſtie, beſeeching thee from the botto of our hearts, that this ſeede of thy word now ſo

amo

nong us, may take ſuch deepe root, that neither the
irning heat of perſecution cauſe it to wither, neither
e thorny cares of this life doe choke it, but that as
ed ſown in good ground, it may bring foorth thirty,
ty, and an hundreth fold, as thine Heavenly wiſe-
me hath appointed. And becauſe wee have neede
ntinually to crave many things at thine hands, wee
mbly beſeech thee, O Heavenly Father, to grant
thine holy Spirit, to direct our petitions, that they
ay proceede from ſuch a fervent minde, as may bee
reeable to thy moſt bleſſed will. And ſeeing that
ir infirmitie is able to doe nothing without thine
lp, and that thou art not ignorant with how many
d great tentations wee poore wretches are on eve-
ſide encloſed and compaſſed: Let thy ſtrength, O
RD, ſuſtaine our weakneſſe, that wee being defen-
d with the force of thy grace, may bee ſafely pre-
ved againſt all aſſaults of Sathan, who goeth about
ntinually like a roaring Lyon, ſeeking to devoure
. Increaſe our faith, O mercifull Father, that wee do
t ſwerve at any tyme from thine heavenly word,
t augment in us hope and love, with a carefull kee-
ng of all thy Commandements, that no hardneſſe
heart, no hypocriſie, no concupiſcence of the eyes,
r entiſements of the world do draw us away from
ne obedience. And ſeeing wee live now in theſe
ſt perillous tymes, let thy Fatherly providence de-
d us againſt the violence of all our enemies, who do
ry where purſue us; but chiefely againſt the wic-

ked rage and furious uproares of that Romish idole, enemie to thy CHRIST.

Furthermore, for as much as by thine holy Apostles we are taught to make our prayers and supplications for all men, we pray not only for our selves here present, but beseech thee also to reduce all such as yet be ignorant from the miserable captivity of blindnes and errour, to the pure understanding of thine Heavenly truth, that wee all with one consent and unitie ofminds may worship thee our only GOD and Savi our: And that all Pastors, Sheepheards, and Ministers to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people, may both in their life and doctrine bee found faithfull, setting only before their eyes thy glory, and that by them al poore sheepe, which wander and go astray, may be gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thine hands, we beseech thee to direct and govern the heart of all Kings, Princes, and Magistrats, to whom thou hast committed the sword, especially, O Lord, according to our bounden duety, we beseech thee to maintaine and increase the Noble estate of the Kings Majestie, and his honourable Counsell, with all the Estat and whole body of the Common-wealth. Let thy fatherly favour so preserve him, and thine holy Spiri so govern his heart, that hee may in such sort execut his office, that thy religion may bee purely maintained, maners reformed, and sin punished, according t the precise rule of thine holy word. An

And for that wee bee all members of the mysticall dy of Christ Iesus, wee make our requests unto e, O Heavenly Father, for all such as are afflicted th any kind of crosse or tribulation, as war, plague, ine, sickness, poverty, imprisonment, persecution, nishment, or any other kind of thy rods, whether ee grief of body, or unquietnesse of mind, that it uld please thee to give them patience and constan-, till thou send them full delyverance of all their ubles. And finally, O Lord God, most mercifull her, wee most humbly beseech thee to shew thy at mercies upon our brethren who are persecuted, t in prison, and dayly condemned to death for the timony of thy truth: And though they bee utterly titute of all mens aide, yet let thy sweete comfort er depart from them, but so inflame their hearts th thy holy Spirit, that they may boldly and chear-ly abide such tryall, as thy godly wisedome shall point so that at length, as well by their death, as by ir life the kingdome of thy Son Iesus Christ y encrease and shine through all the world, in ose Name wee make our humble petitions unto e, as hee hath taught us, saying, *Our Father*, &c.

Lmighty, and everlasting God, vouchsafe (wee beseech thee) to grant us perfect continuance in lively Faith, augmenting the same in us dayly, wee grow to the full measure of our perfection in RIST, whereof wee make our confession, saying, *lieve in God the Father almighty*, &c.

Then

Then the people ſing a Pſalme, which ended, the Miniſter pronounceth one of theſe bleſſings, and ſo the Congregation departeth.

THE LORD bleſſe us and ſave us, the LORD ma his face to ſhine upon us, and bee mercifull un us: The LORD turn his countenance towards u and grant us his peace.

THE grace of our LORD IESUS CHRIST, the lo of GOD the Father, and the communion of t holy GHOST, bee with us all, Amen.

It ſhall not bee neceſſary for the Miniſter dayly to rep all theſe things before mentioned, but beginning with ſome ner of Confeſſion, to procced to the Sermon, which being en bee either uſeth the prayer for all eſtates before mentioned elſe prayeth as the Spirit of GOD ſhall move his heart, ming the ſame according to the time and matter which hee intreated of, And if there ſhall bee at any tyme any pre plague, famine, peſtilence, war, or ſuch like, which bee dent tokens of GODS wrath, as it is our part to acknowle our ſins to bee the occaſion thereof, ſo are wee appointed by Scriptures, to give our ſelves to mourning, faſting, and pra as the meanes to turn away GODS heavy diſpleaſure. Th fore it ſhall bee convenient, that the Miniſter at ſuch tyme not only admoniſh the people thereof, but alſo uſe ſome form prayer, according as the preſent neceſſitie requyreth, to which hee may appoint by a common conſent ſome ſeverall after the Sermon weekely to bee obſerved.

Theſe Prayers following are uſed in the French Chu of GENEVA: *The firſt ſerveth for Sunday a the Sermon, and the other that followeth is ſaid u Wedneſday, which is the day of common prayer.*

A

AN OTHER MANER OF *Prayer after the Sermon.*

Almighty God, and Heavenly Father, since thou haſt promiſed to grant our requeſts, which wee ill make unto thee, in the Name of our Lord Iesus Christ thy welbeloved Son, and wee are alſo ight by him and his Apoſtle, to aſſemble our ſelves his Name, promiſing that hee will bee among us, d make interceſſion for us unto thee, for the obtei-ig of all ſuch things, as wee ſhall agree upon heere on Earth: wee therefore (having firſt thy comman-ment to pray for ſuch as thou haſt appointed rulers d governours over us, and alſo for things needefull th for thy people, and for all ſorts of men, for as ich as our faith is grounded on thine holy word, d promiſes, and that wee are gathered together be-e thy face, and in the Name of thy Sonne, our RD Iesus Christ) Wee, I ſay, make our ear-t ſupplication unto thee, our moſt mercifull God d bountifull Father, that for Iesus Christs ſake r only Saviour and Mediator, it would pleaſe thee thine infinite mercy freely to pardon our offences, d in ſuch ſort to draw and lift up our hearts and af-tions towards thee, that our requeſts may both ceede of a fervent mind, and alſo bee agreeable o thy moſt bleſſed will and pleaſure, which is only bee accepted.

Wee beſeech thee therefore, O heavenly Father, as ching all Princes and Rulers, unto whom thou

haſt

thou haſt viſited and chaſtiſed by thy Croſſe and tri
bulation all ſuch people as thou haſt puniſhed wit
peſtilence, war, or famine; and all other perſon
afflicted with povertie, impriſonment, ſickneſſe, ba
niſhment, or any like bodily adverſitie, or haſt othe
wiſe troubled or afflicted in Spirit, that it would plea
thee to make them perceave thy fatherly affectio
towards them, that is, that theſe croſſes bee chaſti
ſings for their amendement, to the intent that the
ſhould unfeinedly turne unto thee, and ſo by cle
ving unto thee, might receave full comfort, and be
delyvered from all maner of evill. But eſpecially
wee commend unto thy divine protection, all ſuc
who are under the tyranny of Antichriſt, and bot
lack this food of life, and have not liberty to call u
pon thy Name in open Aſſembly, chiefely our poor
brethren who are impriſoned and perſecuted by th
enemies of thy Goſpell, that it would pleaſe thee, O
Father of Conſolations, to ſtrengthen them by th
power of thine holy Spirit, in ſuch ſort as they nev
ſhrink back, but that they may conſtantly perſevere i
thine holy vocation; and ſo to ſuccour and aſſiſt the
as thou knoweſt to bee moſt expedient, comfortin
them in their afflictions, maintaining them in thy saf
guard againſt the rage of wolves, and increaſing i
them the gift of thy Spirit, that they may glorif
thee their LORD GOD, both in their life and in the
death.

Finally, O LORD GOD, moſt dear Father, wee b
ſeec

ch thee to grant unto us alſo, who are heere gathe-
l together in the Name of thy Son Iesus, to heare
word preached, that wee may acknowledge true-
and without hypocriſie, in how miſerable a ſtate
perdition wee are by nature, and how worthily
e procure unto our ſelves everlaſting damnation,
ping up from tyme to tyme thy grievous puniſh-
nts towards us, through our wicked and ſinfull
, to the end, that (ſeeing there remaineth no
rk of goodneſſe in our nature, and that there is no-
ng in us, as touching our firſt creation, and that
ich wee receave of our parents, meete to enjoy the
itage of Gods Kingdome) wee may wholly ren-
up our ſelves with all our hearts, with an aſſured
fidence unto thy dearely beloved Son Iesus our
d, our only Saviour and Redeemer; to the intent
hee dwelling in us, may mortifie our old man,
t is to ſay, our ſinfull affections, and that wee may
renewed into a more godly life, whereby thine
y Name (as it is worthy of all honour) may bee
anced and magnified throughout the world, and
ll places. Likewiſe, that thou mayeſt have the tui-
and governance over us, and that wee may learne
ly more and more to humble and ſubmit our ſelves
thy Majeſtie, in ſuch ſort that thou mayeſt bee
nted King and Governour over all, guiding thy
ple with the ſcepter of thy word, and by the vertue
hine holy Spirit, to the confuſion of thine enemies,
ough the might of thy trueth and righteouſneſſe,

ſo

ſo that by this meanes all power and height which withſtandeth thy glory, may bee continually thrown down and aboliſhed, untill ſuch time as the full and perfect face of thy kingdome ſhall appeare, when thou ſhalt ſhew thy ſelfe in judgement, in the perſon of thy Son; whereby alſo wee, with the reſt of thy creatures, may render unto thee perfect and true obedience, even as thine Heavenly Angels do apply themſelves onely to the performing of thy Commandements, ſo that thine only will may bee fulfilled without any contradiction, and that every man may bind himſelfe to ſerve and pleaſe thee, renouncing their owne wils, with all the affections and deſires of the fleſh. Grant unto us alſo, good Lord, that wee thus walking in the love and dread of thine holy Name, may bee nouriſhed through thy goodneſſe, and that wee may receive at thine hands all things expedient and neceſſarie for us, and ſo uſe thy gifts peaceably and quyetly to this end, that when wee ſee that thou haſt care of us, wee may the more effectuouſly acknowledge thee to be our Father, looking for all good gifts at thine hands, and by with-drawing and pulling backe all our vaine confidence from creatures, may ſet it wholly upon thee, and ſo reſt only in thy moſt bountifull mercy. And for as much as whiles we continue heere in this tranſitorie life, wee are ſo miſerable, ſo fraile, and ſo much inclyned unto ſin, that we fall continually, and ſwerve from the right way of thy Commandements, we beſeech thee pardon us our innumerable

umerable offences, whereby we are in danger of thy
idgement and condemnation, and forgive us so free-
y, that death and sin may hereafter have no title a-
ainst us, neither lay unto our charge the wicked root
f sin which doth evermore remain in us, but grant
hat by thy Commandements wee may forget the
rongs which others do unto us, and in stead of see-
ing vengeance, may procure the wealth of our ene-
ies. And for as much as of our selves we are so weak
hat wee are not able to stand up-right one minute of
n houre, and also that wee are so belaid and assaulted
vermore with such a multitude of so dangerous ene-
ies, that the divell, the world, sin, and our own con-
upiscences do never leave off to fight against us, let
bee thy good pleasure to strengthen us with thine
oly Spirit, and to arme us with thy grace, that there-
y wee may bee able constantly to withstand all ten-
tions, and to persevere in this spirituall battel against
n, untill such time as wee shall obteine the full victo-
y, and so at length may triumphantly rejoice in thy
ingdome, with our Captain and Governour IESUS
HRIST our LORD.

*This prayer following is used to bee said after the Ser-
mon, on the day which is appointed for common prayer:
and it is very proper for our estate and time, to move
us to true repentance, and to turn back* GODS *sharpe
rods which yet threaten us.*

GOD Almighty, and Heavenly Father, wee ac-
knowledge in our consciences, and confesse, as

the trueth is, that wee are not worthy to lift up our eyes unto Heaven, much leſſe meete to come into thy preſence, and to bee bold to think that thou wilt hear our prayers, if thou have reſpect to that which is in us: for our conſciences accuſe us, and our owne ſins doe beare witneſſe againſt us: yea, and wee know that thou art a righteous Iudge, who doeſt not count ſinners righteous, but puniſheſt the faults of ſuch as tranſgreſſe thy commandements. Therefore, O Lord when wee conſider our whole life, wee are confounded in our owne hearts, and cannot chooſe but bee beaten downe, and as it were deſpaire, even as though wee were already ſwallowed up in the deepe golf of death. Notwithſtanding, moſt mercifull LORD, ſince it hath pleaſed thee of thine infinite mercy, to command us to call upon thee for help, even from the deepe bottome of hell, and that the more lack and default wee feele in our ſelves, ſo much the rather we ſhould have recourſe unto thy ſoveraigne bountie, ſince alſo thou haſt promiſed to heare and accept our requeſts and ſupplications, without having any reſpect to our worthineſſe, but only in the Name, and for the merits of our LORD IESUS CHRIST, whom alone thou haſt appointed to bee our Interceſſour and Advocate, wee humble our ſelves before thee, renouncing all vaine confidence in mans help, and cleave only to thy mercy, and with full confidence call upon thine holy Name, to obtain pardon for our ſins.

Firſt, O LORD, beſides the innumerable benefits which

ich thou doeſt univerſally beſtow upon all men
earth, thou haſt given us ſuch ſpeciall graces,
t it is not poſſible for us to rehearſe them: no, nor
ſciently to conceave them in our minds: As name-
it hath pleaſed thee to call us to the knowledge of
ne holy Goſpell, drawing us out of the miſerable
idage of the devill, whoſe ſlaves wee were, and de-
ering us from moſt curſed idolatrie, and wicked
erſtition, wherein wee were plunged, to bring us
) the light of thy trueth. Not-with-ſtanding,
h is our obſtinacie and unkindneſſe, that not onely
forget thoſe thy benefits, which wee have recei-
at thy bountifull hands, but have gone aſtray
n thee, and have turned our ſelves from thy Law,
oe after our owne concupiſcences and luſtes, and
her have given worthy honour, and due obedi-
e to thine holy word, neither have advanced thy
y as our duety requyred. And although thou
not ceaſed continually to admoniſh us moſt faith-
r by thy word, yet wee have not given eare to
Fatherly admonition. Wherefore, O LORD,
have ſinned, and have grievouſly offended a-
ſt thee, ſo that ſhame and confuſion appertai-
unto us, and wee acknowledge that wee are al-
ther guiltie before thy judgement, and that if
wouldeſt intreat us according to our demerits,
could look for none other than death and everla-
damnation: for although wee would go about to
e and excuſe our ſelves, yet our owne conſcience

would accuſe us, and our wickedneſſe would appeare before thee to condemne us.

And in very deed, O Lord, wee ſee by the corrections, which thou haſt already uſed towards us, that wee have given the great occaſion to bee diſpleaſed with us: for ſeeing that thou art a juſt and up-right judge, it cannot bee without cauſe, that thou puniſheſt thy people. Wherefore, for as much as wee have felt thy ſtripes, wee acknowledge that wee have juſtly ſtirred up thy diſpleaſure againſt us, yea, and yet wee ſee thine hand lifted up to beat us afreſh: for the rod and weapons wherewith thou art accuſtomed to execute thy vengeance, are already in thine hand, and the threatnings of thy wrath, which thou uſed againſt the wicked ſinners, bein full readineſſe.

Now though thou ſhouldeſt puniſh us much more grievouſly, than thou haſt hitherto done, and that whereas wee have received one ſtripe, thou wouldeſt give us an hundreth, yea, if thou wouldeſt make the curſes of thine old Teſtament, which came then upon thy people Iſrael, to fall upon us, wee confeſſe, that thou ſhouldeſt doe therein verie righteouſly, and we cannot deny, but wee have fully deſerved the ſame.

Yet, Lord, for ſo much as thou art our Father, and wee be but earth and ſlime, ſeeing thou art our maker and we the workmanſhip of thine hands, ſince thou art our Paſtor, and we thy flock, ſeeing alſo that thou art our Redeemer, and we are the people whom thou haſt bought: finally, becauſe thou art our God, and we

y choſen heritage, ſuffer not thine anger ſo to kindle ainſt us, that thou ſhouldeſt puniſh us in thy wrath, ther remember our wickedneſſe, to the end to take rgeance thereof, but rather chaſtiſe us gently, ac- rding to thy mercy.

ueth it is, O Lord, that our miſdeeds have infla- d thy wrath againſt us, yet conſidering that we call on thy Name, and beare thy mark and badg, main- ie rather the worke that thou haſt begunne in us thy free grace, to the end that all the world may ow that thou art our GOD and Saviour. Thou weſt that ſuch as be dead in grave, and whom thou t deſtroyed and brought to confuſion, will not ſet rth thy praiſe, but the heavie ſouls and comfort- e, the humble hearts the conſcience oppreſt and en with the grievous burthen of their ſinnes, and refore thirſt after thy grace, they ſhall ſet foorth glorie and praiſe.

Thy people of Iſrael oftentimes provoked thee to er through their wickedneſſe, whereupon thou ſt, as right requyred, puniſh them: but ſo ſoone as y acknowledged their offences, and returned to e, thou didſt receive them alwayes to mercy: and re their enormities and ſinnes never ſo grievous, for thy Covenants ſake, which thou hadſt made h thy ſervants Abraham, Iſaac, and Iaacob, thou t alwayes withdrawne from them the roddes and ſes which were prepared for them, in ſuch ſort, t thou didſt never refuſe to heare their prayers.

Wee have obteined by thy goodneſſe a far mor excellent Covenant, which wee may alleadge, that is the Covenant which thou firſt madeſt and eſtabliſhe by the hand of IESUS CHRIST our Saviour, and wa alſo by thy divine providence written with his bloo and ſealed with his death and paſſion.

Therefore O LORD, wee renouncing our ſelves and all vaine confidence in mans help, have our onl refuge to this thy moſt bleſſed Covenant, whereb our LORD IESUS, through the offering up of his bo dy in ſacrifice, hath reconciled us unto thee. Behol therefore, O Lord, in the face of thy CHRIST, and nc in us, that by his interceſſion thy wrath may bee ap peaſed, and that the bright beames of thy countenan may ſhine upon us; to our great comfort and aſſur Salvation: And from this time forward vouchſafe t receave us under thine holy tuition, and governe with thine holy Spirit, whereby wee may bee regen rate anew unto a far better life,

So that thy Name may bee ſanctified: Thy Kingdo come: Thy will bee done on earth as it is in Heaven: Gi us this day our dayly bread: And forgive us our debts, ev as wee forgive our debters: And lead us not into tentatio but delyver us from evill: For thine is the kingdome, t power, and the glory, for ever and ever: Amen.

And albeit wee are moſt unworthie in our ow ſelves to open our mouthes, and to intreat thee in o neceſſities, yet, for as much as it hath pleaſed thee command us to pray one for another, wee make o humb

umble prayers unto thee, for our poore brethren and
iembers, whom thou doſt viſite and chaſtiſe with thy
ods and correction, moſt inſtantly deſiring thee to
irne away thine anger from them. Remember, O
OR D, we beſeech thee, that they are thy children, as
e are: and though they have offended thy Majeſtie,
et that it would pleaſe thee not to ceaſe to proceede
1 thine accuſtomed bountie and mercy which thou
aſt promiſed ſhould evermore continue towards all
iine Elect. Vouchſafe therfore, good Lord, to extend
ıy pitie upon all thy Churches, and towards all thy
eople whom thou doſt now chaſtiſe either with pe-
ilence, or war, or ſuch like thine accuſtomed rods,
/hether it be by ſickneſſe, priſon, or poverty, or any
ther affliction of conſcience and mind, that it would
leaſe thee to comfort them, as thou knoweſt to bee
ioſt expedient for them, ſo that thy rods may bee in-
ructions for them, to aſſure them of thy favour, and
or their amendment, when thou ſhalt give them con-
ancie and patience, and alſo aſſwage & ſtay thy cor-
ections, and ſo at length by delivering them from all
ieir troubles, give them moſt ample occaſion to re-
oice in thy mercy, and to praiſe thine holy Name:
hiefly that thou wouldſt, O LOR D, have compaſſion
s well on all, as on every one of them that employ
iemſelves for the maintenance of thy truth: ſtreng-
ien them, O Lord, with an invincible conſtancie: de-
end them, and aſſiſt them in all things, & every where:
verthrow the crafty practiſes, and conſpiracies of

their

their enemies and thine: bridle their rage and let their bold enterprises, which they undertake against thee and the members of thy Sonne, turne to their owne confusion: and suffer not thy Kingdome of Christians to be utterly desolate, neither permit that the remembrance of thy holy Name bee cleane abolished in earth, nor that they, among whom it hath pleased thee to have thy praises celebrated, be destroyed and brought to nought, and that the Turkes, Pagans, Papists, and other infidels might boast themselves thereby and blaspheme thy Name.

A PRAYER USED IN THE CHURches of SCOTLAND, in the time of persecution by the French men: but principally when the Lords Table is to bee ministred.

ETernall and everlasting GOD, Father of our Lord Iesus Christ, we thy creatures and the workmanship of thine owne hands, sometime dead by sinne, and thrall to Sathan, by meanes of the same, but now of thy meere mercy called to libertie and life, by the preaching of thy Gospell, doe take upon us this boldnesse (not of our selves, but of the commandement of thy deare Sonne our Lord Iesus Christ) to powre toorth before thee the petitions and complaints of our troubled hearts, oppressed with feare, and wounded with sorrow. True it is, O Lord, that we are not worthy to appeare in thy presence, by reason of our manifold offences, neither yet are wee worthy to obteine

eine any comfort at thine hands, for any righteouſ-
eſſe that is in us. But ſeeing, O Lord, that to turne
acke from thee, and not to call for thy ſupport in the
me of our trouble, it is the entrance to death, and the
lain way to deſperation, we therfore, confounded in
ur ſelves (as the people that on all ſides are aſſaulted
ith ſorrows) doe preſent our ſelves before thy Ma-
ſtie, as our Soveraigne Captaine and onely Redee-
er Iesus Christ hath commanded us, in whoſe
ame, and for whoſe obedience we humbly crave
thee remiſſion of our former iniquities, as well
mmitted in matters of Religion, as in our lives and
nverſation. The examples of others, that have cal-
l unto thee in their like neceſſities, giveth unto us
pe, that thou wilt not reject us, neither yet ſuffer us
ever to be confounded. Thy people Iſrael did of-
times decline from thy Laws, and did follow the
itie of ſuperſtition and idolatrie, and oftentimes
ſt thou correct and ſharply puniſh them, but thou
deſt never utterly deſpiſe them, when in their mi-
ies unfainedly they turned unto thee. Thy Church
he Iewes were ſinners, O Lord, and the moſt part
he ſame did conſent unto the death of thy deare
nne our Lord Ieſus Chriſt, and yet didſt not thou
piſe their prayers, when in the time of their grie-
is perſecution they called for thy ſupport. O
rd, thou haſt promiſed no leſſe to us, than thou haſt
formed to them: and therefore take we boldneſſe
hine owne commandement, that by the promiſe

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of our Lord Iesus Christ, moſt humbly to crave of thee, that as it hath pleaſed thy mercy, partly to remoove our ignorance and blindneſſe, by the light of thy bleſſed Evangel, that ſo it may pleaſe thee to continue the ſame light with us, till that thou delyver us from all calamity and trouble. And for this purpoſe, O Lord, it will pleaſe thee to ſend foorth faithfull work-men in this thy harveſt, within this realme of Scotland, to the which, after ſo long darknes of Papiſtrie and ſuperſtition, thou haſt offered the trueth of thine Evangel in all pureneſſe and ſimplicitie: continue this thy grace with us, O Lord, and purge this realme from all falſe Teachers, from dumbe dogs, diſſembling hypocrits, cruell wolves, and all ſuch as ſhew themſelves enemies to thy true religion.

But now, O Lord, the dangers which appeare, and the trouble which increaſeth by the cruell tyranny of forſworne ſtrangers, compelleth us to complaine before the Throne of thy mercy, and to crave of thee protection and defence againſt their moſt unjuſt perſecution. That Nation, O Lord, for whoſe pleaſure, and for defence of whom wee have offended thy Majeſtie, and violated our faith, oft breaking the leagues of unitie and concord, which our Kings and Governours have contracted with our neighbours, that nation, O Lord, for whoſe aliance our fathers and predeceſſors have ſhed their blood, and wee (whom by tyranny they oppreſſe) have oft ſuſtained the hazard of battell: that nation finally, to whom alwayes we

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ıave been faithfull, now after their long practiſed de-
eit, by manifeſt tyranny doe ſeeke our deſtruction.
Worthily and juſtly mayeſt thou, O Lord, give us to
ee ſlaves unto ſuch tyrants, becauſe for the mainte-
ance of their friendſhip, wee have not feared to break
ur ſolemned othes made unto others, to the great
iſhonour of thine holy Name: and therefore juſtly
ıayeſt thou puniſh us by the ſame nation, for whoſe
leaſure wee feared not to offend thy divine Majeſtie.
n thy preſence, O Lord, we lay for our ſelves no kind
f excuſe, but for thy dear Son IESUS CHRISTS ſake
ve cry for mercy, pardon and grace. Thou knoweſt,
) Lord, that their crafty wits in many things have
buſed our ſimplicity: for under pretence of the main-
enance of our liberty, they have ſought and have
ound the way (unleſſe thou alone confound their
ounſels) to bring us in their perpetuall bondage. And
ow the rather, O Lord, do they ſeek our deſtruction,
ecauſe wee have refuſed that Romane Antichriſt,
hoſe kingdome they defend in dayly ſhedding the
lood of thy Saints. In us, O Lord, their is no ſtrength
) wiſdome, no number, nor judgement to withſtand
eir force, their craft, their multitude, and diligence:
id therefore look thou upon us, O Lord, according
thy mercy. Behold the tyranny uſed againſt our
ore brethren, and ſiſters, and have thou reſpect to
at deſpitefull blaſphemie, which unceſſantly they
ue foorth againſt thine eternall trueth.

Thou haſt aſſiſted thy Church even from the begin-
ning,

ning, and for the deliverance of the same, thou hast plagued the cruell persecuters from time to time.

Thine hand drowned Pharaoh: Thy sworde devoured Amelech: Thy power repulsed the pride of Senacherib: And thine Angel so plagued Herod, that wormes and lyce were punishers of his pride. O Lord thou remainest one for ever: Thy nature is unchangeable: Thou canst not but hate cruelty, pride, oppression and murther, which now the men, whom we never offended, pretend against us: Yea further, by all meanes they seeke to banish from this Realme thy deare Sonne our Lord Iesus Christ, the true preaching of his word, and faithful Ministers of the same, and by tyranny they pretend to maintaine most abhominable idolatrie, and the pompe of that Romane Antichrist. Looke thou therfore upon us, O Lord, in the multitude of thy mercies: stretch out thine arme, and declare thy selfe protector of thy trueth: represse the pride, and daunt thou the furie of those cruell persecuters: suffer them never so to prevaile against us, that the brightnesse of thy word bee extinguished within this Realme: but whatsoever thou hast appointed in thine eternall Counsell to become of our bodies, yet wee most humbly beseech thee for Iesus Christ thy Sonnes sake, so to maintaine the puritie of thy Gospell within this Realme, that wee and our posteritie may enjoy the fruition thereof, to the praise and glorie of thine holy Name, and to our everlasting comfort. And this wee most effectuously desire of thy

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nercy, by the merits and interceſſion of our LORD IESUS CHRIST, to whom with thee and the holy Ghoſt bee all honour, glory, praiſe and benediction, now and ever, Amen.

This is added ſo oft as the Lords Table is miniſtred.

Now laſt, O Lord, wee that bee here aſſembled to celebrate the Supper of thy deare Sonne our Lord Ieſus Chriſt who did not only once offer his body, and ſhed his blood upon the Croſſe for our full redemption, but alſo to keepe us in recent memorie of that his ſo great a benefite, provided that his body and blood ſhould bee given to us to the nouriſhment of our ſoules: wee, I ſay, that preſently are aſſembled to bee partakers of that his moſt holy Table, moſt humblie doe beſeech thee to grant us grace, that in ſinceritie of heart, in true faith, and with ardent and unfained zeale, wee may receive of him ſo great a benefit, to wit, that fruitfully wee may poſſeſſe his body and his blood, yea, Ieſus Chriſt himſelfe, verie God and verie man, who is that heavenly bread which giveth life unto the world. Give us grace, O Father ſo to eat his fleſh, and ſo to drinke his blood, that heereafter we live no more in our ſelves, and according to our corrupt nature, but that hee may live in us, to conduct and guide us to that moſt bleſſed life that abideth for ever. Grant unto us, O heavenly Father, ſo to celebrat this day the bleſſed memorie of thy dear Son, that we may bee aſſured of thy favour and grace towards us. Let our faith be ſo exerciſed, that not onlie we may feele

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the increaſe of the ſame, but alſo that the cleare confeſſion thereof, with the good works proceeding of it, may appeare before men, to the praiſe and glory of thine holy Name, who art GOD everlaſting, bleſſed for ever. So bee it.

A THANKSGIVING VNTO GOD, AFter our delyverance from the tyranny of the Frenchmen, with prayers made for the continuance of the peace betweene the realmes of SCOTLAND *and* ENGLAND.

NOW Lord, ſeeing that wee enjoy comfort both in body and Spirit, by reaſon of this quyetneſſe of thy mercy granted unto us, after our moſt deſperate troubles, in the which wee appeared utterly to have beene overwhelmed. Wee praiſe and glorifie thy mercy and goodneſſe, who piteouſly looked upon us, when we in our own ſelves were utterly confounded. But ſeeing, O Lord, that to receive benefites at thine hands, and not to bee thankfull for the ſame, is nothing els but a ſeale againſt us in the day of judgement Wee moſt humbly beſeech thee to grant us hearts ſo mindfull of the calamities paſt, that wee continually may feare to provoke thy juſtice to puniſh us with the like or worſe plagues. And ſeeing that when wee by our owne power were altogether unable to have freed our ſelves from the tyranny of ſtrangers, and from the bondage and thraldome pretended againſt us, thou of thine eſpeciall goodneſſe didſt move the hearts of our neighbours (of whom wee had deſerved

d no ſuch favour) to take upon them the common
rthen with us: and for our delyverance not only
ſpend the lyves of many; but alſo to hazard the e-
te and tranquillity of their realme and Common-
ealth. Grant unto us, O Lord, that with ſuch reve-
nce wee may remember thy benefits receaved, that
ter this in our default, wee never enter into hoſtility
ainſt the realme and nation of England. Suffer us
ver, O Lord, to fall to that ingratitude and deteſta-
e unthankfulneſſe, that wee ſhould ſeeke the deſtru-
ion and death of thoſe whom thou haſt made inſtru-
ents to delyver us from the tyranny of mercileſſe
angers. Diſſipate thou the counſels of ſuch as de-
itfully travell to ſtir the hearts of the inhabitants of
her realme againſt the other. Let their malitious
actiſes bee their owne confuſion: and grant thou of
y mercy, that love, concord, and tranquillity may
ontinue and increaſe amongſt the inhabitants of this
le, even to the comming of our Lord Christ Ie-
us, by whoſe glorious Goſpel thou of thy mercy
oſt call us both to unity, peace, and Chriſtian con-
ord, the full perfection whereof wee ſhall poſſeſſe
the fulneſſe of thy Kingdome, when all offences
all bee removed, iniquity ſhall bee ſuppreſſed, and
y choſen children bee fully endued with that per-
ct glory, in the which now our Lord Christ
sus reigneth: To whom, with thee, and the holy
hoſt bee all honour, and glory, both now, and
r evermore. So be it.

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A PRAYER VSED IN THE Assemblies of the Church, as well particular as generall.

ETernall, and ever-living GOD, Father of our Lor Ieſus Chriſt, thou that of thine infinite goodneſ haſt choſen to thy ſelfe a Church, unto the which ever from the fall of man thou haſt manifeſted th ſelfe, firſt, by thine owne voice to Adam, next to A braham and his ſeede, then to all Iſrael, by the publ cation of thine holy law: and laſt, by ſending of thi only Son, our Lord Ieſus Chriſt, the great Ange of thy Counſell into this world, and clad with ou nature, to teach unto us thine holy will, and to put a end to all revelations and propheſies, who alſo electe to him ſelfe Apoſtles, to whom, after his reſurrectio hee gave commandement to publiſh and preach h Evangell to all realmes and nations, promiſing to be with them even to the end of the world: yea, an more-over, that whereſoever two or three were g thered together in his Name, that hee would be the in the mids of them, not only to inſtruct and tea them, but alſo to ratifie and confirme ſuch things, they ſhall pronounce or decree by thy word. Seei O LORD, that this hath bee ne thy love and Father care towards thy Church, that not onely thou pla teſt it, ruleſt it, and guideſt the choſen in the ſame thine holy Spirit, and bleſſed word; but alſo, th when the externall face of the ſame is polluted, a the viſible body falleth to corruption, then thou

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y mercies provydeſt that it may bee purged and re-
ored againe to the former purity, as well in doctrine
in manners, whereof thou haſt given ſufficient do-
ment from age to age, but eſpecially now, O Lord
ter this publick defection from thy trueth and bleſ-
d ordinance, which our fathers and wee have ſeene
that Romane Antichriſt, and in his uſurped authori-
. Now I mean, O Lord, thou haſt revealed thy ſelf,
d thy beloved Son Iesus Christ clearely to the
orld againe, by the true preaching of thy bleſſed E-
ngell, which alſo of thy mercy is offered unto us
ithin this realme of Scotland, and of the ſame thy
ercy haſt made us Miniſters, and burthened us with
charge within thy Church. But, O Lord, when wee
nſider the multitude of enemies, that oppone them-
ves unto thy trueth, the practiſes of Sathan, and the
wer of thoſe that reſiſt thy Kingdome, together
th our owne weakneſſe, few in number, and mani-
ld imperfections, wee cannot but feare the ſudden
king away of this thy great benefite: and therefore
ſtitute of all worldly comfort, wee have refuge to
ine only mercy and grace, moſt humbly beſeeching
ee, for Iesus Christ thy Sons ſake, to oppone
ine owne power to the pride of our enemies, who
aſe not to blaſpheme thine eternall trueth.

Give unto us, O Lord, that preſently are aſſembled
thy Name, ſuch aboundance of thine holy Spirit,
at wee may ſee thoſe things that ſhall bee expedient
r the advancement of thy glory, in the midſt of this

perverſe and ſtubburn generation. Give us grace
LORD, that univerſally amongſt our ſelves, wee m
agree in the unity of true doctrine. Preſerve us fr
damnable errours, and grant unto us ſuch puritie a
cleanneſſe of life, that wee bee not ſlanderous to t
bleſſed Goſpel. Bleſſe thou ſo our weak labours, t
the fruites of the ſame may redound to the praiſ
thine holy Name, to the profite of this preſent gene
tion, and of the poſterity to come, through CHR
our LORD, to whom, with thee, and the holy Gho
bee all honour and praiſe, now and ever. Amen.

A PRAYER TO BEE VSED, when GOD threatneth his judgement.

O LORD our GOD, Father everlaſting, and full
compaſſion, heare from the Heavens our pray
and ſupplications, which from our ſorrowfull hea
and wounded conſciences, wee powre foorth preſe
ly before thy Majeſtie. Thou haſt, O LORD, in
multitud of thy mercies, not only created us reaſo
ble creatures, but alſo of thine ineſtimable goodne
haſt ſent the great Angel of the Covenant, our Lo
IESUS CHRIST to redeeme us, by whom thy wra
is taken away, the law is ſatisfied, and the power
death, of hell, & of Sathan is broken. Moreover, wh
as we lay in the ſhadow of death, and the fearfull da
neſſe of the Soul, which was brought in by that m
of perdition, the Antichriſt and his ſupporters, c
ſpired enemies to thy Son our Lord Ieſus, thou ma

the light of thy Gospel to shine among us, in such aboundance, that no nation or countrie hath the lamp of thy trueth, shewing the way to life everlasting, so clearly shining amongst them: with these benefits spirituall, it pleaseth thee of the same goodnesse to continue temporall blessings, for whose eyes have not seene thy mighty arme fighting for us: whose heart is so blinded, that it cannot perceive in all our afflictions thy wonderfull delyverance. Who can not but confesse that alwayes wee were covered under thy shadow? Thou wast our hope, our fortresse, and our God: thou coveredst us under thy wings, and wee were sure under thy feathers. But alas O LORD, the consideration of thy benefites is a matter of sorrow to our wounded consciences, for the multitude of thy blessings convict us of the more fearfull unthankfulnes. In such a light what is among us but works of darknes? and so this thy great and inestimable kindnes with unkindnes have wee recompensed againe. Thou gently hast called us, and yet doest call on us, but who did hear? thou threatnedst, but who did tremble? thou punishedst, but wee would not receive correction. A fire appeareth presently to bee kindled in thy wrath, but where is the repentance amongst us to slaken it? O LORD, wee know the dumbe and insensible elements of the world admonish us of our great unthankfulnesse, the heavy face of the Heavens, the unnaturall dealings on the earth, the contagion and infection of the aire threaten thy judgements. Those creatures

thou haſt formed for mans comfort, but mighty a
thou, who turneſt that to the diſcomfort and hurt
them who repine againſt thee, which otherwiſe thou
have beene comfortable. Beſides all theſe things, w
clearly ſee the enemies of thy trueth, raging again
thy Church, to the judgement of man like to prevail
Yea further LORD, Sathan taking upon him the ſhap
of an Angel of light, is in this corrupt age moſt buſ
to ſhake the foundation of all true religion, that h
may involve again the blind world in fearfull darkne
Theſe thy judgements, O thou righteous Iudge
the world, are hid from the eyes of them whom th
GOD of this world hath darkned: But, O LORD
when wee conſider them, wee muſt tremble, and whe
wee behold them wee muſt ſtoupe, and confeſſe tha
wee have offended thy Majeſtie: O LORD, wee dar
not bee bold altogether to crave that thou wilt n
correct, for we underſtand that by externall affection
and corrections, as certaine meanes and bitter medi
cine thou healeſt the wounds and ſores of the inwar
man: yet Lord, correct us in thy mercy, and not in th
fierce wrath, leſt peradventure wee bee bruſed int
powder: when as the fire departeth from thy preſenc
and is kindled in thine indignation, ſeparate us fro
the number of thoſe, above whoſe heads thy righte
ous judgements do hang, and the ſword of thy ven
geance threatneth eternall deſtruction: And to thi
end and purpoſe create in us new hearts, give unto u
the Spirit of unfeined repentance: Work in us a ſor

row

owing for our sins, a detestation and hatred of the me, together with a love unto righteousnesse, that ee being not conformable to the wicked world, but aking thy revealed will a rule to leade our life by, ay offer our selves up in a lively sacrifice unto thee, onsecrating unto thy glory body and Soule, and all ie actions of the same. Preserve us, good Lord from ie fearefull thraldome of conscience and bondage of dolatry: Continue the light of thy glorious Gospell mongst us: Represse the pride of them who seeke to ave the candle-stick remooved, and the shining light xtinguished. Purge this countrie by such meanes as ou knowest serve best for thine owne glory, of urther, fornication, adulterie, incest, oppression, sariledge, and such other like abhominations, which ave defyled thine inheritance. Grant us thankfull earts for thy benefits and manifold blessings powed upon us, for the which also open our mouthes to ound thy praises, and offer the sacrifice of thanksgiing wherein thou dost delight. Arme us with thy ower to strive against Sathan, against the flesh, against he world, and against all those things which drive us way from thine holy obedience, that walking in thy aathes, and obeying thy blessed ordinances, wee may o end our lives in the sanctification of thy Name, hat at last wee may attaine to that blessed immortaliy, and that crowne of glory prepared for thine elect, n Iesus Christ the King of glory, and God of mmortality, in whose Name wee crave most humbly

these

theſe thy graces to bee powred upon us moſt miſer
ble ſinners, and further as thy wiſdome knoweth
bee neceſſary for us, and for thy Church univerſal
diſperſed upon the face of the whole earth, prayi
unto thee with all humility and ſubmiſſion of mind
as wee art taught and commanded to pray, ſayin
Our Father who art in Heaven, &c.

A PRAYER IN TIME of affliction.

IUſt and righteous art thou, O dreadfull and mo
high GOD, holy in thy works, and moſt juſt in all th
judgements: yea, even then when as thou puniſheſt
greateſt ſeverity. Wee have before, O Lord, felt thi
heavy hand upon us, and when wee cryed upon thee
our calamities and afflictions, moſt mercifully th
inclynedſt thine eares unto us. But alas O LORD, w
have not anſwered in our lives, glorifying thine ho
Name, as thou anſweredſt us when wee called in o
diſtreſſe, but did return unto our wonted ſin, and
provoked thee through our miſdeeds unto diſple
ſure. And therefore haſt thou moſt juſtly turned th
ſelfe to puniſh us againe, in bringing amongſt us th
noyſome and deſtroying plague, according to t
threatning of thy law, becauſe wee have not ma
our fruit of thy former corrections. Our repentanc
O LORD, hath beene like the dew that ſuddenly van
ſheth away: yea, the great multitude abide darkned
their hearts through their owne pride, and walking

t

ıe luſts of their own hearts, ſecurely contemning thy
.eſſed ordinances: For who hath mourned for the
ıiverſall corruption of this blind age? Or ceaſed the
ıurtherer from his murther? the oppreſſor from his
ppreſſion? the deceitfull man from his deceit? the
ɔntemner of the word from his contempt? and the
centious liver from his licentiouſneſſe? Yea, Lord,
'here could the man bee found that ſought not him-
lf, albeit with the hurt of others, and defacing of thy
lory? So univerſally did, and preſently doth that root
f all evill covetouſnes reign throughout this whole
ɔuntrie: yea Lord, they to whom thou granteſt bleſ-
ıgs worldly in greateſt abundance, have been, and are
ɔſſeſſed with this unclean ſpirit of avarice: the more
:ou gaveſt, the more inſatiably thirſted they to have,
ıd ceaſſed not till they did ſpoile thee of thine owne
ıt rimony: and yet in this matter they will not know
:emſelves to ſin and offend thy Majeſtie, therefore
ınnot thy juſtice longer ſpare, but it muſt puniſh and
rike as thou threatneſt in thine holy law. Now wee
ıow, Lord, that thy judgements commonly begin
thine owne houſe, and therefore haſt thou begun
r to correct us, albeit yet in thy mercy, and not in
reateſt ſeverity. Wherefore, good Lord, either in
e multitude of thy mercies remoove this bitter cup
vay from us, or els grant us thy grace patiently and
ɔediently ſo to drinke the ſame, as given out of thine
vne hand for our amendement: wee acknowledge,
Lord, that afflictions are moleſtuous, noyſome,

and

and hard to bee borne with of fraile flesh, but Christ Iesus hath suffered heavier torments for us, and wee have deserved more than wee sustain, who so oft have merited the very hels. If it please thy Majestie to continue our punishment, and double our stripes, then let it please thee in like maner to enlarge our patience, and make our corporall afflictions serve to our humiliation, invocation of thy Name, and obedience to thine holy ordinances: or if of a fatherly pitie it shall please thee to bee content with this gentle correction let the calme appeare after this present tempest, that in respect of both the one and the other wee may glorifie thee, in that first thou hast corrected to amendement, lest wee should have slept in sin to our destruction; and secondly, that thou hast taken away the bitternesse of our affliction with the sweetenesse of thy comfortable delyverance: in the first, having respect to the necessitie, and in the last to our infirmitie, But Lord, againe wee know, albeit thy judgements thus beginneth at thine owne house, and they of thy familie appeare only to bee beaten of thee, yet the wicked shall not escape, but they shall drinke the dregs of the cup of thine indignation: Let it bee they escape the famine, the pestilence shall apprehend them: If they escape the pestilence, the sword shall devour them: if they shall not fall in the edge of the sword, thou art able to make any of thy smallest and least creatures to bee a stumbling block before their feete, whereat, albeit they reach their heads above the clouds

ouds, they ſhall fall moſt fearefully. But, O Lord, ow it is thine owne inheritance for the which wee gh and grone before thy Majeſtie: Looke upon it ierefore from the Heavens, and bee mercifull to thy eople, let thine anger and thy wrath bee turned away om us, and make thy face to ſhine lovingly upon iine owne Sanctuarie. O Lord hear, O Lord forgive: Lord conſider: grant our requeſts for thine owne ke, O our God, and that in the Name of thine only egotten Son Ieſus Chriſt our only Saviour and Meiator, in whoſe Name wee pray unto thee as wee are ught, ſaying, *Our Father who art in Heaven*, &c.

A prayer for the King and Queenes Majeſtie, with their royall of-ſpring.

O Lord Ieſus Chriſt, moſt high, moſt mighty King of Kings, Lord of Lords, the only ruler of Princes ie very Son of God, on whoſe right hand ſitting, oeſt from thy Throne behold all the dwellers upon arth, with lowly hearts wee beſeech thee vouchſafe ith favourable regard to behold our moſt gratious overaigne Lord King Charles, and his Queene, ith their royall of-ſpring: repleniſh them ſo with ie grace of thine holy Spirit, that alwayes they may ıcline to thy will, and walk in thy way. Keepe them ır off from ignorance, but through thy gift let pruencie and knowledge alway abound in their royall earts: So inſtruct them, O Lord Iesus, reigning o-r us on Earth, that their humane Majeſtie alwayes ay obey thy divine Majeſtie in feare and dread. In-

due

due them plentifully with heavenly gifts: Grant them in health and wealth long to live: Heape glory and honour upon them: Glad them with the joy of thy countenance: So ſtrengthen them, that they may vanquiſh and overcome all their and our foes, and be dread and feared of all the enemies of their realmes. Amen.

THE MANER OF THE ADministration of the LORDS Supper.

The day when the Lords Supper is miniſtred, which is commonly uſed once a moneth, or ſo oft as the Congregation ſhall think expedient, the Miniſter uſeth to ſay as followeth,

LET us mark, dear Brethren, and conſider, how IESUS CHRIST did ordeine unto us his holy Supper, according as S^t. Paul maketh rehearſall in the eleventh Chapter of the firſt Epiſtle to the Corinthians, ſaying, I have received of the LORD that which I have delyvered unto you, to wit, that the LORD IESUS the ſame night that hee was betrayed, tooke bread: and when hee had given thanks, he brake it, ſaying, Take yee, eat yee, this is my body which is broken for you: do ye this in remembrance of mee. Likewiſe, after Supper hee took the cup, ſaying, This cup is the new Teſtament, or covenant in my blood: do yee this ſo oft as yee ſhall drink thereof in remembrance of mee: For ſo oft as yee ſhall eate this bread, and

ınd drink of this Cup, yee ſhall declare the LORDS leath untill his comming: Therefore, whoſoever ſhall :ate this bread, and drink of the Cup of the LORD ınworthily, hee ſhall bee guilty of the body and)lood of the LORD, Then ſee that every one prove ınd try himſelfe, and ſo let him eate of this bread, ınd drink of this Cup: For whoſoever eateth or drin-:eth unworthily, hee eateth and drinketh his owne lamnation, for not having due regard and conſidera-ion of the LORDS body.

This done, the Miniſter proceedeth to the exhortation.

DEarly beloved in the LORD, for as much as wee bee now aſſembled to celebrate the holy Communion of the body and blood of our Saviour Chriſt et us conſider theſe words of Sainct Paul, how hee :xhorteth all perſons diligently to try and examine hemſelves before they preſume to eate of that bread, ınd drink of that Cup: For as the benefite is great, f, with a true penitent heart and lively faith wee re-:eive that holy Sacrament, (for then wee ſpiritually :at the fleſh of Chriſt, and drink his blood, then wee dwell in Chriſt, and Chriſt in us, wee bee one with Chriſt and Chriſt with us) ſo is the danger great, if wee receive the ſame unworthily, for then wee bee guilty of the body and blood of Chriſt our Saviour, wee eate and drink our owne damnation, not conſide-ing the Lords body, wee kindle GODS wrath againſt s, and provoke him to plague us with divers diſea-:s and ſundry kindes of death.

And

And therefore, in the Name and authoritie of the Eternall God, and of his Son Iesus Christ, I excommunicate from this Table, all blasphemers of God, all idolaters, all murtherers, all adulterers, all that bee in malice or envie, all disobedient persons to father or mother, Princes, or Magistrates, Pastors or Preachers, all Thieves and deceivers of their neighbours, and finallie all such as live a life directly fighting against the will of God, charging them, as they will answere in the presence of him who is the righteous Iudge, that they presume not to prophane this most holie Table. And yet this, I pronounce not, to seclude anie penitent person, how grievous so ever his sinnes before have beene, so that hee feele in his heart unfained repentance for the same, but onelie such as continue in sinne without repentance. Neither yet is this pronounced against such as aspire to a greater perfection than they can in this present life attaine unto: For, albeit we feele in our selves much frailty and wretchednesse, as that we have not our faith so perfect and constant as we ought, being manie times readie to distrust Gods goodnesse through our corrupt nature, and also that wee are not so throughlie given to serve God, neither have so fervent a zeale to set foorth his glorie as our duetie requireth, feeling still such rebellion in our selves, that wee have neede daylie to fight against the lustes of our flesh, yet nevertheless, seeing that our Lord hath dealt thus mercifullie with us, that he hath printed his Gospell in our hearts, so that wee are

preserve

reſerved from falling into deſperation and misbelief, nd ſeeing alſo that hee hath indued us with a will and leſire, to renounce and with-ſtand our own affections, vith a longing for his righteouſneſſe, and the keeping of his Commandements, wee may be now right well ſſured, that thoſe defaults and manifold imperfecti-ns in us ſhall bee no hinderance at all againſt us, to auſe him not to accept and impute us as worthy to ome to his ſpirituall Table: For the end of our com-ning thither is not to make proteſtation that wee are pright or juſt in our lives: but contrariwiſe, we come ſeeke our life and perfection in Ieſus Chriſt, ac-nowledging in the meane time, that we of our ſelves e the children of wrath and damnation.

Let us conſider then, that this Sacrament is a ſingu-r medicine for all poore ſick creatures, a comforta-e help to all weake Soules and that our Lord requi-th no other worthineſſe on our part, but that wee feinedly acknowledge our naughtineſſe and imper-ction. Then to the end that wee may bee worthy rtakers of his merits, and moſt comfortable bene-s, (which is the true eating of his fleſh and drinking his blood) let us not ſuffer our mindes to wander out the conſideration of theſe earthly and corru-ible things (which wee ſee preſent to our eyes, and le with our hands) to ſeeke Chriſt bodily preſent them, as if hee were incloſed in the bread and wine, as if theſe elements were turned and changed into ſubſtance of his fleſh and blood: for the only way

to

to disposse our Soules to receive nourishment, relief and quickning of his substance, is to lift up our mind by faith above all things worldly and sensible, an thereby to enter into Heaven, that wee may find an receive Christ, where hee dwelleth undoubtedly ve ry GOD and very man, in the incomprehensible glor of his Father, to whom bee all praise, honour an glory, now and ever. Amen.

The exhortation ended, the Minister commeth down fro the Pulpit, and sitteth at the Table, every man and wo man in likewise taking their place as occasion best ser veth: Then hee taketh bread, and giveth thanks, e ther in these words following, or like in effect,

O Father of mercy, and GOD of all consolation seeing all creatures doe acknowledge and confes thee as Governour and Lord, it becommeth us th workmanship of thine owne hands, at all tymes t reverence and magnifie thy godly Majestie, First, fo that thou hast created us to thine owne image and s militude, but chiefely, because thou hast delyvered u from that everlasting death and damnation, into th which Sathan drew mankind by the meane of sin from the bondage whereof neither man nor Angel was able to make us free: but thou, O LORD, rich i mercy, and infinite in goodnesse, hast provyded our redemption to stand in thine onely and welbeloved Son, whom of very love thou diddest give to bee made man like unto us in all things, sin excepted, that in his body hee might receive the punishment of

our

ur tranſgreſſion, by his death to make ſatisfaction to
hy juſtice, and by his reſurrection to deſtroy him that
vas author of death, and ſo to bring againe life to the
vorld, from which all the whole off-ſpring of Adam
noſt juſtlie was exiled.

O Lord, we acknowledge that no creature is able to
omprehend the length and breadth, the deepneſſe and
eight of that thy moſt excellent love, which moved
ee to ſhew mercy where none was deſerved, to pro-
iſe and give life where death had gotten the victo-
e; to receive us in thy grace, when wee could do no-
ing but rebell againſt thy juſtice. O Lord, the blind
ulneſſe of our corrupt nature will not ſuffer us ſuffi-
ently to weigh theſe thy moſt ample benefits: yet ne-
ertheleſſe, at the commandement of Ieſus Chriſt our
ord we preſent our ſelves to this his Table (which he
th left to bee uſed in remembrance of his death, un-
ll his comming againe) to declare and witneſſe be-
re the world, that by him alone wee have received
ertie and life, that by him alone thou doeſt acknow-
dge us thy children and heires, that by him alone
ee have entrance to the throne of thy grace, that by
m alone wee are poſſeſſed in our ſpirituall King-
me, to eate and drinke at his Table, with whom wee
ve our converſation preſentlie in Heaven, and by
om our bodies ſhall bee raiſed up againe from the
ſt, and ſhall be placed with him in that endleſſe joy
ich thou, O Father of mercie, haſt prepared for
ine elect befor the foundation of the world was laid

And

laid. And theſe moſt ineſtimable benefites wee acknowledge and confeſſe to have receaved of thy free mercy and grace, by thine only beloved Son Chriſt Ieſus: for the which therefore, wee thy Congregation, moved by thine holy Spirit, render all thankes, praiſe, and glory, for ever and ever. Amen.

This done, the Miniſter breaketh the bread, and delyvereth it to the people, who diſtribute and divide the ſame amongſt themſelves, according to our Saviour Chriſts commandement: and likewiſe giveth the Cup: During the which tyme ſome place of the Scripture is read, which doeth lively ſet foorth the death of Chriſt, to the intent that our eyes and ſenſes may not only bee occupyed in theſe outward ſignes of bread and wine which are called the viſible word, but that our hearts and mindes alſo may bee fully fixed in the contemplation of the LORDS death, which is by this holy Sacrament repreſented. And after this Action is done, hee giveth thanks, ſaying,

MOſt mercifull Father, wee render unto thee all praiſe, thanks and glory, for that it hath pleaſed thee of thy great mercies to grant unto us miſerable ſinners, ſo excellent a gift and treaſure, as to receive us into the fellowſhip and company of thy deare Son Ieſus Chriſt our Lord, whom thou haſt delyvered to death for us, and haſt given him unto us, as a neceſſarie food and nouriſhment unto everlaſting life. And now wee beſeech thee alſo, O heavenly Father, to grant us this requeſt, that thou never ſuffer us to become ſo unkind, as to forget ſo worthy benefits, but rather imprint and faſten them ſure in our hearts, that wee may grow and increaſe dayly more and more in true faith,

which

hich continually is exercised in all maner of good orks, and so much the rather, O Lord confirme us these perillous dayes and rages of Sathan, that wee ay constantly stand and continue in the confession f the same, to the advancement of thy glory, who t God over all things, blessed for ever. So bee it.

he Action thus ended the people sing the CIII. Psalm. My Soul give laud, &c. *or some of Thanksgiving, which ended, one of the blessings before mentioned is recited, and so they rise from the Table, and depart.*

TO THE READER.

F so bee that any would marvell why wee follow rather this order than any other, in the administration of this Sacrament, let n diligently consider, That first of all wee utterly renounce the our of the Papists: Secondly, wee restore unto the Sacrament his ne substance, and to Christ his proper place. And as for the rds of the Lords supper, wee rehearse them, not because they uld change the substance of the bread or wine, or that the repeion thereof, with the intent of the sacrificer should make the Sament, (as the Papists falsely believe) but they are read and nounced, to teach us how to behave our selves in that action, d that Christ might witnesse unto our faith, as it were with his ne mouth, that hee hath ordeined these signes to our spirituall and comfort: Wee do first therefore examine our selves, accorg to Saint Pauls rule, and prepare our mindes, that wee may worthy partakers of so high mysteries, then taking bread, wee e thanks, breake, and distribute it, as Christ our Saviour h taught us. Finally, the administration ended, wee give thanks ine, according to his example, so that without his word and rand there is nothing in this holy Action attempted.

THE FORME OF MARIAGE.

After the bands or contract hath beene publiſhed three ſeverall dayes in the Congregation (to the iutent tha if any perſon have intereſt or title to either of the parties they may have ſufficient time to make their challenge the parties aſſemble at the beginning of the Sermon, an the Miniſter at time convenient ſayeth as followeth.

The Exhortation.

DEarly beloved Brethren, wee are heere gath red together in the ſight of God, and in th face of his Congregation, to knit and join theſe parties together in the honourable eſtate of Ma trimony, which was inſtitute and authorized by Go himſelf in Paradiſe, man being then in the eſtate of in nocency: for what tyme God made Heaven and earth and all that is in them, and had created and faſhione man after his owne ſimilitude and likeneſſe, unt whom hee gave rule and Lordſhip over all the beaſt of the Earth, fiſhes of the Sea, and foules of the air Hee ſaid, *It is not good that man live alone, let us ma him an helper like unto himſelfe*: and God brought faſt ſleepe upon him, and tooke one of his ribs an ſhaped *Heva* thereof, giving us thereby to underſtan that man and wife are one body, one fleſh, and o blood, ſignifying alſo unto us the myſticall unio that is between Chriſt and his Church, for the whi cauſe man leaveth his father and mother, and take him to his wife, to keepe company with her, who

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o wee ought to love, even as our Saviour loveth his urch, that is to say, his Elect and faithfull Congre-ion, for the which hee gave his life.

And semblably also it is the wives duety to studie please and obey her Husband, serving him in all ngs that bee godly and honest, for shee is in subje-on, and under the governance of her Husband, so g as they continue both alive.

And this holy Mariage beeing a thing most ho-urable, is of such vertue and force, that thereby Husband hath no more right or power over his ne body, but the wife: And likewise the Wife h no more right or power over her owne body, the Husband, for as much as God hath so knit m together in this mutuall societie, to the procre-on of children, that they should bring them up in feare of the Lord, and to the increase of Christ Kingdome.

Wherefore they that bee thus coupled together by d, cannot be severed, or put apart, unlesse it bee for ason, with the consent of both parties, to the end ive themselves the more fervently to fasting, and yer, giving diligent heede in the meane tyme, that r too long being apart, bee not a snare to bring n into the danger of Sathan, through inconti-cie: And therefore, to avoyde fornication, e-y man ought to have his owne wife, and every man her owne husband, so that so many as cannot chast, are bound by the Commandement of

GOD to marie, that thereby the holy Temple o
GOD, which is our bodies, may bee kept pure an
undefiled. For since our bodies are now becometh
very members of IESUS CHRIST, how horrible an
detestable a thing is it, to make them the members o
an harlot? Every one ought therefore to keepe h
vessell in all pureneſſe and holyneſſe: For whosoev
polluteth and defileth the Temple of GOD, him wi
GOD destroy.

Heere the Minister speaketh to the parties that are there present to bee married, in this wise:

I Require and charge you, as yee will answere at t
day of Iudgement, when the secrets of all hear
shall bee disclosed, that if either of you do know an
impediment, why you may not bee lawfully joyn
together in Matrimony, that ye confesse it: For be
well assured, that so many as bee coupled otherw
than GODS word doth allow, are not joyned togeth
by GOD, neither is their Matrimony lawfull.

If no impediment bee by them declared, then the Minister sayeth to the whole Congregation,

I Take you to witnesse that bee heere present, b
seeching you all to have good remembrance her
of: and moreover, if there bee any of you, who kn
weth that either of these parties bee contracted to a
other, or knoweth any other lawfull impediment,
them now make declaration thereof.

If no cause bee alleadged, the Minister proceedeth, saying,

Or as much as no man speaketh against this thing, you N. shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have M. heere present, for your lawfull e, promising to keepe her, to love, and intreat her all things, according to the duetie of a faithfull sband, forsaking all other during her life, and brief- to live in an holy conversation with her, keeping h and trueth in all points, according as the word God and his holy Gospell doth command.

The answere.

Even so I take her, before God, and in the presence this his Congregation.

The Minister to the Spouse also sayeth,

YOU M. shall protest heere before the face of God and in the presence of this his Congregation, that e have taken, and are now contented to have N. ere present for your lawfull Husband, promising him subjection and obedience, forsaking all other, ring his life: and finally, to live in an holy conver- ion with him, keeping faith and trueth in all points God s word doth prescribe.

The answere.

Even so I take him before God, and in the presence this his Congregation.

The Minister then sayeth,

Give diligent eare then to the Gospel, that yee may

understand how our Lord would have this holy co
tract kept and obserued, and how sure and fast a kn
it is, which may in no wise bee loosed, according
wee are taught in the nineteenth Chapter of Sain
Matthewes Gospell,

¶ The Pharisees came unto Christ, to tem
him, and to grope his minde, saying, Is it lawfull f
a man to put away his wife for every light cause? H
answered, saying, Have yee not read, that hee wh
created man at the beginning, made them male an
female, saying, For this thing shall man leave fath
and mother, and cleave unto his wife, and they twa
shall bee one flesh, so that they are no more two, b
one flesh? Let no man therefore put asunder th
which God hath coupled together.

IF yee believe assuredly these words which o
Lord and Saviour did speake (according as y
have heard them now rehearsed out of the holy Go
pel) then may yee bee certaine, that God hath ev
so knit you together in this holy estate of wedloc
wherefore apply your selves to live together in go
ly love, in Christian peace, and good example, ev
holding fast the band of charity without any breac
keeping faith and trueth the one to the other, even
Gods word doth appoint.

Then the Minister commendeth them to
GOD, in this or such like sort,

The LORD sanctifie and blesse you: the LOR
powre the riches of his grace upon you, that y
ma

y pleaſe him, and live together in holy love to ur lives end. So bee it.

Then is ſung the CXXVIII. PSALME, Bleſſed are they that feare the Lord, *&c. or ſome other appertaining to the ſame purpoſe.*

THE ORDER OF BAPTISME.

rſt not, that for as much as it is not permitted by GODS word that women ſhould preach or miniſter the Sacraments, and it is evident, that the Sacraments are not ordeined of God to bee uſed in private corners, as charmes, or ſorceries, but left to the Congregation, and neceſſarly annexed to Gods word, as ſeales of the ſame: Therefore, the Infant that is to bee baptized ſhall bee brought to the Church, on the day appointed to common Prayer and Preaching, accompanied with the Father and Godfather, ſo that after the Sermon the child being preſented to the Miniſter, hee demandeth this queſtion,

DO yee heere preſent this child to bee baptiſed, earneſtly deſiring that it may bee engrafted in the myſticall body of IESUS CHRIST?

The anſwere.

Yea, wee require the ſame.

The Miniſter proceedeth.

THen let us conſider, dearely Beloved, how Almighty GOD hath not only made us his children y adoption, and received us into the fellowſhip of his Church,

Church, but also hath promised, That he will be our God, and the God of our children, unto the thousand generation: Which thing as he confirmed to his people in the old Testament, by the Sacrament of Circumcision, so hath hee also renewed the same to us in his new Testament, by the Sacrament of Baptisme, assuring us thereby to wit, that our infants appertaine to him by Covenant, and therefore ought not to be defrauded of those holy signes and badges, whereby his children are knowne from Infidels and Pagans.

Neither is it requisite, that all those that receive this Sacrament have the use of Understanding and Faith; but chiefely, that they bee conteined under the Name of Gods people, so that remission of sins in the blood of Iesus Christ doth appertaine unto them by Gods promise, which thing is most evident by Sainct Paul, who pronounceth the children begotten and born (either of the parents being faithfull) to be cleane and holy. Also our Saviour Christ admitteth children to his presence, embracing and blessing them. Which testimonies of the holy Ghost assure us that infants bee of the number of Gods people, and that remission of sins doth also appertaine to them in Christ. Therefore without injurie they cannot bee debarred from the common signe of Gods children. And yet is not this outward action of such necessitie, that the lack thereof should bee hurtfull to their Salvation, if that prevented by death they may not conveniently bee presented to the Church. But wee (having

g respect to that obedience which Christians
ght to the voice and ordinance of CHRIST IESUS
o commanded to preach and baptize all without
eption) doe judge them only unworthy of any
owship with him, who contemptuously refuse such
linary meanes, as his wisdome hath appointed to
instruction of our dull senses.

Furthermore it is evident, that Baptisme was or-
ned to bee ministred in the element of water, to
ch us, that like as water outwardly doeth wash a-
y the filth of the body, so inwardly doth the ver-
of CHRISTS blood purge our Souls from that
ruption and deadly poyson wherewith by nature
e were infected, whose venemous dregs, although
y continue in this our flesh, yet by the merites of
death are not imputed unto us, because the justice
IESUS CHRIST is made ours by Baptisme, not
t wee think any such vertue or power to bee inclu-
in the visible water or outward action, for many
e been baptized, and yet never inwardly purged,
that our Saviour CHRIST who commanded Ba-
ime to bee ministred, will by the power of his holy
rit effectually work in the hearts of his Elect in time
venient, all that is meant and signified by the same:
this the Scripture calleth our regeneration, which
ideth chiefly in these two points, in mortification,
t is to say, a resisting of the rebellious lusts of the
h, and in newnesse of life, whereby wee continual-
trive to walk in that pureneſſe and perfection,
erewith wee are clad in Baptisme.

And although wee in the journey of this life be encumbred with many enemies, who in the way af faile us, yet fight we not without fruit: For this con tinuall battell, which wee fight againſt ſin, death, an hell, is a moſt infallible argument, that God the Fa ther, mindfull of his promiſe made unto us in Chri Ieſus, doeth not only give us motions and courage t reſiſt them, but alſo aſſurance to overcome, and ob teine victory. Wherefore, dearly Beloved, it is not on ly of neceſſity that wee bee once baptized, but alſo much profiteth oft to bee preſent at the miniſtratio thereof, that wee (being put in mind of the league an covenant made betweene God and us, that hee wi bee our God, and wee his people, hee our Father, an we his children) may have occaſion as well to try ou lives paſt, as our preſent converſation, and to proov our ſelves, whether wee ſtand faſt in the faith of Go Elect, or contrariwiſe have ſtrayed from him throg incredulity and ungodly living, whereof if our co ſcience do accuſe us, yet by hearing the loving pr miſes of our heavenly Father (who calleth all m to mercy by repentance) wee may from hencefoor walk more warily in our vocation. Moreover, ye th bee fathers and mothers may take hereby moſt ſing lar comfort, to ſee your children thus received in the boſome of Chriſts Congregation, whereby y are dayly admoniſhed, that yee nouriſh and bring the children of Gods favour and mercy, over wh his fatherly providence watcheth continually.

Whi

Which thing, as it ought greatlie to rejoyce you, nowing that nothing can come unto them without s good pleasure, so ought it to make you diligent id carefull to nurture and instruct them in the true nowledge and feare of God, wherein if yee be negli-nt, yee do not onelie injurie to your owne children ding from them the good will and pleasure of Al-ightie God their Father, but also heape damnation on your selves, in suffering his children, bought ith the blood of his deare Son, so traiterouslie, for cke of knowledge, to turne backe from him. There-re, it is your duetie, with all diligence to provid that our children in time convenient be instructed in all octrine necessarie to a true Christian, chiefelie that ey bee taught to rest upon the justice of Christ Ie-s alone, and to abhorre and flee all superstition, Pa-strie and Idolatrie. Finallie, to the intent that wee ay bee assured, that you, the Father and the suretie nsent to the performance heereof, declare heere be-re the face of .Gods Congregation the summe of at Faith wherein yee believe, and will instruct this ilde.

Then the Father, or in his absence the God-father shall rehearse the Articles of his Faith, which done, the Minister expoundeth the same as after followeth.

THe Christian Faith whereof now yee have briefly heard the sum, is commonlie divided in X I I, rticles: but that we may the better understand what conteined in the same, wee shall divide it into foure principall

principall parts. The first shall concerne God the Father: The second Iesus Christ our Lord: The third shall expresse to us our faith in the holy Ghost, And the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same. First, of God wee confesse three things: to wit, that Hee is our Father, Almighty, Maker of Heaven and Earth. Our Father, wee call him, and so by faith believe him to bee, not so much, because hee hath created us, (for that wee have common with the rest of creatures, who yet are not called to that honour to have God to them a favourable Father) but wee call him Father, by reason of his free adoption, by the which hee hath chosen us to life everlasting in Iesus Christ: and this his most singular mercy wee prefer to all things earthly and transitory: for without this there is to mankind, no felicity, no comfort nor finall joy; and having this, wee are assured, that by the same love by the which hee once hath freely chosen us, hee shall conduct the whole course of our life, that in the end we shall possesse that immortall Kingdome that hee hath prepared for his chosen children: for from this fountaine of Gods free mercy or adoption springeth our vocation, our justification, our continuall sanctification; and finally, our glorification, As witnesseth the Apostle.

The same God our Father we confesse Almighty not only in respect of that hee may do, but in consideration that by his power, and godly wisdome are all

creatures in Heaven and earth, and under the earth,
ed, guided, and kept in that order that his eternall
owledge and will hath appointed them. And that
t which in the third part wee do confesse, that he is
reator of Heaven and earth, that is to say, the Hea-
n and the earth, and the contents thereof are so in
hand, that there is nothing done without his know-
lge, neither yet against his will, but that hee ruleth
em so, that in the end his godly Name shall bee glo-
ied in them. And so wee confesse and believe, that
ither the deuils, nor yet the wicked of the world
ve any power to molest or trouble the chosen chil-
en of God, but in so far as pleaseth him to use them
instruments, either to prove and try our faith and
tience, or els to stir us to more fervent invocation of
s Name, and to continuall meditation of that Hea-
nly rest and joy that abydeth us after these transito-
troubles. And yet shall not this excuse the wicked,
cause they never looke in their iniquity to please
od, nor yet to obey his will.

n Iesus Christ wee confesse two distinct and per-
t natures, to wit, the eternall Godhead, and the per-
t Manhood joyned together, so that wee confesse
d believe, that that Eternall word, who was from
e beginning, and by whom all things were created,
d yet are conserved and kept in their beeing, did in
e tyme appointed in the counsell of his Heavenly
ther receive our nature of a Virgine, by operation
the holy Ghost: So that in his conception wee ac-

knowledge

knowledge and believe that there is nothing but puritie and ſanctification: yea, even in ſo much as hee is become our brother: For it behoved him that ſhould purge others from their ſins, to bee pure and cleane from all ſpot of ſin, even from his conception.

And as wee confeſſe and believe him conceived by the holy GHOST, ſo doe wee confeſſe and believe him to bee borne of a Virgine, named MARY, of the Tribe of IUDA, and of the family of DAVID, that the promiſe of GOD and the Prophecie might bee fulfilled, to wit, That the Seed of the woman ſhall break down the Serpents head, and that a Virgine ſhould conceive and beare a child, whoſe name ſhould be EMMANUEL that is to ſay, *God with us*.

The name IESUS which ſignifieth *a Saviour*, was given unto him by the Angel, to aſſure us, that it is hee alone that ſaveth his people from their ſins. Hee is called CHRIST, that is to ſay *Anointed*, by reaſon of the offices given unto him by GOD his Father, to wit, that hee alone is appointed King, Prieſt, and Prophet. King, in that, that all power is given to him in Heaven and on Earth, ſo that there is none other but hee in Heaven nor on Earth, that hath juſt authoritie and power to make lawes, to bind the conſciences of men, neither yet is there any other that may defend our Soules from the bondage of ſin, nor yet our bodies from the tyranny of man. And this hee doeth by the power of his word, by the which hee draweth us out of the bondage and ſlavery of Sathan, and maketh us

eigne over ſinne, whiles that wee live and ſerve God in righteouſneſſe and holyneſſe of our life. A ſt, and that perpetuall and everlaſting, we confeſſe , becauſe that by the ſacrifice of his owne body, ich he once offered up upon the Croſſe, he hath ful- atisfied the juſtice of his Father in our behalfe, ſo whoſoever ſeeketh any meanes beſides his death paſſion in Heaven or on Earth, to reconcile unto m Gods favour, they do not only blaſpheme, but ſo far as in them is, renounce the fruit and efficacie hat his only one ſacrifice. Wee confeſſe him to be onely Prophet, who hath revealed unto us the ole will of his Father, in all things appertaining ur Salvation. This our Lord Ieſus wee confeſſe to the only Son of God, becauſe there is none ſuch nature but hee alone. Wee confeſſe him alſo our rd, not only by reaſon wee are his creatures, but efly becauſe hee hath redeemed us by his pretious od, and ſo hath gotten juſt dominion over us, as r the people whom hee hath delyvered from bon- e of ſin, death hell, and the divell, and hath made Kings and Prieſts to GOD his Father.

We further confeſſe and believe, that the ſame our RD IESUS was accuſed before an earthly judge, ntious Pilate, under whom, albeit oft and divers es hee was pronounced to bee innocent, hee ſuffe- the death of the Croſſe, hanged upon a tree be- xt two thieves, which death, as it was moſt cruell vile before the eyes of men, ſo was it accurſed by

the

the mouth of God himself, saying; Cursed is eve
one that hangeth on a tree. And this kind of death
stained hee in our person, because he was appointed
God his Father to bee our pledge, and he that shou
beare the punishment of our transgressions. And
wee acknowledge and believe, that he hath taken aw
that curse and malediction that hanged on us, by re
son of sin. Hee verily dyed, rendring up his Spirit i
to the hands of his Father, after that hee had said, *A
ther, into thine hands I commend my Spirit*. After
death we confesse his body was buryed, and that h
descended to the hell. But because hee was the auth
of life, yea the very life it selfe, it was impossible th
he should be reteined under the dolours of death. A
therefore the third day hee rose again, victor and co
querer of death and hell, by the which his resurrec
on hee hath brought life againe into the world, whi
hee by the power of his holy Spirit communicate
unto his lively members, so that now unto them co
poral death is no death, but an entrance into that li
wherein our Head Iesus Christ is now entred:
after that hee had sufficiently proved his resurrecti
to his Disciples, and unto such as constantly did abi
with him to the death, he visibly ascended to the He
vens, and was taken from the eyes of men, and p
ced at the right hand of God the Father Almight
where presently hee remaineth in his glory, on
Head, only Mediator, and only advocate for all t
members of his body, of which wee have most spi
tu

ll comfort, First, for that, that by his ascention, the
avens are opened unto us, and an entrance made
to us, that boldly we may appear before the throne
our Fathers mercy. And secondarly, that we know
t this honour and authoritie is given to CHRIST
sus our Head, in our Name, and for our profite
d utility: For albeit that in body hee now bee in the
aven, yet by the power of his Spirit, hee is pre-
t heere with us, as well to instruct us, as to comfort
d maintaine us in all our troubles and adversities,
m the which hee shall finally delyver his whole
urch, and every true member of the same, in that
y when hee shall visibly appeare againe Iudge of
quick and the dead. For this finally wee confesse
our LORD IESUS CHRIST, that as he was seen visi-
to ascend, and so left the world, as touching that
dy that suffered and rose againe, so doe wee con-
tly believe that he shall come from the right hand
his Father, when all eyes shall see him: yea, even
se that have pierced him: and then shall hee gather
well those that then shall bee found alive, as those
t before have slept: Separation shall bee made be-
eene the lambes and the goates, that is to say, be-
eene the Elect and the reprobate: The one shall
ire this joyfull voyce, *Come yee blessed of my Father*
esse the Kingdome that is prepared for you before the
inning of the world: The other shall heare that
refull and irrevocable sentence, *Depart from mee yee*
rkers of iniquity to the fire that never shall be quenched.

And for this cauſe this day in the Scriptures is ca
led The day of refreſhing, and of the revelation
all ſecrets, becauſe that then the Iuſt ſhall bee delyv
red from all miſeries, and ſhall bee poſſeſſed in t
fulneſſe of their glory, Contrariwiſe, the reprob
ſhall receive judgement, and recompence of all the
impietie, bee it openly or ſecretly wrought.

As wee conſtantly believe in God the Father, a
in Iesus Christ, as before is ſaid, ſo we do aſſure
ly believe in the holy Ghoſt, whom we confeſſe Go
equall with the Father and the Son, by whoſe wo
king and mighty operation our darkneſſe is remove
our eyes ſpiritually are illuminated, our Soules a
conſciences ſprinkled with the blood of Christ Ie
sus, and wee retained in the trueth of God, even
our lives end. And for theſe cauſes wee underſtan
that this eternall Spirit, proceeding from the Fathe
and the Son, hath in Scriptures divers names. Som
tymes called water, by reaſon of his purgation, a
giving ſtrength to this our corrupt nature, to bri
foorth good fruite, without whom, this our natu
ſhould utterly be barren, yea, it ſhovld utterly abou
in all wickedneſſe: Sometimes the ſame Spirit is ca
led fire, by reaſon of the illumination and burni
heate of fire that kindleth in our hearts: The ſam
Spirit alſo is called oyle or unction, by reaſon that h
working mollifieth the hardneſſe of our hearts, a
maketh us receive the print of that image of Chris
Iesus, by whom wee are only ſanctified. Wee co
ſtant

ntly believe, that there is, was, and shall be, even till
: comming of the Lord Iesus a Church, which is
ly and universall, to wit, the communion of Saints.
is Church is holy, becauſe it receiveth free remiſ-
n of ſins, and that by Faith only in the blood of Ie-
Christ. Secondly, becauſe it being regenerate,
:ceiveth the Spirit of Sanctification and power, to
lk in newneſſe of life, and in good works, which
d hath prepared for his choſen to walke in. Not
t wee think the juſtice of this Church, or of any
mber of the ſame ever was, is, or yet ſhall be ſo full
perfect, that it needeth not to ſtoupe under mercy:
that becauſe the imperfections are pardoned, and
juſtice of Iesus Christ imputed unto ſuch
y true faith cleave unto him: which Church wee
l universall, becauſe it conſiſteth and ſtandeth of all
gues and nations, yea, of all eſtats and conditions of
n & women, whom of his mercy God calleth from
knes to light, and from the bondage and thraldome
ſin, to his ſpirituall ſervice and purity of life, un-
vhom hee alſo communicateth his holy Spirit, gi-
g unto them one faith, one Head, and Sovereigne
rd, the Lord Iesus, one Baptiſme, and right uſe of
raments, whoſe heart alſo hee knitteth together in
e and Chriſtian concord. To this Church, holy
l universall, wee acknowledge and believe three
able gifts to bee granted, to wit, remiſſion of
:s, which by true faith muſt bee obtained in this
, reſurrection of the fleſh, which all ſhall have,

albeit not in equall condition, for the reprobate (a
before is said) shall rise, but to fearefull judgemen
and condemnation, and the Iust shall rise to bee pos
sessed in glory: and this resurrection shall not bee a
imagination, or that one body shall rise for another
but every man shall receive in his owne body as he
hath deserved, be it good or evill: the Iust shall receiv
the life everlasting, which is the free gift of GOD, gi
ven and purchased to his chosen, by IESUS CHRIS
our only Head and Mediator, To whom, with the Fa
ther, and the holy Ghost, bee all honour, praise, an
glory, now and ever. So bee it.

Then followeth this prayer.

ALmighty, and everliving GOD, who of thine in
finite mercy and goodnesse hast promised unto u
that thou wilt not onely bee our GOD, but also th
GOD and Father of our children; wee beseech thee
that as thou hast vouchsafed to call us to be partake
of this thy great mercy, in the fellowship of faith, s
it may please thee to sanctifie with thy Spirit, and t
receive into the number of thy children this Infant
whom we shall baptize according to thy word, to th
end, that hee comming to perfect age, may confes
thee only the true GOD, and whom thou hast sent IE
SUS CHRIST, and so serve him, and be profitable unto
his Church in the whole course of his life, that after
his life ended hee may be brought as a lively membe
of his body, unto the full fruition of thy joyes in
Heavens, where thy Son our Saviour CHRIST, &c.

net

world without end, in whose Name wee pray as hath taught us, saying, *Our Father who art*, &c.

When they have prayed in this sort, the Minister requyreth the Childs Name, which known, he saith,

N. I baptize thee, IN THE NAME OF THE FATHER, OF THE SON, AND OF THE HOLY GHOST.

And as hee speaketh these words, hee taketh water in his hand, and layeth it upon the Childs fore-head, which done, hee giveth thanks, as followeth,

OR as much, most holy and mercifull Father, as hou dost not only beautifie and blesse us with com- n benefites, like unto the rest of mankind; but also pest upon us most aboundantly rare and wonder- gifts: of duety wee lift up our eyes and mindes un- hee, and give thee most humble thanks for thine in- te goodnes, who hast not only numbred us among Saincts, but also of thy free mercy doest call our ldren unto thee, marking them with this Sacra- nt, as a singular token and badge of thy love: wher- e, most loving Father, though wee bee not able to erve this so great a benefite, (yea, if thou wouldst idle us according to our merits, wee should suffer punishment of eternall death and damnation) yet CHRISTS sake wee beseech thee, that thou wilt nfirme this thy favour more and more towards us, l take this infant into thy tuition and defence, whom offer and present unto thee, with common supplications, and never suffer him to fall into such unkind-

nes-

neſſe, whereby hee ſhould loſe the force of Baptiſm
but that hee may perceave thee continually to bee
mercifull Father, through thine holy Spirit, worki
in his heart, by whoſe divine power hee may ſo pr
vaile againſt Sathan, that in the end, obteining the
ctory, hee may bee exalted into the liberty of t
Kingdome, through CHRIST our LORD. So bee

A TREATISE
OF FASTING.

THE SUPERINTENDENTS, MIN
STERS, AND COMMISSIONERS O
Churches reformed, within the realm of SCOTLAND,
meeting in the generall Aſſembly at EDINBURGH,
the 25. *of December, Anno Dom.* 1565.

To all that truely profeſſe the LORD IESUS with
in the ſame realme, or elſe where, wiſh Grace and Mercy
from GOD *the Father, and from his Son our* LORD
IESUS CHRIST, *with the holy* SPIRIT.

THE preſent troubles beeing ſomewhat con
dered, but greater feared ſhortly to follo
it was thought expedient (dearly Belove
in the LORD IESUS CHRIST, that the whole Fai
full within this realme ſhould together, and at o
tyme proſtrate themſelves before their GOD, cravi

him pardon and mercy, for the great abuſe of his
mer benefites, and the aſſiſtance of his holy Spi-
r, by whoſe mighty operation wee may yet con-
t to God, that wee provock him not, to take
m us the light of his Goſpel, which hee of his
rcy hath cauſed ſo clearely of late dayes to ſhine
thin this realme.

But becauſe that ſuch publick ſupplications re-
ire alwayes faſting to bee joyned therewith, and
blick faſting craveth certaine time, and certaine ex-
iſes of godlyneſſe then to bee uſed with greater
aitneſſe than at other tymes, the whole Aſſembly,
er deliberation, hath appointed the ſecond Sunday
May, and the third, next, following the date of
ſaid Aſſembly, to that moſt neceſſary exerciſe
s tyme now ſtandeth) of publick faſting. And fur-
er did require the ſame to bee ſignified by all Mi-
ters to their people the Sunday immediatly before
ſaid ſecond Sunday of May. But leſt that the Pa-
ts ſhall think that now wee begin to authoriſe, and
iſe that which ſometimes wee have reprooved and
mned in them, or els that the ignorant who know
t the commoditie of this moſt godly exerciſe,
ll contemne the ſame, wee have thought expedient
newhat to ſpeake to the one, and to the other. And
to the Papiſts firſt wee ſay, that as in purity of con-
ence wee have refuſed their whole abhominations,
d amongſt the reſt, that their ſuperſtitious and
ariſaicall maner of faſting, ſo even unto this day

wee

wee do continue in the ſame purpoſe, boldly affirmin
that their faſting is no faſting that ever God approve
but that it is a deceiving of the people, and a meer
mocking of God, which moſt evidently will appear
if in the Scriptures wee ſearch what is the right en
of faſting, what faſting pleaſeth God, and which it
that his Soule abhorreth. Of faſting in the Scripture
wee find two ſorts, the one private, the other public
The private, is that which man or woman doeth in
cret, and before their God, for ſuch cauſes as the
owne conſciences beareth record unto them, as Dav
(during the time that his Son who was begotten
adulterie was ſtricken with mortall ſickneſſe) faſte
wept, and lay upon the ground, becauſe that in t
ſickneſſe of the child hee did conſider Gods diſple
ſure againſt himſelfe, for the removing whereof, h
faſted, mourned, and prayed, untill ſuch tyme as h
ſaw Gods will fulfilled, by the taking away of t
child. Privatly faſted Anna, wife to Elcana, even
the very ſolemne feaſts, during the tyme of her b
renneſſe: for ſhee wept, and ate nothing, but in the b
terneſſe of her heart, ſhee prayed unto the Lord, ne
ther ceaſed ſhe from ſorrow and mourning, until ſu
time as Eli the high Prieſt concurred with her
prayers, by whoſe mouth, after that he had heard h
pitifull complaint, ſhee received comfort.

Of this faſting ſpeaketh our Maiſter Iesus Christ
in theſe words, When ye faſt, be not ſad, as the hyp
crites, for they disfigure their faces, that they m
ſeem

ne unto men to faſt, but thou, when thou faſteſt, int thine head, and waſh thy face, that thou ſeeme unto men to faſt, but unto thy Father, who ſeeth ecret, and will reward thee openly. Of the ſame, doubt, ſpeaketh the Apoſtle, when hee ſayeth, De- id not one another, except it bee with conſent for me, that yee may give your ſelves to faſting and yer. To this private faſting, which ſtandeth chiefe- in a temperat dyet, and in powring foorth of our ret thoughts, and neceſſities before GOD, can bee ſcrybed no certaine rule, certain time, nor certaine emonies, but as the cauſes and occaſions why that rciſe is uſed of divers (yea ſo divers, that ſel- me it is, that many at once are moved with one ſe) ſo are dyet, tyme, together with all other cir- mſtances requyred to ſuch faſting, put in the liber- of them that uſe it. To this faſting wee have beene thfully and earneſtly exhorted by our Preachers, as as the Scriptures, which they entreated, offered to them occaſion. And wee doubt not, but the god- within this realme, have uſed the ſame as neceſſitie ived, albeit with the Papiſts wee blew no trumpets, appoint thereto certaine dayes.

The other kind of faſting is publick, ſo called, be- ſe, that it is openly commanded, ſometymes of a lme, ſometimes of a multitude, ſometimes of a ci- , and ſometimes of a meaner company: yea, ſome- es of particular perſons, and yet publickly uſed, d that for the wealth of a multitude. The cauſes

thereof

of are also divers, for sometymes the fear of enemies, sometymes the angry face of GOD punishing, sometymes his threatning to destroy, sometymes iniquity found out that was not rightly before considered, and sometymes the earnest zeale that some beare for the preservation of GODS people, for advancing of his glory, and performing of his work, according to his promise, move men to publick fasting, confession of their sinnes, and solemne prayers, for defence against their enemies, recovering of GODS favour, removing of his plagues, preservation of his people, and setting forward of that work, which hee hath of his mercy promised to finish, as in the probations following evidently shall appeare.

When messengers come to Iosaphat, saying, There commeth a great multitude against thee from beyond the sea out of Aram, that is Syria, &c. Iosaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Iuda: and Iuda gathered themselves together to ask counsel of the LORD: they came even out of all the cities of Iuda, to inquire of the LORD. And Iosaphat stood in the Congregation of Iuda and Ierusalem, in the house of the LORD, before the new Court, and all Iuda stood before the LORD with their young ones, their wives, and their children.

And Iosaphat said, *O LORD GOD of our Fathers, Art not thou GOD in Heaven, and reigneſt not thou in all Kingdomes of the Heathen? and in thine hand is power and might, and none is able to with-ſtand thee. Hast*

no

thou, our GOD, caſt out the inhabitants of this land, fore thy people Iſrael, and haſt given it to the ſeede of Abraham thy friend for ever, &c. But now the Amo-es and Moabites, and Mount Seir are come to caſt us of thy poſſeſſion. O LORD our GOD, ſhalt not u judge them? In us there is no ſtrength to ſtand a-inſt the great multitude that commeth againſt us, nei-r know wee what to doe, but unto thee are our prayers t, &c. Of this hiſtorie wee have the firſt cauſe of blick faſting, and the ſolemnity thereof ſufficient-proved: For the feare of enemies compelled Io-hat to ſeek the LORD, hee knowing himſelfe bur-ned with the care of the people, exhorted them doe the ſame. They from all cities and quarters re-ired unto Ieruſalem, where, upon an apointed day, King and the people: yea, wives and children pre-ited themſelves before the LORD in his holy mple, opened their neceſſitie, craved his help a-inſt that raging multitude, that alwayes was enemy GODS people, and gave open confeſſion of their vne weakneſſe, leaning only to the promiſe and pro-tion of the Omnipotent. Which example wee and ery people likewiſe aſſaulted, may and ought to llow in every point: This only excepted, that wee not bound to meete at any one appointed place, they did at Ieruſalem: For to none one certain and erall place is that promiſe made, that then was de to the Temple of Ieruſalem, which was, That at-ſo-ever men in their extremitie ſhould aske of

GOD

of Israel? Nay, nay, deare brethren, it was anothe thing than the present losse that terrified and feare their consciences, and made them so effeminate (I would flesh judge) to complaine, weepe, and houl before God, to wit, they saw his angry face again them, they saw his hand fortifie their enemies, and t fight against them, whom both hee had commande to fight, and had promised to indue with victory: Fo every commandement of God to do any thing again his enemies, hath included within it a secret promi of his godly assistance, which they found not in th beginning of their enterprises: and therefore they di consider the fiercenesse of his displeasure, and di tremble before his angry face, whose mighty han they found to fight against them, and that was th cause of their grievous complaints, and fearfull cryin before their God. What was the cause that God dea so strangely with the one and with the other? W may perchance some-what speake, when that wee sha entreat of the fruits of fasting, and of those things th may hold back from us the assistance of GOD, ev when wee prepare us to put his Commandement execution.

The third cause of publick fasting, Is Gods threa nings pronounced either against a multitude, or a gainst a person in particular. Of the former, the ex ample is Ninive, unto the which Ionas cryed, *Y fourty dayes, and Ninive shall bee destroyed*: which u pleasant tydings comming to the eares of the King

h

:e proclamed a faſt, hee humbled his owne Soule:
:a, even in ſackcloth, and ſitting in the duſt, he ſtrait-
commanded reformation of manners in all eſtates,
:a, and that ſignes of repentance, of terrours, and
are ſhould appeare, not only in men and women, but
ſo in the bruite beaſts, from whom was all kind of
)uriſhment commanded to bee withdrawne, to wit-
:ſſe, that they feared as well Gods judgement to fall
)on the creatures that ſerved them in their impiety,
upon themſelves that had provoked God to that
)te diſpleaſure. Of the other the example is moſt
)table, (moſt notable wee ſay) becauſe that it fell
a wicked man, to wit, in Achab, who by inſtigati-
of his wicked wife Iezabel, gave himſelfe to do all
quitie: And yet when that hee heard the fearefull
reatnings of God, pronounced by the Prophet Eli-
againſt him, againſt his wife and houſe, hee rent his
yall garments, put on ſackcloth, ſlept therein, fa-
d, and went bare-footed. What enſued the one, and
: other, of theſe wee ſhall heare heereafter.

The fourth cauſe of publick faſting and mourning
or they two muſt ever bee joyned) is iniquitie de-
yed, that was not before rightly conſidered, the te-
nonie whereof wee have in Ezra, after the reducti-
of the captivity, and that the Temple, and the work
the LORDS houſe was ſtayed: it was ſhewed
:o Ezra, that the people of Iſrael, the Prieſtes and
: Levites were not ſeparated from the people of
: Nations, but that they did according to their ab-
homina-

hominations, for they maryed unto themselves, and unto their sons, the daughters of the Canaanits, the Perizits, Hivits, Iebusits, Amorits, Moabits, and Ægyptians, so that the holy seede was mixt with prophane Idolaters, which thing being understood, and more deepely considered than it was before, for then Ezra saw just cause why the work of the Lord prospered not in their hands: This considered, wee say, Ezra taking upon him the sin and the offence of the whole people, rent his cloathes, and pulled foorth the haires of his head and beard, sate as a man desolate of all comfort till the evening sacrifice, and then rysing, hee bowed his knees, and stretched foorth his hands before the Lord, and made a most simple and humble confession of all the enormities that were committed by the people, as well before the captivity, as after their returning, and ceased not his lamentable complaint, untill such tyme as a great multitude of men, women and children (moved by his example) wept vehemently, and promised redresse of that present disorder and impiety.

Of the last cause of publick fasting, to wit, the zeale that certaine persons beare for the preservation of Gods people, for advancing of his glory, and performing of his work, according to his promise: wee have example in Mordecai, Daniel, and in the Faithfull assembled at Antioch: For when that Mordecai heard of that cruell sentence, which by the procurement of Haman was pronounced against his Nation, to wit,

that

t upon a certaine appointed day, the Iewes in all Provinces of the King Artaxerxes ſhould bee de-)yed, old and young, men and women; and that ir ſubſtance ſhould bee diſtributed in prey: This -ody ſentence (wee ſay) being heard, Mordecai t his cloathes, put on ſack-cloth and aſhes, paſſed)rth through the midſt of the city, and cryed with reat and bitter cry, and comming to the Kings gate, 're knowledge to Eſther what cruelty was decreed inſt the nation of the Iewes, willing her to make rceſſion to the King for the contrary, who after taine excuſes, ſaid, Goe, and gather all the Iewes t are in Shuſhan, and faſt for mee, eate not, nor ık not three dayes and three nights, and I alſo and ıe hand-maids ſhall likewiſe faſt, although that I uld periſh. In this wee may clearely ſee, that the le that Mordecai had to preſerve the people of D, moved not only himſelfe to publick faſting, alſo Eſter the Queene, her Maids, and the whole ves that heard of the murther intended, and moved er alſo to hazard her life in going unto the King, hout his commandement.

Of the other, to wit, that the earneſt deſire that D s ſervants have that GOD will performe his pro-e, and maintaine that he hath begun: example wee e in Daniel, and in the Actes of the Apoſtles: For niel underſtanding the number of the yeeres fore-ken by the Prophet Ieremie, that Hieruſalem uld bee waſt, to have beene ended in the firſt yeere

of the reigne of Darius, turned himselfe unto GOD, fasted, humbled himselfe in sack-cloth and ashes, and with unfeined confession of his owne sins, and of the sins of the people, hee vehemently prayed, that according to the promises, sometimes made by Moses, after rehearsed by the Prophet Isaiah and Ieremie, he would suddenly send them deliverance, and that he would not delay it for his owne Names sake.

When the Gentiles began to bee illuminated, and that Antioch had so boldly received the Gospel of Iesus Christ, that the Disciples in it first of all tooke upon them the name of Christians, the principall men of the same Church, trusting no doubt that the Kingdome of Iesus Christ should further be inlarged, and that the multitude of the Gentils should bee instructed in the right way of Salvation, fasted and prayed, and while that they were so exercised charge was given, That Paul and Barnabas should be separated from the rest, to the work whereunto God had called them, &c.

Of these former histories and Scriptures wee may clearely see for what causes publick fasting and generall supplications have beene made in the Church of GOD, and ought to bee made whensoever the like necessities appeare, or occasions are offered.

Now let us shortly heare what comfort and fruit ensueth the same: for the enemie, yea, the murtherer of all godly exercise is desperation, for with what courage can any man with continuance call upon God

hee ſhall deſperately doubt whether GOD ſhall
:ept his prayer or not? How ſhall hee humble him-
ſe before his Throne? Or to what end ſhall hee con-
ſe his offences, if hee bee not perſwaded that there
nercy and goodwill in GOD to pardon his ſins,
accept him in favour, and to grant unto him more
n his owne heart, in the midſt of his dolour can
quire or imagine?

True it is, that this venome of deſperation is never
roughly purged from our hearts, ſo long as wee
y this mortall carkaſſe: But yet the conſtant pro-
ſes of our GOD, and the manifold documents
his mercy and help ſhewed unto men, in their
ateſt extremity, ought to animate us to follow
ir example, and to hope for the ſame ſucceſſe that
y have gotten above mans expectation. Ioſaphat
er his humiliation and prayer obteined the victo-
, without the loſſe of any of his Souldiers, for
LORD raiſed Ammon and Moab againſt the in-
bitantes of Mount Seir, who beeing utterly de-
oyed, every one of the enemies of GODS people
up his ſword againſt another, till that of that god-
ſe multitude there was not one left alive.

Ioſhua and the Iſraelites after their dejection were
mforted againe. Ninive was preſerved, albeit that
nas had cryed deſtruction: yea, Achab, not-with
nding all his ungodlineſſe loſt not his fruit of hu-
liation, but was recompenſed with delay of the ut-
moſt of the plagues, during his lifetyme.

The mourning of Ezra was turned into joy, when that hee ſaw the people willing to obey GOD, and the work of the houſe of the LORD go forward. The bitter crying of Mordecai, and the painefull faſting of Eſter were aboundantly rewarded, when not only the people of GOD were preſerved, but Haman their mortall enemie was hanged upon the ſame gallous that hee had prepared for Mordecai.

Daniel after his faſting, confeſſion and prayer, got moſt notable revelations and aſſurance, that his people ſhould bee delyvered: yea, that in all extremities they ſhould be preſerved till that the Meſſias (promiſed unto them) ſhould come, and manifeſtly ſhew himſelfe. And the godly of Antioch were not fruſtrate of their comfort, when they had heard how mightily GOD had wrought amongſt the Gentiles, by the miniſtery of Barnabas and Paul, ſo that we may boldly conclude, that as GOD hath never deſpiſed the petitions of ſuch as with unfeined hearts have ſought his comfort in their neceſſities, ſo hee will not ſend us away empty and voide, if with true repentance wee ſeeke his face. If any would aske in what extremitie wee find our ſelves now to bee that heeretofore wee have not ſeen, and what are the occaſions that ſhould move us now to humble our ſelves before our GOD, by publick faſting, more than we did in the beginning, when this Goſpel was now laſt offered unto us, for then by all appearance, we, and it in our perſons ſtood in greater danger than wee do yet: Wee anſwere, that

causes are more than for grief of heart wee can ex-
esse, First, because that in the beginning wee had not
used GODS graces, but contrariwise with such fer-
ncy wee received them, that wee could beare with
kind of impietie: but for the suppressing of the
ne, we neither had respect to friend, possession, land,
life, but wee put all in hazard, that GODS trueth
ght bee advanced, and idolatry might bee suppres-
l: And therefore did our GOD by the mouth of his
essengers in all our adversities assure us, that our ene-
es should not prevaile against us, but that they
ould bee subdued under us, that our GOD should bee
orified in our example and upright dealing. But now
nce that carnall wisedome hath perswaded us to bear
ith manifest idolatry, and to suffer this realm which
od hath once purged, to bee polluted againe with
at abhomination: yea, alas, since that some of us,
at God made sometymes instruments to suppresse
at impiety, have beene the chiefe men to conduct
d convey that Idole throughout all the quarters of
is realme: yea, to the houses of them that sometimes
eteſted the Masse, as the divell and his service, since
nat time, we say, we have found the face of our God
ngry against us, his threatnings have beene sharp in
ne mouthes of his Messengers, which albeit, for the
yme wee despised and mocked, yet just experience
onvicteth us that wee were wicked, and that they in
hreatning us, did nothing but the duety of GODS
rue Messengers. And this is the second cause that

moveth

mooveth us to this publick humiliation, rather now than in the beginning, to wit, that then wee followed GOD, and not carnall wisdome, and therefore made hee few in number, fearefull to many, fooles before the world, to confound the wise, and such as before never had experience in weapons, GOD made so bold, and so prosperous in all their enterprises, that the experteſt Souldiers feared the poore plow-men. yea, our GOD fought for us by sea and by land, hee mooved the hearts of strangers to support us, and to spend their lyves for our reliefe. But now alas, wee see no signe of his former favour for wisedome or manhood, strength and friends, honour and blood, joyned with godlinesse are fallen before our eyes, to let us understand what shall bee our destruction, if in tyme wee turn not to our GOD, before that his wrath bee further kindled. But this is not the end, for men had before hope (or at least some opinion) that GOD should move the Queenes Majesties heart, to heare the blessed Gospell of IESUS CHRIST truely preached, and so consequently, that shee should abandon all idolatrie and false religion: But now shee hath given answere in plaine words, That that religion in which shee hath beene nourished (and that is meere abhomination) shee will maintaine and defend. And in declaration whereof, of late dayes there is erected a displayed banner against IESUS CHRIST: For corrupted hypocrites, and such as have beene knowne deceivers of the people, are now authorized, to

spew

ew out their poyſon againſt Iesus Christ, his rnall trueth, and true Meſſengers of the ſame. That ole the Maſſe is now againe in divers places ere-d: And what heereof may enſue, yea, or what may e looke ſhall bee the end of ſuch unhappy begin-ngs, wee deſire the Godly deeply to conſider.

But let it bee granted, that wee had not fallen back om our former fervencie, that wee ſaw not Gods gry face threatning us with more fearefull plagues follow, that the beſt part of our Nobility were t exiled this realme; neither yet, that our Sove-igne were enemy to our religion, that ſhee beare no eater favour to flattering Friars, and to corrupt piſts, than ſhee doeth to our pure Preachers: ppoſing, wee ſay, that wee had none of theſe fore-id cauſes to move us, (howbeit wee have them all, d mo, if that wee liſt to remember them) yet is ere one, which if it move us not to humiliation, ee ſhew our ſelves more than inſenſible: For now Sathan ſo enlarged againſt Iesus Christ, and ſo dious is the light of the Goſpel unto that Romane ntichriſt, that to ſuppreſſe it in one province, re-me, or nation, hee thinketh it nothing, unleſſe that all Europe the godly, and ſuch as abhor the Pa-iſticall impietie bee therewith alſo utterly deſtroy-d, and ſo razed from the face of the earth, that no emory of them ſhall after remaine.

If any thinke that ſuch cruelty can not fall into e hearts of men, wee ſend them to bee reſolved of thoſe

thoſe Fathers of the laſt Councell of *Trent*, who in one of their Seſſions have thus concluded, All *Lutherans*, *Calviniſts*, and ſuch as are of the new religion, ſhall utterly bee rooted out. The beginning ſhall bee in *France*, by conducting of the Catholick King *Philip* of *Spaine*, and by ſome of the Nobility of *France*; which matter (they ſay) put in execution, the whole power of both, together with the Popes armie, and force of the Duke of *Savoy*, and *Ferrar* ſhall aſſault *Geneva*, and ſhall not leave it, till they have put it to the ſack, ſaving in it no living creature.

And with the ſame mercy ſhall ſo many of *France* as have taſted of the new religion, bee ſerved. From thence expedition ſhall bee made againſt the *Germans*, to reduce them to the obedience of the Apoſtolick ſeat. And ſo ſhall they proceede to other realmes and nations, never ceaſing till that all bee rooted out that will not make homage to that Romane Idole.

How fearefull a beginning this concluſion and determination had, *France* will remember moe ages than one: For how many, above an hundreth thouſand men, women, babes, virgins, matrons, and aged fathers ſuffered, ſome by ſword, ſome by water, ſome by fire and other torments, the very enemies themſelves are compelled to acknowledge. And albeit that God of his mercy in part diſappointed their cruell enterpriſes, yet let us not think that their will is changed, or their malice aſſwadged. No, let us bee aſſured, that they abide but opportunity to finiſh the work, that cruell

inſt God, againſt his truth, and the true profeſſors
he ſame, they have begun, the whiſperings where-
are not ſecret, neither yet the tokens obſcure: For
traffique of that Dragon, now with the Princes of
earth, his promiſes and flattering entiſments tend
none other end, but to inflame them againſt Iesus
hrist, and againſt the true profeſſors of his Goſ-
l: For who can think that the Pope, Cardinals, and
rned Biſhops, will offer the greateſt portion of
eir rents, for ſuſtaining of a war, whereof no com-
odity ſhould redound (as they ſuppoſe) to them-
ves? If any think that wee accuſe them without
uſe, let them heare their owne words, for this they
rote neare the end of the ſame decree.

And to the end that the holy Fathers on their part
peare not to be negligent or unwilling to give their
de and ſupport unto ſo holy a war, or to ſpare their
vne rents and money, have added, that the Cardi-
ls ſhall content themſelves of the yeerely rent of
e or ſixe thouſand duckets, and the richeſt Biſhops
two or three thouſand at the moſt, and to give
anckly the reſt of their revenues to the maintaining
the war, which is made for the exſtirpation of
e *Lutherans* and *Calviniſts* ſect, and for reeſtabli-
ing of the Romane Church, till ſuch tyme as the
atter bee conducted to a good and happy end. If
eſe bee not open declarations, in what danger all
e faithfull ſtand, if they can bring their cruelty to
ſſe, let very idiots judge.

But

But let us heare their concluſion. *France* and *Germanie* (ſay they) being by theſe meanes ſo chaſtiſed, abaſed and brought to the obedience of the holy Roman Church, the Fathers doubt not but time ſhall provide both counſell and commodity, that the reſt of the realmes about may bee reduced to one flock, and one Apoſtolick Governour and Paſtor, &c.

By this concluſion wee think that the very blind may ſee what is purpoſed againſt the Saints of God in all realmes and nations, to wit, deſtruction with cruelty, or elſe to make them to worſhip the blaſphemous beaſt, who being an Idole, uſurpeth to himſelfe the name of univerſall Paſtor, and being known to be the man of ſin and perdition, will bee holden for an Apoſtolick Governour. But ſome ſhall ſay, they are yet far from the end of their purpoſe, and therefore wee neede not to bee ſo fearefull, nor ſo troubled. Wee anſwere, The danger may bee nearer than we believe: yea, perchance a part of it hath beene neare to our necks, than wee have conſidered.

But howſoever it bee, ſeeing that God of his mercy hath brought foorth to light their cruell and bloody counſell, in which wee neede not to doubt, but ſtill they continue, it becommeth us not to bee negligent or ſloathfull, but wee ought to follow the example of Ezechias the King of Iuda, who receiving not onely the deſpitefull anſwere; but alſo the blaſphemous and threatning letter of Senacherib, firſt ſet unto the Prophet Eſaias, and pitifully complained

instant troubles, willing him to make intercession
o GOD, for the remnant that were left. Unto
om, albeit that the Prophet answered comfor-
ly, assuring the King, that the enemy should not
ne so neare as to shoote dart or arrow within Ie-
lem, yet ceased not the godly King to present
selfe in the Temple of the LORD, and as a man de-
ring of all worldly comfort, spred abroad the let-
that proude Senacherib had sent unto him, and
de unto GOD his most fervent prayer, as in the se-
th and thirty Chapter of the Prophet Esaias wee
y reade. The enemy had turned back, and GOD
l put a bridle in his nostrils: And so men might have
ught, that the King needed not to have beene so
troubled. But the Spirit of GOD instructed the
rt of his Servant, to seeke helpe where it was on-
o bee found, and from the hands of GOD, who on-
vas able to put finall end to that tyranny. The ex-
ple, wee say, of this approoved servant of GOD
ought to follow now, when the like destruction
ntended against us: yea, not against our realme
ly, but against all that professe the LORD IESUS
RIST, as before wee have heard. Albeit that
D of his mercy hath stayed the furie of Papistes
a tyme, wee ought not to thinke that their malice
hanged, neither such as truely professe the LORD
SUS CHRIST can bee in securitie, so long as that
ylonian whore hath power to enchant the Prin-
of the Earth.

Let

Let us therefore, understanding that shee beeing drunken with the blood of the Saints, can never repent of cruelty and murther, use against her the spirituall weapons, to wit, earnest invocation of GODS Name by the which wee find the proud tyrants of the earth in tymes past, to have beene overthrowne. Above all these causes afore-said, wee have one yet that ought not to bee omitted, to wit, the body of this realme hath long enjoyed quyetnesse, while that other nations about us have beene severely plagued, what thousands dyed in the East countreyes, and in ENGLAND of the pestilence, ANNO 1564. their owne confession beare record. What cruelty hath beene executed in France? what townes spoyled, and murther committed, some-what before wee have declared, and more wee might, if that wee had not respect to brevity of tyme: And what trouble is presently, and long hath beene betweene Denmark and Swethen, the posteritie of that countrey will after understand.

And in all this time, now sixe yeares and more, hath GOD spared us, so that the publick estate hath alwayes remained quyet, except within these few moneths. Ought not the deepe consideration of this move us now to stoupe before our GOD? For have wee been spared, because that our rebellion to GOD is lesse than is the rebellion of those nations that wee have seen punished? If wee think so, wee are far deceived. For in so great light of the Gospel, wee think that great inobedience was never shewed unto GOD, nor great

ngratitude unto his Meſſengers, ſince the dayes
he Apoſtles than of late yeares hath beene, and
is within this realme. Idolatrie is obſtinately
ntained, Whoredome and Adultery are but pa-
es of the fleſh, ſlaughter and murther is eſteemed
ll ſin, if any man have a friend in Court: Crafty
ing with the ſimple, deceit and oppreſſion is coun-
good conqueſt, yea, alas almoſt univerſally: Parti-
y in judgement is but interpretation of lawes, yea,
ying of juſtice what matter is that? What reve-
ce is had to Gods Meſſengers? and what reſpect
o the poore, that now ſo multiplie within this re-
e, that the like hath ſeldome beene ſeene: Though
e will ceaſe, the ſtones will cry, and condemne us:
yet what ſuperfluity? what vanity? what feaſting
tous banquetting hath beene, and yet is uſed in
urt, countrey, and townes, although the tongues
men dare not ſpeake, yet wee thinke the purſes of
ie do feele, and in their maner complaine. If theſe
not ſins that crave plagues from God, wee hum-
deſire men to conſider what are the ſins that were
le to the charge of Sodome and Gomorrha by the
phet Ezechiel?

Now ſay wee, God before our eyes hath puniſhed
hers, and can hee ſpare us, being more ſinfull than
y were? Nay, hee cannot, and therefore there reſts
hing unto us but utter deſtruction, if we unfeined-
urne not unto our God, before that his wrath bee
ther kindled againſt us. Iudgement is begun in his

owne

owne houſe, for if within SCOTLAND amongſt men of their eſtate, there was to bee ſound equitie, juſtice, temperance, compaſſion upon the poore, and upright conſcience, they did moſt clearely ſhine in them, whom GOD before our eyes hath firſt dejected. Therefore yet againe wee ſay, That onely repentance can ſave us from plagues more grievous than they have felt, or that wee have ſeene of many yeares within this realme.

But now wee know, that ſuch as neither love GOD, nor truely feare his judgements, for many Atheiſts wee have, and rank Papiſts within this realme ſhall grudge and cry, What new Ceremony is this that now wee heare of? Wherefore ſhall wee faſt? And who hath power to command us ſo to doe? I figge of their faſting, Wee will fill and ſtuffe our bellies after the old faſhion, &c. Let not the Godly be offended at the taunts and reproaches of ſuch godleſſe people, but let us tremble before our GOD, and conſider that ſuch hath beene the proude contempt of the wicked in all ages before us, as in the Prophets wee may read: For Eſay complaineth, ſaying, When the LORD calleth to ſack-cloth and aſhes, there is nothing heard, but Let us eate and drink, kill the fatte beaſts, and make banquets, let us bring wine in abundance, and more, if wee muſt die, Let us depart in joy, for ſo they meant, when that they ſaid, *Let us eate and drink, to morrow wee ſhall die.* But let us consider what anſwere they receive, *As I live (ſaith*

LORD

RD, this your iniquitie ſhall not bee forgiven unto death, I ſhall take from you the mirth of wine, and , your young men ſhall fall by the ſword, your aged ſhall bee led captives, your delicate Dames ſhall trot their feete over the river (meaning EUPHRA-S) *their buttocks ſhall bee naked, and their ſhame l not bee hid, &c.*

eremie the Prophet preached and cryed even unto King, and to the Queene, and commanded them valk in lowlineſſe, to doe juſtice, to repreſſe im-ie, and ſo hee promiſed that they ſhould ſit ſtill n their throne in joy and quyetneſſe. But if they uld not, hee boldly pronounced, that their carkaſ-hould bee caſt to the heat of the Sun, and to the t and cold of the night. Ezechiel in his age uſeth ſame order, and in his owne body ſheweth unto n ſignes of humiliation, and of the plagues that uld apprehend them for their rebellion.

All their admonitions (wee confeſſe) were deſpi-, but thereto wee ſhould not looke, but unto that ich enſued ſuch proude contempt.

f wee would that our places ſhould be ſo deſtroy-that they ſhould remaine deſolate, and bee dens dragons. If wee would that our land ſhould bee e waſt, and bee a prey to our enemies, And if wee uld that the reſt of the plagues, threatned by the ophetes, and which have apprehended the diſobe-nt before us, ſhould come upon us in full perfe-on, then wee neede neither to faſt nor pray, repent,

nor

nor turn to God. But if wee desire either to find me
cy in this life, or joy and comfort in the life to com
wee must shew our selves unfeinedly sory for the ab
hominations that now universally reigne: Wee mu
bee like Lot in Sodome, and Noah in that Catholic
defection from GOD, which was in the first age: a
by their examples and notable delyverance ought w
to bee encouraged, and to shew our selves sory f
this present corruption, and to set our selves agai
it, to the uttermost of our powers, unlesse that w
would have portion with the wicked.

Neither ought wee to bee discouraged, beca
that the contemners, godlesse people, and mockers
all godlinesse shall exceede us in number.

Their number, deare brethren, shall not hurt c
innocency, if that wee with unfeined hearts turne u
to our God: for the promise of mercy is not bou
unto the multitude, so that hee will not heare, b
where the greatest part is godly. No, deare brethr
*Whereſoever two or three bee gathered in his Name, th
is hee in the midſt of them*: And againe, *Whoſoever
leth upon the Name of the* LORD, *hee ſhall bee ſav*
yea, even when in GODS displeasure the whole wo
shall bee plagued. And therefore let us not foll
the multitude in evill doing: but let us decline fr
the wayes of their vanity, and by unfeined humi
tion of our selves, let us purchase favour before G
vengeance burst out like fire.

T

'HE power that wee have to proclaime this fa-
sting, is not of man, but of God, who by the
uth of his Prophet Ezechiel pronounceth this sen-
ce, If the Watchman see the sword, or any plague
aming upon the land, if hee blow not the trum-
, and plainly warne them to turne to God, and if
sword come and take any away, the wicked shall
ish in their iniquity, but their blood shall bee re-
vred from the hands of the Watchman. Now so
, that God of his mercy hath raised up amongst
no Watchmen than one or two, of whose mouths
e cannot deny but wee have heard fearefull threat-
gs of plagues to follow upon this proude con-
ipt of all Gods graces.

And therefore wee in the feare of God, willing to
oide the uttermost of the plagues, have with one
nsent concluded this godly exercise to bee used a-
ng us, in signe of our unfeined humiliation, which
eit the godlesse shall mocke, yet are wee assured,
t hee who once pronounced this sentence, The
ule that shall not bee afflicted that same day, to wit
day apointed to publick humiliation) shall perish
m amongst his people: yea, every Soule that shall
e any work that day, I shall destroy such a Soule
m the midst of his people..

The ceremony and the certaine appointed day wee
ow to bee abolished at the comming of Iesus
hrist, together with the rest of the figurall cere-
onies, but the effect thereof shall abide so long as

there abideth any true Church upon the face of th
Earth, unto the which repentance and remiſſion c
ſins are publickly preached. And therefore, albe
wee have no corporall puniſhment to lay upon th
contemners of that godly exerciſe, yet have wee th
ſpirituall ſword, which once will ſtrike ſorer than an
materiall ſword can or may.

The judgements and juſtice of our God are imm
table, hee abideth the ſame and one God that drow
ned the world by water, that conſumed Sodome a
Gomorrha with fire from Heaven, that plagued Ph
raoh, deſtroyed Ieruſalem, and hath executed h
fierce judgements in all ages, yea, and even before o
eyes. It is the ſame God, wee ſay, that this day by h
faithfull ſervants calleth us to repentance, whoſe voi
if wee contemne, wee declare our ſelves rebellious
our GOD, mockers of his threatnings, and ſuch
ſometimes in deſpite cryed, Wee will walk accordi
to the luſtes of our owne hearts, and let the counſ
of the holy One of Iſrael come as it liſt, &c. And
wee doe ſo, then wo, yea wo, and double damnati
unto us: for then even as aſſuredly as God liveth,
aſſuredly ſhall the plagues that our eares have oft
heard be powred foorth upon us, even in the eyes
this ſame perverſe generation, with whom wee co
temne God, and before whom wee are neither fea
nor aſhamed ſtubburnly to proceede from ſin to c
tempt. Our hope is better of you, deare brethren, t
have profeſſed the Lord Iesus with us within t
reali

lme, albeit that this wee ſpeake, to let you under-
nd what rebellion hath beene in fleſh before us, and
w it hath beene puniſhed, that wee may learne to
upe before our GOD by unfeined repentance, and
n wee ſhall bee aſſured, that according to the pro-
ſe made by the mouth of Ioel, our GOD ſhall leave
to us a bleſſing, albeit that the vehement fire of his
ath ſhall conſume the diſobedient.

But now, leſt that wee ſhould think that the obſer-
ion of the ceremony is enough to pleaſe GOD,
e muſt underſtand what things muſt bee joyned
h fruitefull faſting, and what things they are that
y make our faſting odious to our GOD. And firſt
e have to underſtand, that faſting by it ſelf conſide-
, is no ſuch thing as the Papiſts heeretofore have
gined, to wit, that it is a work meritorious, and a
ſfaction for the ſins before committed. No, all
y that faſt with that intent, renounce the merites of
RISTS death and paſſion, in ſo much as they a-
be to faſting, (which is but an exerciſe uſed by
n) that which is only proper to Ieſus Chriſt, which
hat hee, by offering up himſelfe once for all, hath
le perfect for ever thoſe that ſhalbe ſanctified. We
t further underſtand, that as the Kingdome of
d is neither meate nor drink, ſo it is neither faſting
t ſelf ſimply conſidered, the cauſe why that king-
ie is granted to the choſen, neither yet eating
derate wee meane) any cauſe why the reprobate
ruſtrate thereof. But unto faſting there muſt bee

ſomewhat joyned, if that God ſhall looke upon it at any tyme in his favour. The Prophet Ioel is witneſſe hereof, who in the perſon of God ſaid unto ſuch as hee had ſeverely threatned, *Turne unto mee with your whole heart, in faſting and mourning:* in which words the holy Spirit firſt requireth the converſion of the heart unto God, and therto joyneth faſting and mourning, as witneſſes of the ſorrow that wee have for our former offences, and feare that wee have of his ſeverer judgements, the reliefe whereof wee publickly profeſſe, wee can obtaine by none other meanes, but by Gods free mercy, from whom we have before declyned. So that the very exerciſe of faſting and mourning, and prayer therewith annexed, ſo ſolemnly proteſted, that by our faſting wee merite not, for hee that ſtill confeſſeth his offence, and in bitterneſſe of heart cryeth for mercy, doeth not bragge of his merits. If the Papiſts reply, yet God looketh to the faſting, and heareth the prayers of ſuch as rightly humble themſelves before him, wee deny not, but thereto wee adde that rightly did never man humble himſelfe before God, that truſted or gloried in the merites of his owne works, *for without faith it is impoſsible to pleaſe GOD*, and faith dependeth upon the promiſe of Gods free mercy through Ieſus Chriſt, and not upon the merites of any works. The Phariſee in bragging was rejected, but the Publicane in denying himſelfe, and calling for mercy was juſtified, not by his works, which he had not, but by grace and mercy, for the which he

ſobbe

bed. Daniel fasted, confessed his sins, and the sins the people, and thereto hee added most earnest and vent prayers: But doeth hee alleadge any of them a cause why GOD should either bee mercifull to n, or to the people: nay, we find no such thing, but plaine contrary, for thus hee concludeth, Now refore our GOD heare the prayer and supplication thy servant, and shew thy pleasing visage unto thy ctuary, that lyeth waste, for the LORDS sake. O GOD, give eare, that thou mayest heare, and open ie eyes, that thou mayest see the waste places of City, which beareth thy Name, for wee alleadge our righteousnesse in our prayers that wee powre rth before thee, but thy most aboundant mercy. D heare, LORD bee mercifull, LORD take heede, help, and delay not for thine owne sake my GOD: may plainly see whereupon this excellent servant GOD grounded himselfe to purchase GODS favour vit, upon the LORD, that is, upon the Saviour and diator promised, upon the most aboundant mercy GOD, and upon GOD himselfe, for hee understood t GOD had promised, as well by the mouth of ses, as by the Prophet Esay, saying, *Behold, yet , yea, even I am the LORD, and there is no GOD mee, I kill, and I give life againe, I give the wound I shall heale, for mine owne Names sake will I doe it,* th the Eternall. Upon these and the like promi- wee say, did all the Saints of GOD in all their ex- nities depend, and did looke to receive comfort without

out all respect to their owne works, they damned th
best of their own works, and called them nothing bu
filthinesse before God. And therefore yet as before
we boldly affirme, that the Papisticall fasting was no
only vain, (for what fasting is it to abstaine from flesh
and to fill the belly with fish, wine, spice, and othe
delicates) but also it was odious unto God, and bla
phemous to the death of Iesus Christ, for the ca
ses fore-written. And thus much shortly for tho
things that must bee joyned with fruitfull fasting.

Now wee have to consider what things may ma
our fasting odious, besides this proude opinion
merite, whereof wee have spoken.

It is no doubt, but that infidelity maketh all t
workes of the reprobate odious before GOD: ye
even when that they doe the very workes that GO
hath commanded, as wee may reade in Matth. 5.
and 7. Isaiah 1. and 66, &c. and diverse other plac
But because that infidelity lurketh often in the hea
and cannot well bee espyed, but by the bitter and r
ten fruites that spring thereof, the Spirit of God h
painted foorth unto us in plaine words, what vi
may make us, and all our works odious before
GOD, so that neither will hee heare our prayers,
regard our fasting. Salomon saith, hee that stopp
his eare from the cry of the poore, his prayer shall
abhominable before GOD. And Isaiah in the per
of GOD sayeth, Albeit that yee shall stretch
your hands, and multiplie your prayers, yet wi

t heare you, for your hands are full of blood. But
oſt plainly to our purpoſe ſpeaketh the ſame Pro-
iet, ſaying, The houſe of Iaakob dayly ſeeketh me,
d they would know my wayes, as a nation that
rought juſtice, and that had not left the judgements
their GOD: They aske mee judgements of ju-
ce, that is, they quarrell with mee, and they deſire
at GOD ſhall draw neare. Why have we faſted (ſay
ey, and thou beholdeſt not? Wee have afflicted our
ules, and thou deſpiſeſt it. The Prophet anſwe-
h in the perſon of GOD, and ſayeth, Behold, in
e day of your faſt, yee will ſeeke your will, and
quire all your debts: Behold, yee faſt to ſtrife,
d debate, and to ſmite with the fiſt of wickedneſſe,
e ſhall not faſt, as they doe to day, to make your
yce bee heard above, that is, to oppreſſe others,
that they are compelled to cry unto GOD. Is it
ch a faſt that I have choſen, that a man ſhould af-
ſt his Soule for a day? and to bow downe his
ad as a bul-ruſh, and to lie downe in ſack-cloth
d aſhes?

Wilt thou call this a faſting, or an acceptable day
to the LORD? Is not this the faſting that I have
oſen, to loſe the bands of wickedneſſe? to take
ay the heavy burthens, and to let the oppreſſed
e free, and that yee breake every yoke,

Is it not to deale thy bread unto the hungrie? And
at thou bring the poore that wandreth unto thine
uſe: Likewiſe when thou ſeeſt the naked, that thou

cover

cover him? And hide not thy selfe from thine owne flesh, then shall thy light breake foorth as the morning, and thine health shall grow speedilie, thy righteousnesse shall goe before thee, and the glory of the Lord shall embrace thee, &c. In these most notable sentences, and in such as follow in the same place, we have to marke, what things may make our fasting to bee rejected of GOD, what hee craveth of such as fast fruitfullie, and what promise hee maketh to such as obey him. This people externallie professed GOD they daylie sought his face, by repairing of the Temple, hearing of the Law, and exercising of the sacrifices, yet did GOD plague them in mo sortes than one, as in the booke of the Kings and Chronicles wee may reade: In their extramitie they ran (as to them appeared) to the uttermost refuge, they fasted, and unfainedlie humbled their bodies, for that the Prophet meaneth, when that hee saith, that they fasted till that their neckes were weakened, and made fantasticall bull-rush, for verie lacke of corporall foode: They laide off their gorgeous garments, and put on sackecloth, &c. and yet were their troubles nothing relieved: and that was the cause why they quarrelled with GOD, and said, why have wee fasted, and thou hast not seen? &c. And in verie deed, to the naturall man it was strange, for GOD had promised, that he would comfort his people, whensoever they should humble themselves before him, notwithstanding their former iniquitie.

In the externall ceremonies, nor in the corporall exercises, there could no fault bee espied. Why then heth not God heare them? complaine they? God answereth, that their outward profession was but hypocrisie, their fasting was but mocking of God, and their prayers could doe nothing, but provock him to further displeasure. Because that albeit they retained the name of GOD, and albeit that they appeared in his temple, yet had they forsaken both his judgements, statutes, and holie ordinances: Albeit the bodie stoode, and was afflicted by fasting, yet remained the heart proud and rebellious against God, for they followed their owne corrupted wayes, they oppressed such as were subject unto them, their heavie yokes lay upon the neckes of such as could not rid themselves from their boundage: Amongst them were strife, debate, whispering of malice, yea, open contention, and manifest violence, which were all evident declarations of proude hearts, and impenitent soules: And therefore God giveth unto them open defiance, in the time when they thinke that they seeke his face most earnestlie. And heereto ought wee this day, that professe the Lord Iesus, and have renounced abhominations of Papistrie within the Realme of Scotland, give diligent heed: For it is not the simple knowledge of the mind onelie, nor yet the externall profession of the tongue, that is acceptable before God: Nay, nay, deare brethren, hee requireth the fruites of repentance, and they are, to decline from evill, and to do good, as we

may

may reade in many places of the Scripture. Thinke wee it a thing agreeable with the nature of the Eternall GOD, that hee ſhall receive us in favour, after that wee have offended, and wee will not for his ſake remit the injuries that are done unto us? Can wee think to bee at peace with him, when that wee ſtubburnly will continue in ſtrife among our ſelves? Shall hee receive our griefe, bondage, or yoke, and wee not relieve the burthens that unjuſtly wee lay upon our brethren? Shall hee beſtow his undeſerved mercy upon us, and wee ſhew no bowels of mercy to ſuch as wee ſee in miſerie before our eyes? Let us not bee deceived, GOD cannot deny himſelfe. Murther, malice hatred, cruelty, oppreſſion, ſtrife, theft, deceit, unjuſt dealing, covetouſneſſe, avaritiouſneſſe, and unmercifulneſſe unto the poore, beſides pride, whoredome, adulterie, wantonneſſe, and the reſt of the works of the fleſh, are ſo odious before GOD, that while that any of them reigneth in the heart of man, hee and his whole works are deteſtable before GOD. And therefore, if wee deſire that GODS fearefull judgements ſhall bee ſtayed, let us (that know the truth, and ſay that we profeſſe the ſame) unfeinedly return unto our GOD. Let us not bee inferiours to the King of Ninive, who commanded every man to turn from his wicked waies and from the iniquity that was in his hands. Let us conſider what our GOD craveth of us, but eſpecially let Earles, Lords, Barons, Burgeſſes, and Artificers conſider by what meanes their ſubſtances are increſed.

It is not enough to juſtifie us before GOD, that ivill lawes cannot accuſe us. Nay, brethren, the eyes f our God pearce deeper than the lawes of men can tretch. The law of man can not convince the Earle, he Lord, the Baron, or Gentleman, for the oppreſ- on of the poore labourers of the ground, for his de- ence is ready, I may doe with mine owne as beſt plea- eth mee. The Merchand is juſt enough in his owne onceite, if before men hee can not bee convicted of heft and deceit. The Artificer and Craftes-man hinketh himſelfe free before GOD, albeit that hee either worke ſufficient ſtuffe, nor yet ſell it for a rea- onable price. The world is evill (ſayeth hee) and ow can men live if they doe not as others doe? And hus doeth every man leane upon the iniquitie of an- ther, and thinketh himſelfe ſufficiently excuſed, vhen that hee meateth craft with craft, and repulſeth ack violence, either with deceit, or elſe with open njurie. Let us bee aſſured, deare brethren, that theſe ee the ſins which heeretofore have provoked GOD, ot only to plague, but alſo to deſtroy, and utterly overthrow ſtrong realmes, and flouriſhing Com- non-wealthes.

Now, ſeing that the juſtice and judgements of our God abide for ever, and that hee hath ſolemnly pro- ounced, that every realme, nation, or citie that ſin- eth, as did Iuda and Ieruſalem, ſhall bee likewiſe uniſhed. Let that feareſull deſtruction that came up- n them, in the which, after hunger and peſtilence,

the

the ſword devoured without diſcretion, the rich and poore, the Noble, and thoſe that were of baſe degree the young and old, the Prieſts and Prophets: yea, the matrones and virgines eſcaped not the day of that ſharp viſitation. Let their puniſhment (wee ſay) provock us to repentance, and ſo no doubt wee ſhall find favour in the ſight of GOD, albeit that hee hath begun to ſhew unto us evident ſignes of his diſpleaſure, juſtly conceived againſt us. But (as GOD forbid) if wee mock his Meſſengers, and deſpiſe his words, till there bee no remedie, as they did, then can wee (whom GOD hath raiſed up to inſtruct and forewarne you) do nothing but take witneſſe of Heaven and Earth: yea, and of your owne conſcience, that wee have faithfully inſtructed you in the right way of GOD, as well concerning his true worſhipping, as in doing of your dueties one towards another: And alſo that wee have fore-warned you of the plagues to come, firſt by our tongues, and now by our pen, for a perpetuall memoriall to the poſterity that ſhall follow, who ſhall glorifie GOD either for your converſion, or elſe for your juſt condemnation and ſeuere puniſhments, if yee continue inobedient.

To preſcribe to every man his duety in particular wee can not, becauſe wee know not wherein every man, and every eſtate particularly offendeth; but wee muſt remit every eſtate, and every man in his vocation, to the examination of his owne conſcience, and that according as God commandeth in his holy law,

and

das Christ Iesus requireth, that such as shall possesse
e Kingdome with him shall doe, which is, whatsoe-
r (saith hee) that yee would men should doe unto
u, do yee the like unto them. By this rule, which the
thor of all equity, justice, and policie hath establi-
ed, if wee appointed the Earles, Lords, Barons, and
entle-men to try their owne consciences, whether
at they would bee content, that they should bee in-
ated (if God had made them husband-men, and la-
urers of the ground) as they have intreated, and
esently doe intreate, such as sometimes had a mode-
e and reasonable life under their predecessors, whe-
er (wee say) that they would bee content, that their
nements, and rents should bee raised from rent to
nt, from one farme to two, and so going upward, till
at for povertie the auncient labourers are compel-
d to leave the ground in the hands of the Lord, if
th this intreatment they would bee content, we ap-
ale to their owne consciences: And if they thinke
ey would not, then in Gods name wee require them
begin to reforme themselves, and to remember,
at it is not wee, but that it is Christ Iesus that so cra-
th of them. And unto the same rule wee send Iud-
s, Lawyers, Merchands, Artificers; and finally, even
e very labourers of the ground themselves, that
ery one in his owne vocation may try how justly,
rightly, and mercifully hee dealeth with his neigh-
ur: And if hee find his conscience accused by the
rmer sentence of our Master, let him call for grace,

that

that hee may not only repent for the time past, but also amend in tymes to come, and so shall their fasting and prayers bee acceptable unto GOD.

If men think that wee require the thing that is unpossible (For what were this else, but to reforme the face of the whole earth, which never was, nor yet shall bee, till that the righteous King and Iudge appeare, for the restauration of all things) Wee answere, that wee speake not to the godlesse multitude, neither to such as are mockers of GODS judgements, whose portion is in this life, & for whom the fire of hell (which now they mock) is assuredly prepared: But we speak to such as have professed the LORD IESUS with us, who have communicated with us in his blessed Sacraments, have renounced idolatrie, and have avowed themselves to bee new creatures in IESUS CHRIST, in whom they are ingrafted as lively branches, apt to bring foorth good fruite. Now, why it should bee thought unpossible, that these men (of what vocation soever they bee) should begin to expresse in their lives, that which in word they have publickly professed, wee see no good reason, unlesse that they would say, that it is unpossible that GOD shall now work in men of this age, as wee read that hee hath wrought in men before us, and that were blasphemie.

Seeing that the hand of our God is no more shortned towards us, then it hath been towards those that have passed before us: At GODS commandement Abraham left his Fathers house and native countrey:

Moses

oſes preferred the condition of the people of Iſ-
ell, even in there greateſt affliction, to the riches and
orie of Pharaohs Court: David, upon the unction of
muell, did patiently abide the perſecution of Saul
anie yeeres: Zacheus, at a dinner with Chriſt Ieſus,
is not onelie content to reſtore whatſoever hee had
fore defrauded, but alſo to give the halfe of all his
oſtance to the relefe of the poore: And the faith-
l in the dayes of the Apoſtles, ſolde their poſſeſ-
ns, and miniſtred unto the needie. None of theſe
ellent works crave wee of the faithfull in o urage
onelie thoſe, without which the Spirit of ſancti-
tion cannot bee known to bee in man, to wit, that
rie man ſpeake the trueth to his brother, that none
reſſe nor defraude another in any buſineſſe, that
bowels of mercie may appeare amongſt ſuch as
D hath called to his knowledge, and finallie,
t wee altogether that profeſſe the LORD IESUS,
doe abhorre Idolatrie, abhorre all kinde of impie-
ſtudying to abound in all good workes, and toſhin
lights in the middeſt of this wicked generation:
ich if wee do not we declare, no doubt, that Chriſt
is dwelleth not within us, but that wee are they
heare and know the will of our Lord, but do not
ſame. And unto what curſe and malediction ſuch
ons are ſubject, the parable of the fig tree, which
threatned to bee cut downe, if it brought not
th fruite, the curſe given to it, upon the which
iſt Ieſus, beeing hungrie, found no fruite, and his

laſt

laſt ſentence againſt the reprobat, doe ſufficientlie witneſſe. Wherein wee have to obſerve, that the reprobate are adjudged to the fire that never ſhall bee quenched, not onelie becauſe they committed iniquitie, but alſo becauſe they were not found fruitfull in good workes. Let everie man therefore, that will avoide plagues temporall and perpetuall, unfainedlie ſtudie to accompliſh in worke, that which in word and outward profeſſion, hee doeth avow, and upon ſuch, no doubt, ſhall the bleſſing of God reſt, when the manifeſt contemners, and clocked hypocrites, ſhall be razed from the face of the earth, and ſhall bee caſt into utter darkneſſe, where there ſhall bee weeping and gnaſhing of teeth without end, which ſhall bee the reward of their wicked workes.

More thinges wee would have written, ſuch as the notes upon the diſcomfiture of Ioſhua at Hai, and of the Iſraelites fighting againſt Benjamin, together with the fooliſh opinion of the Papiſts, who thinke themſelves bound to faſt fourtie dayes (which they call their Lent) becauſe that Chriſt Ieſus faſted fourtie dayes, immediatlie after his baptiſme: but theſe we are compelled for this preſent to pretermit, by reaſon that the time appointed to this preſent exerciſe of faſting approacheth ſo nigh. If it ſhall pleaſe God of his mercie to continue the light of his Goſpell among us this argument will bee enlarged and ſet foorth with greater circumſtances from time to time.

Now to the order, exerciſe and abſtinence that

o bee kept in this publick faſting: Firſt, it is to bee oberved, That the two dayes before expreſſed, to wit, he ſecond and third Sonday of May inſtant are not ppointed for any religion of time, neither yet that hoſe preciſe dayes ſhall bee obſerved every yeare ollowing: but becauſe that ſhortly thereafter are the iſtates of this realme appointed to aſſemble in Parliment. Therefore the whole Aſſembly thought theſe ayes for the preſent neceſſitie moſt meete, leaving in he liberty of the Church, what time they will appoint to that exerciſe in all tymes to come.

THE Sondayes are appointed not of ſuperſtition, neither yet to bring in any *ſchiſme* within the Church, but becauſe that upon the Sunday the people eſpecially that dwell in the countrey townes) may eſt attend upon prayer, and the reſt of the exerciſes iat ought to bee joyned with publick faſting.

THE abſtinence is commanded to bee from Saterday at eight houres at night, till Sunday after the ercife at after noone, that is, after five houres, and en only bread and drink to bee uſed, and that with eat ſobrietie, that the body craving neceſſary food, e Soule may bee provoked earneſtly to crave of OD that which it moſt needeth, that is, mercy for ir former unthankfulneſſe, and the aſſiſtance of his oly Spirit in tyme to come.

Men that will obſerve this exerciſe, may not any the two dayes uſe any kind of games, but exerciſe

themſelves after the publick aſſemblies, in privie meditation with their GOD.

Gorgious apparell would bee abſteined from, during the whole time of our humiliation, which is, from the one Sunday in the morning, till the next Sunday at night: Albeit that the ſtraitneſſe of abſtinence is to bee kept two dayes only.

Wee do not bind the conſciences of perſons that bee unable to beare the extremity of the abſtinance, and yet wee doe exhort them to uſe their liberty (if any they take) in ſecret, leſt that others either follow their evill example, or els judge them to bee deſpiſers of ſo neceſſarie an exerciſe.

The tyme that ſhall bee ſpent as well before noone as after noone, muſt bee left to the wiſedome of the diſcret Miniſters, who beſt can judge both what the auditors may beare, and what themſelves are able to ſuſtaine. But becauſe this exerciſe is extraordinary the tyme thereof would bee ſome-what longer than it is uſed to bee in the accuſtomed aſſemblies. And yet wee would not have it ſo tedious, that it ſhould be noyſome to the people. And therefore wee think that three houres and leſſe before noone, and two houres at after noone ſhall be ſufficient for the whole publick exerciſe: The reſt to bee ſpent in private meditation by every family apart.

The Sunday before the ſecond Sunday of May, as before is ſaid, ſhall every Miniſter give advertiſement to his flock, of ſuch things as are to bee done the next

Sunda

Sunday following, and of the causes of the same, with exhortation, as God shall put into their mouthes, to make the people to embrace the just commandement of the Church with more glad mindes.

In townes wee think it expedient that the exercise of the doctrine begin upon the Saterday at afternoon, immediatly before the first Sunday of abstinence, that the people may bee the better prepared religiously to use the observation of the next day: But in villages we think good, that the doctrine begin the Sunday before. The argument of the Sermon and exhortation to bee taken from some proper place of the Prophets, as of Ioel, the first, where hee sayeth, *Sanctifie the fast, appoint the assembly, &c.* or of Ionas the third, where Ionas cryed, *Yet fourtie dayes, and Ninive shall bee destroyed, &c.* or of Ieremie the seventh, where he saith, *Hear the word of the Lord all Iuda, and yee that enter in by these gates, &c* or of the thirteenth of Luke, upon the declaration of them that shew to our Master the cruelty of Pilate, and upon his answere; or upon any other place of Scripture that entreateth of repentance, of publick humiliation, of the causes, and of the fruites of the same. This ended, as it were for preparation, the beginning shall bee upon Sunday, from the Law of God, because that all that offendeth God's Majestie proceedeth from the transgression thereof, and therefore after a short prayer, That it will please God to make his holy word to fructifie amongst us, this confession following shall bee made.

THE CONFESSION THAT SHALL goe before the reading of the Law, and before every exercise.

IT is of thy mercy, O LORD, and not of our me rites, that it hath pleased thee to shew thy selfe unt the world, ever from the beginning, and unto us no in this last and most corrupt age: yea, LORD, we further confesse, that neither Law nor Gospel ca profite us to Salvation, except that thou of thy meer grace work in us above all power that is in this ou nature: For albeit thou teach, wee shall remaine ignc rant, albeit thou threaten wee shall contemne; and a beit thou promise mercy and grace, yet shall wee de spaire, and remaine in infidelity, unlesse that thou cr ate in us new hearts: Write thy Law in the same, an seale in us remission of our sins, and that sense an feeling of thy fatherly mercy, by the power of thir holy Spirit. To the old world thou spakest by N ah: To Pharaoh and his people by thy servant M ses: To all Israel by the fearefull Trumpet of th Law; To the citie of Ierusalem by thine owne wis dome, our LORD IESUS CHRIST; and to the mult tude as well of Iewes as Gentiles, by the preachin of thine holy Apostles. But who gave obedience Who trembled, and constantly feared thine hote di pleasure? Who did rightly acknowledge the time their visitation? And who did embrace and keepe t the end thy fatherly promises? Only they, O LOR

o whom thy Spirit was the inward Teacher, whose earts thou openedst, and from whom thou remoedst rebellion and infidelity: The rest were externaly called, but obeyed not: They heard as well mercy ffered as threatnings pronounced, but neither with ne one, nor with the other were they effectualy moved. Wee acknowledge, O Lord, that the same orruption lurketh in us that buddeth foorth in them, o their destruction, and just condemnation. And herefore wee most humbly beseech thee, O Father of ercy, for Iesus Christ thy Sons sake, that as thou ast caused the light of thy word clearly to shine amongst us, and as thou hast plainly instructed us by he externall ministerie in the right way of salvation, o it will please thee inwardly to move our dull hearts nd by the power of thine holy Spirit, that thou will rite and seale in them that holy feare and reverence, hich thou craves of thy chosen children, and that ithfull obedience to thine holy will, together with ne feeling and sense that our sins are fully purged and eely remitted by that only one sacrifice, which only y it selfe is acceptable unto thee, to wit, the obedice, death, and mediation of thine only Son our Soreigne Lord, only Pastor, Mediator, and high riest, our Lord Iesus Christ: To whom with hee, and with the holy Ghost, bee all honour and ory, world without end. So bee it.

This

This Confeſsion ended, the Miniſter or Reader ſhall diſtinctly read the xxvij. and xxviij. Chapters of Deuteronomie which ended, the Miniſter ſhall wiſh every man to deſcend ſecretly into himſelf, to examine his owne conſcience, wherein he findeth himſelf guilty before GOD. The Miniſter himſelfe with the people ſhall proſtrate themſelves, and remaine in private in meditation a reaſonable ſpace, as the quarter of an houre, or more. Thereafter ſhall the Miniſter exhort the people to confeſſe with him their ſins and offences, as followeth,

IUſt and righteous art thou, O LORD GOD, Father everlaſting, holy is thy Law, and moſt juſt are thy judgements: yea, even when thou doſt puniſh in greateſt ſeveritie. Wee doe confeſſe, as the trueth is, that wee have tranſgreſſed thy whole Law, and have offended thy godly Majeſtie, in breaking and violating every precept of the ſame, and ſo moſt juſtly mayeſt thou powre foorth upon us all plagues that are threatned, and that wee find powred foorth upon the diſobedient at any tyme from the beginning.

And ſo much the rather, O LORD, becauſe that ſo long wee have beene called by thine holy word to unfeined repentance and newneſſe of life, and yet have wee ſtill remained in our former rebellion: and therefore if thou wilt enter into judgement with us, we can neither eſcape confuſion in this life, nor juſt condemnation in the life to come: But LORD, thy mercie is without meaſure, and the truth of thy promiſe abideth for ever: Unworthy are wee that thou ſhoulde looke upon us: But LORD, thou haſt promiſed that thou wilt ſhew mercy to the moſt grievous offender

whe

hen-ſo-ever they repent: And further, thou by the
outh of thy deare Son our LORD IESUS CHRIST,
aſt promiſed, that thou wilt give thine holy Spirit to
ich as humbly call unto thee. In boldneſſe of the
hich promiſe wee moſt humbly beſeech thee, O Fa-
ier of mercies, that it would pleaſe thy godly Maje-
ie to worke in our ſtubburne hearts an unfeined ſor-
ow for our former offences, with ſome ſenſe and fee-
ng of thy mercy and grace, together with an earneſt
eſire of thy juſtice and righteouſneſſe, in which wee
re bound continually to walk. But becauſe that nei-
ier wee, nor our prayers can ſtand before thee, by
eaſon of that imperfection which ſtill remaineth in
his our corrupt nature, wee flee to the obedience and
erfect juſtice of IESUS CHRIST, our only Media-
or, in whom, and by whom wee call not only for re-
iſſion of ſins, and for aſſiſtance of thine holy Spirit,
ut alſo for all things that thy godly wiſdome know-
th to bee expedient for us, and for thy Church uni-
erſall, praying as hee hath taught us, ſaying, *Our Fa-
ther who art in Heaven, Hallowed bee thy Name, &c.*

This ended, the Miniſter ſhall reade the Text, whereupon hee will ground his Sermon.

FIrſt, hee ſhall expound the dignitie and equitie of GODS Law. Secondly, the plagues and puniſh-
nents that enſue the contempt thereof, together
with the bleſſings promiſed to the obedient obſervers
f it. Thirdly, hee ſhall teach CHRIST IESUS to
ee the end and perfection of the Law, who hath

perfectly

perfectly accompliſhed that which was impoſſible for the Law to doe. And ſo ſhall hee exhort every man to unfeined repentance, to ſtedfaſt faith in CHRIST IESUS, and to ſhew the fruits of the ſame.

The Sermon ended, the common prayer ſhall bee uſed, that is conteined before in this booke, after the viſitation of the Sick, beginning thus, *Almighty God and heavenly Father, &c.* which ended, the fiftie one Pſalme ſhall bee ſung whole, and ſo with the bleſſing the Aſſembly is to bee dimitted for that exerciſe.

At Afternoone.

AFter invocation of GODS Name publickly by the Miniſter, and ſecretly by every man and woman for a reaſonable ſpace, the Miniſter may take the argument of his Sermon upon the beginning of the CIX. Pſalme, where the diligent Reader ſhall obſerve the properties and conditions of ſuch, as in whoſe hearts GOD writeth his Law. Or if that bee thought over hard, then may yee take the text of Iohn, *God is light, and in him there is no darkneſſe: if wee ſay wee have fellowſhip with him, &c.* The prayer is referred unto the Miniſter, The VI. Pſalme ſhall bee ſung.

The bleſſing and exhortation, to call to minde wherefore that exerciſe is uſed, being ended, the publick exerciſe ſhall bee put to end for that day.

ALbeit that in the countrie the people cannot well meet every day between the two Sundayes, yet in the cities and townes wee think they ought to aſſemble an houre before noone, and an houre or more at af-

r noone: The houre before noone to bee the houre
cuſtomed to the common prayers: The houre at af-
r noone to bee at three houres, or after.

The exerciſe of the whole weeke.

[He beginning ever to be with confeſſion of our ſins
and calling for Gods graces, then certain Pſalmes
id certaine hiſtories to bee diſtinctly read, exhortati-
n to be conceived thereupon, and prayers likewiſe, as
od ſhall inſtruct and inſpire the Miniſter or Readar.

Monday before noone.
ſalme 2. 3. and 10.
iſt. 2. of the Iudges.
After noone.
ſalme 12. 13 and 17.
ſt. 6. of the Iudges.
Tueſday before noone.
ſalme 25. and 28.
ſt. 7. of the Iudges.
After noone.
ſalme 36. and 40.
ſt. 4. of the Iudges.
Wedneſday before noone.
ſalme 14. and 55.
ſt. 19. of the Iudges,
After noone.
ſalme 44. and 56.
ſt. 20. of the Iudges.

Thurſday before noone.
Pſalme 49 and 57.
Hiſt. 3. and 4. of Eſter.
After noone.
Pſalme 37.
Hiſt. 5. 6. and 7. of Eſter.
Friday before noone.
Pſalme 59. 61. and 64.
Hiſt. 2. of Paralip. 20.
After noone.
Pſalme 69.
Hiſt. 36. of Iſaiah.
Saterday before noone.
Pſalme 68. and 70.
Hiſt. 37. of Iſaiah.
After noone.
Pſalme 74. and 77.
Hiſt. 9. and 10 of Eſdras.

Sunday

CERTAINE CHAPTERS AND PARTS of the Scriptures, used by the Ministers of EDENBURGH, *and* Holyrood House, *in the time of Gods visitation by the Pest, in the time when the Court reigned in all impietie, as murther, whoredome, and contempt of Gods word, but especially when the Queen was striken by Gods hand in* EDBURGH: *Also in the time of famine and dearth, and at other such times as God gave occasion, and according to the maner of the scourges. Vse*

IN the time of the Pest the 21. of Numbers the 34 of the 2. of Samuel. 3. Chap. of Ezech. the XCI Psalme, with other such places proper for the same.

In the time when the impietie aboundeth.

Ezechiel the 3.	Isaiah 3.
The first of Zephaniah.	Ieremian 34
Numbers 16.	Oseas 4.
Numbers 25	Amos 6.
Ioshua 7.	Obadiah
1 Samuel 4. and 7.	Micheas 2
1 Samuel. 15	Zacharie 5.
1 Kings. 15	Ezra 4.
2 Chron. 26	Nehemiah 9.

In time of famine.

Isaiah 51.	1 Kings 17 and 18.
Haggeus 1.	2 Kings 4.
Amos 4.	1 Kings 6. 7. and 1.
Amos 8.	Zacharie 7.

An

And other such like partes of the Scriptures, accor-
ng as the correction was laide of GOD: for even as
e Lord our GOD hath divers and sundry wandes
herewith hee scourgeth the world, but mercifully
rrecteth his owne children for their profite, so hath
e left divers examples in holy Scripture, how his
oſen hath used themselves under every sort of cor-
ction, by him fatherly laide upon them, as in the
hapters before expressed was first noted, to stir men
prevent Gods judgements by true and unfeined re-
ntance before the plague came.

So these Chapters now noted, were chosen by the
inisters of *Edinburgh* and *holy-Rood-house*, and other
dly there about, at such time as GOD did visite
em as above is expressed, to testifie also, that the
hurch of God, nor the Faithfull and discreet Mini-
rs are not bound at every humiliation to stick scru-
lously to the former, as no other may bee chosen,
tas God changeth his wandes, so may our prayers
ith the examples of the Saints so afflicted, bee chan-
d and ordered. Neither can the wicked justlie ac-
se us, in so doing, of inconstancie, but rather ought
e chosen to glorifie GOD, that our publick fasting
d humiliation is not bound to mans commande-
nt precislie, nor to old customes, as the Papistes
e their ceremonies, but as God visiteth us, so in that
ner seeke wee him as hee teacheth us and giveth us
amples in his most holie word, accoding to his
herlie correction.

THREE

These Conclusions may bee sung after any Psalme, which hath eight syllabes in the first line, and sixe in the second.

O GOD, that art the strength and rock
Of all that trust in thee:
Save and defend thy chosen flock,
That now in danger bee.

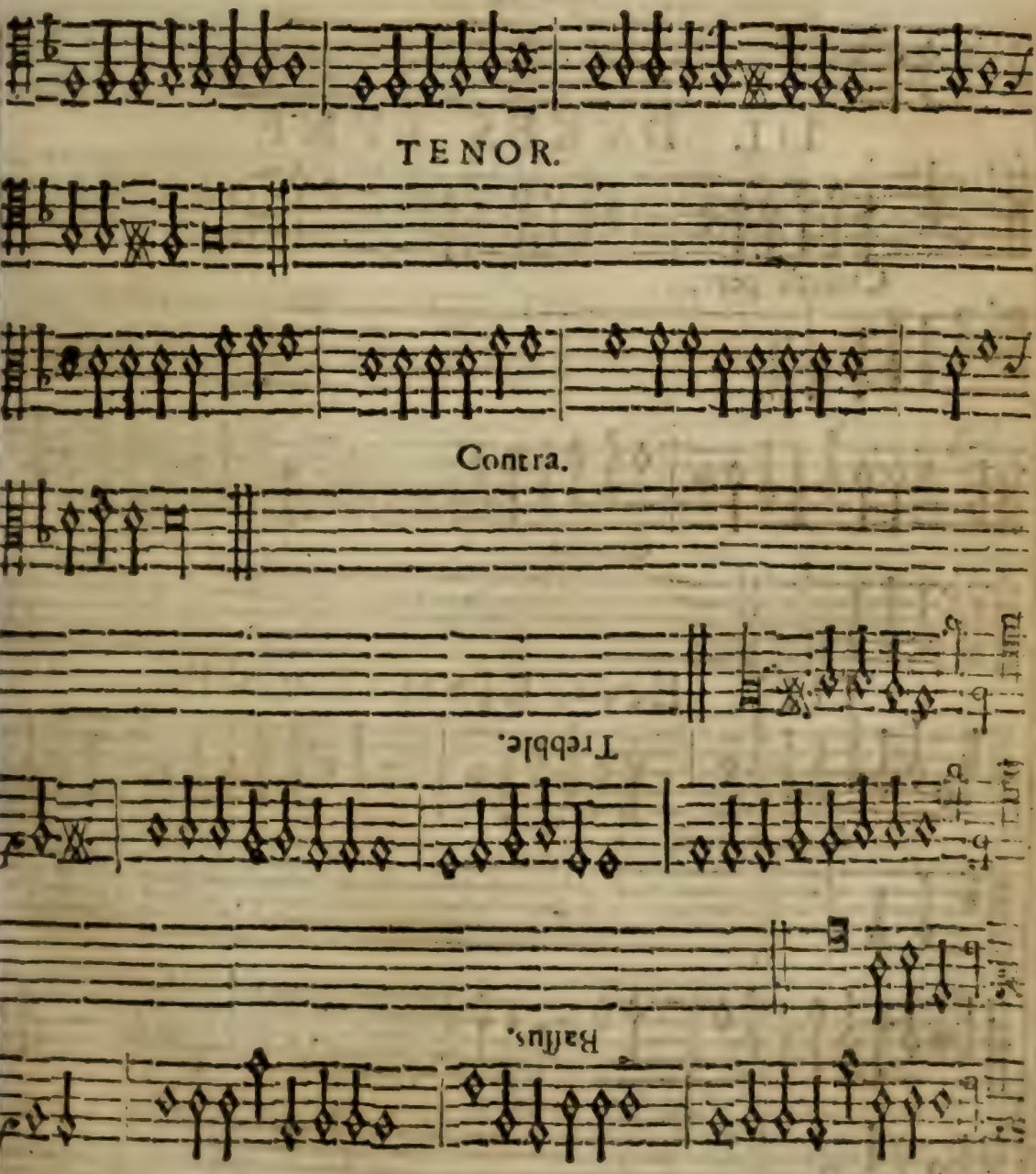
THY People, and thine Heritage
LORD blesse, guide, and preserve:
Increase them LORD, and rule their hearts,
That they may never swerve.

GLorie to the FATHER, to the SON,
And to the holy GHOST.
As it was in the beginning,
Is now, and ay shall last.

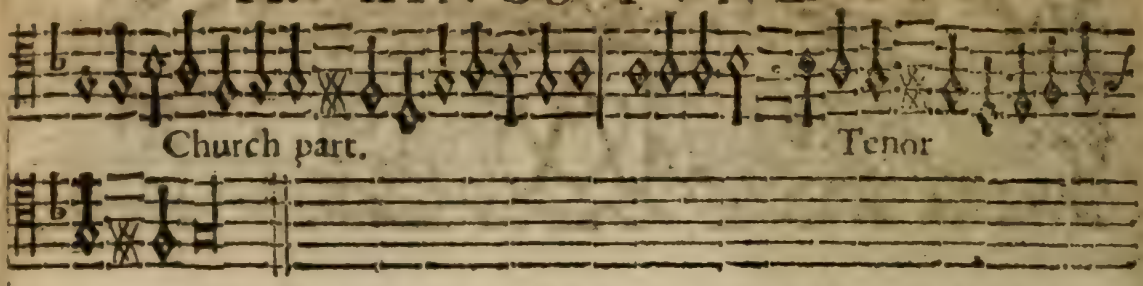
Heere follow the Common Tunes in foure partes diligently revised and amended

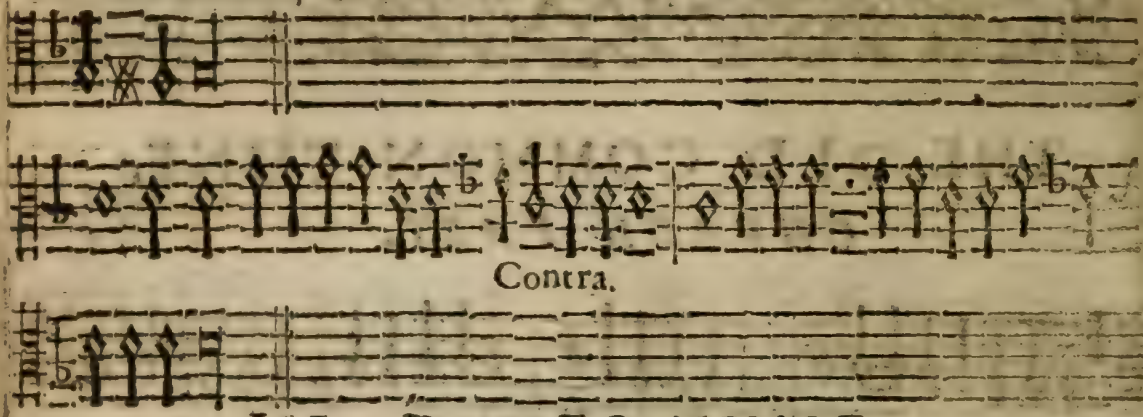
THE OLD COMMON TUNE.

CHVRCH PART.

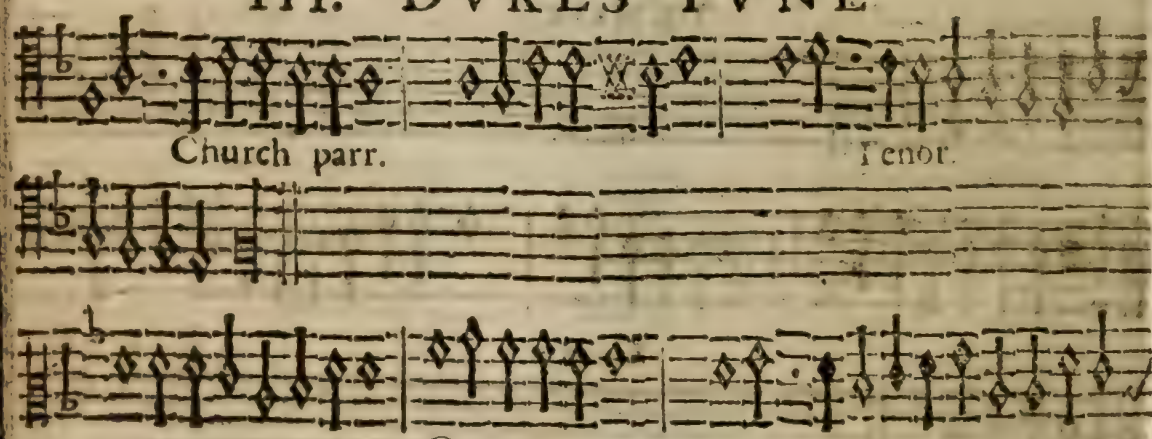


II. KINGS TVNE.





III. DVKES TVNE



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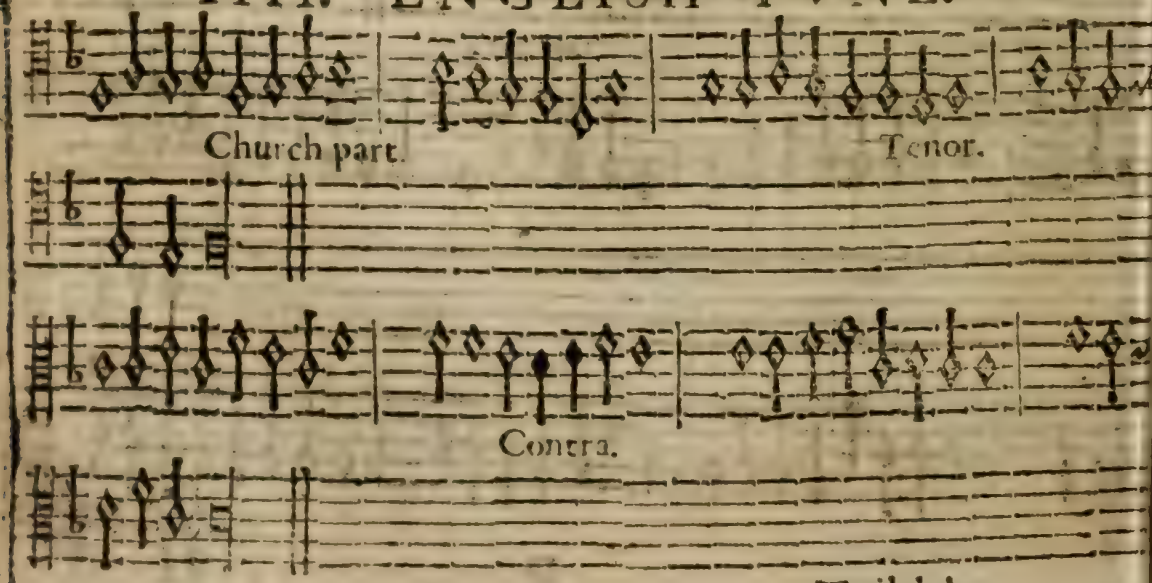

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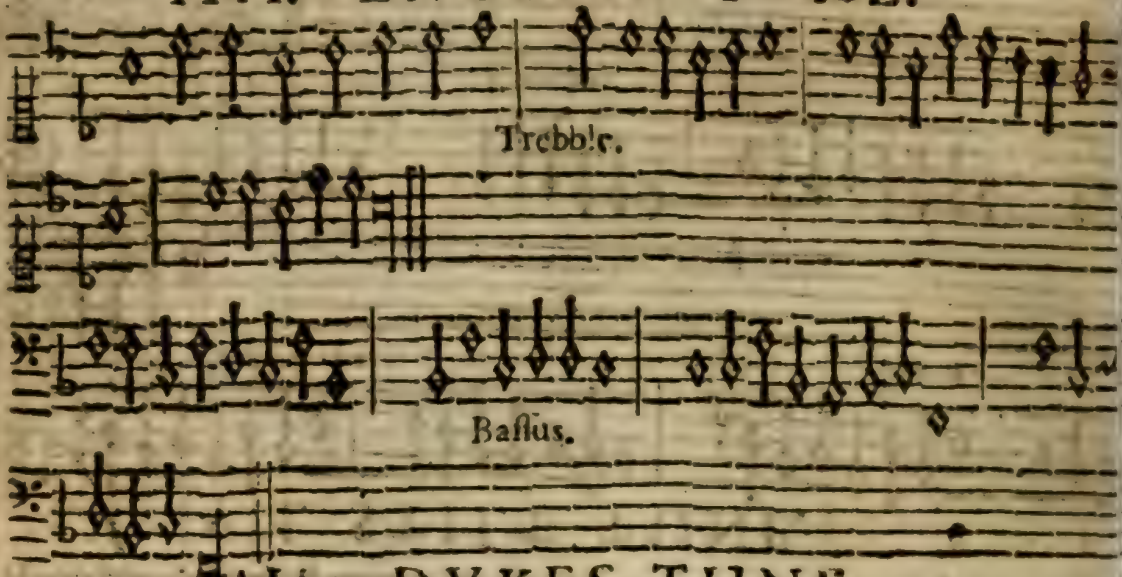

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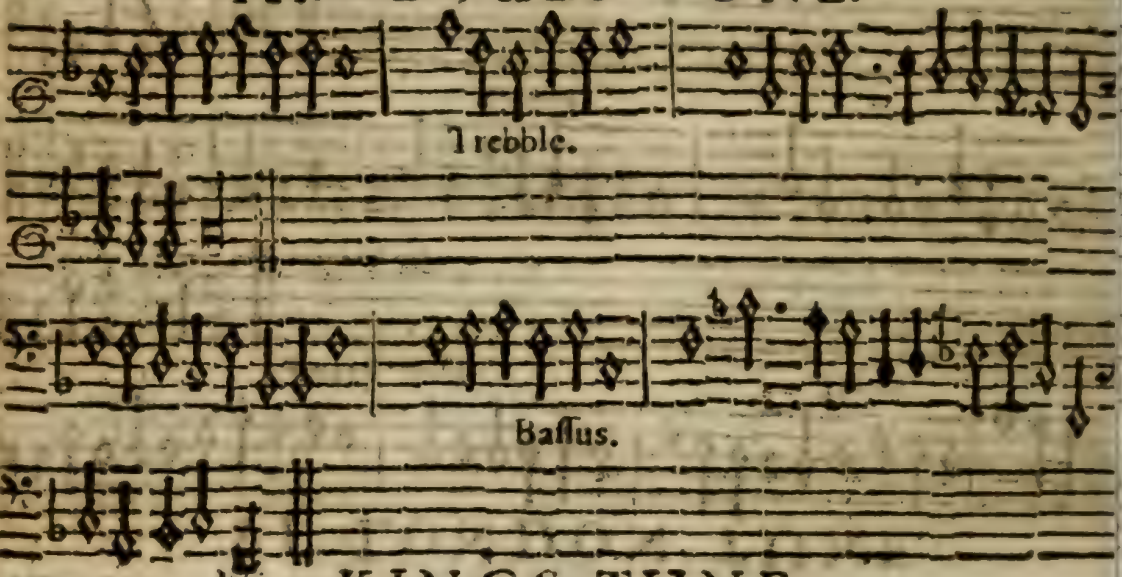

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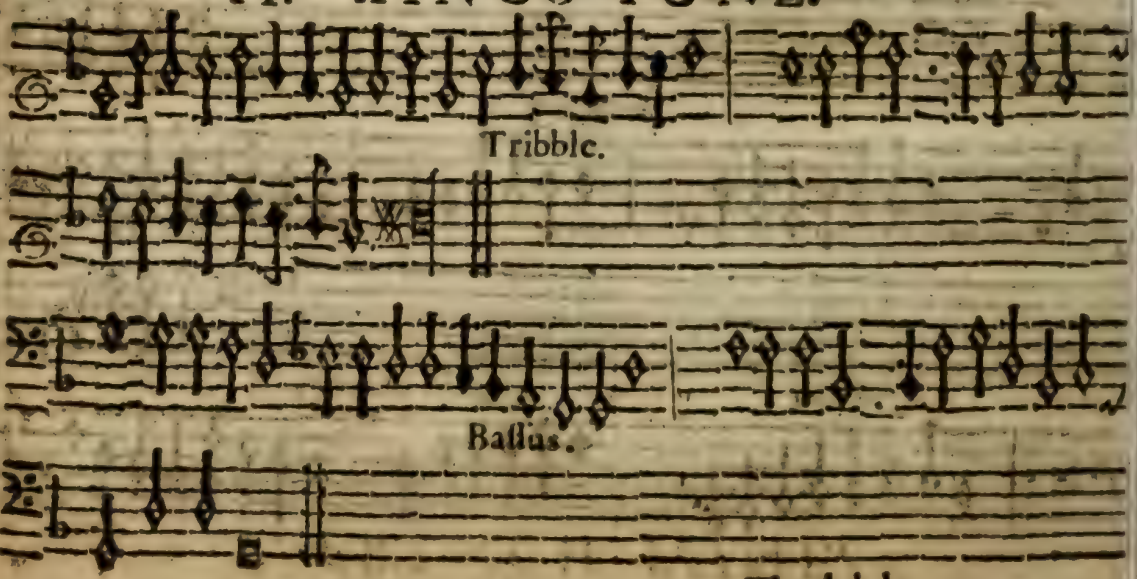
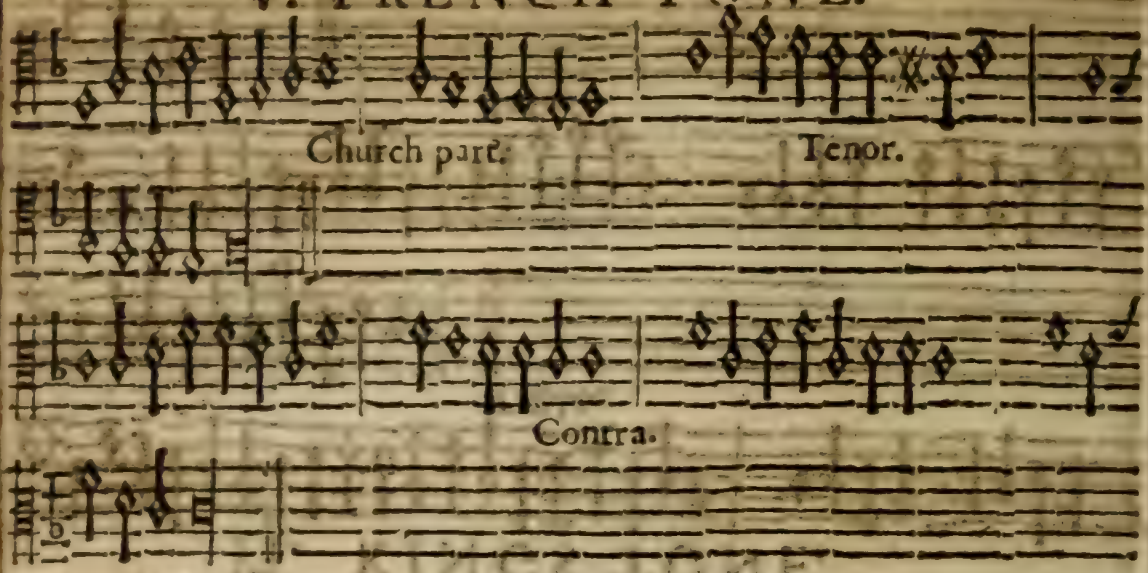
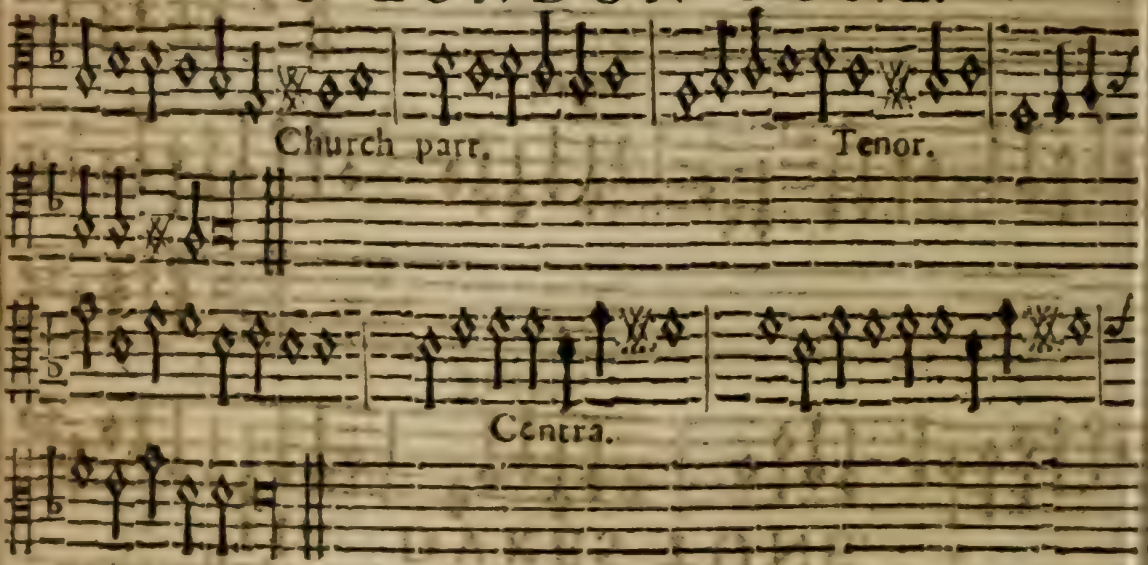


Trebble

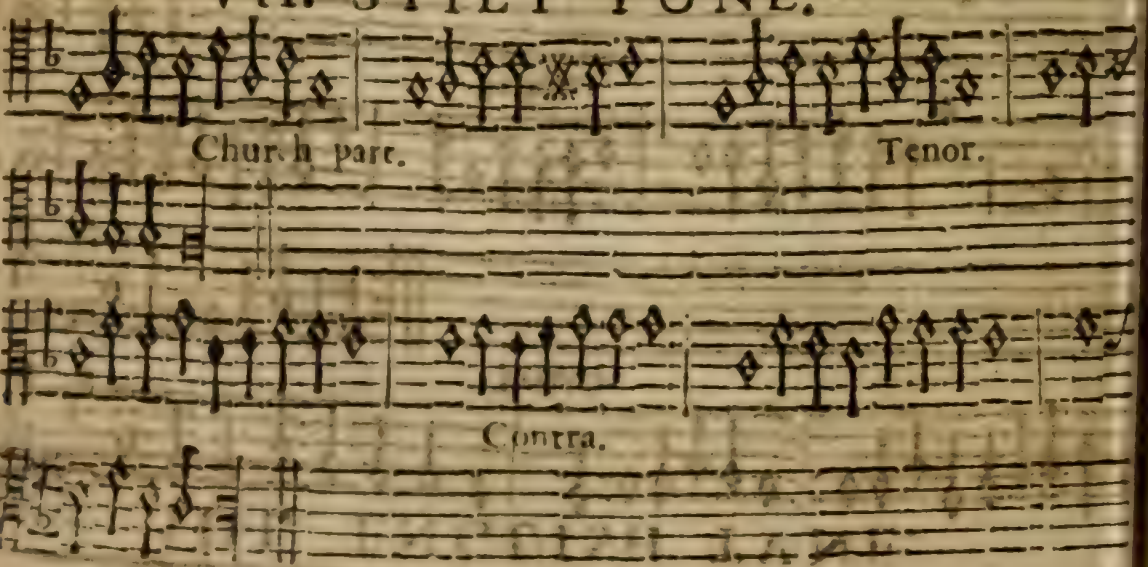
V. FRENCH TUNE.



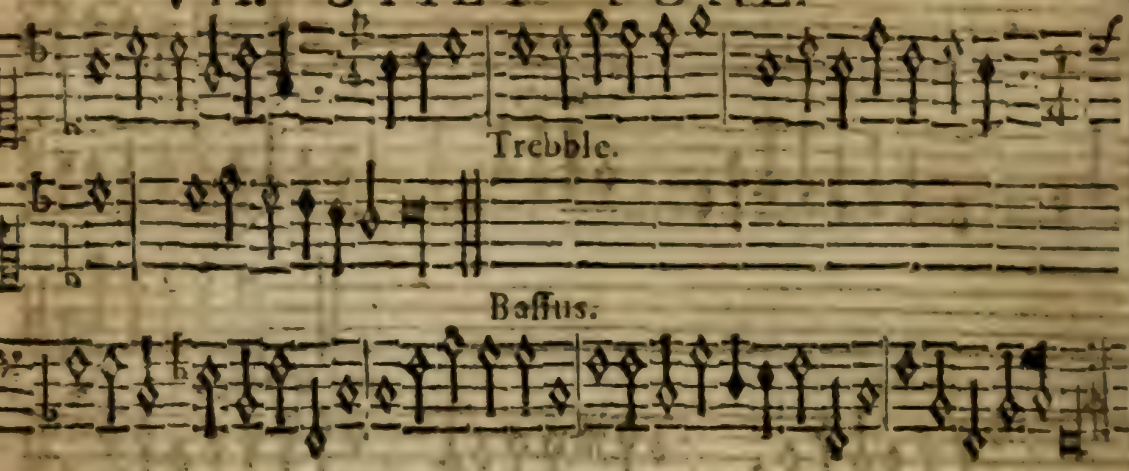
VI. LONDON TUNE.



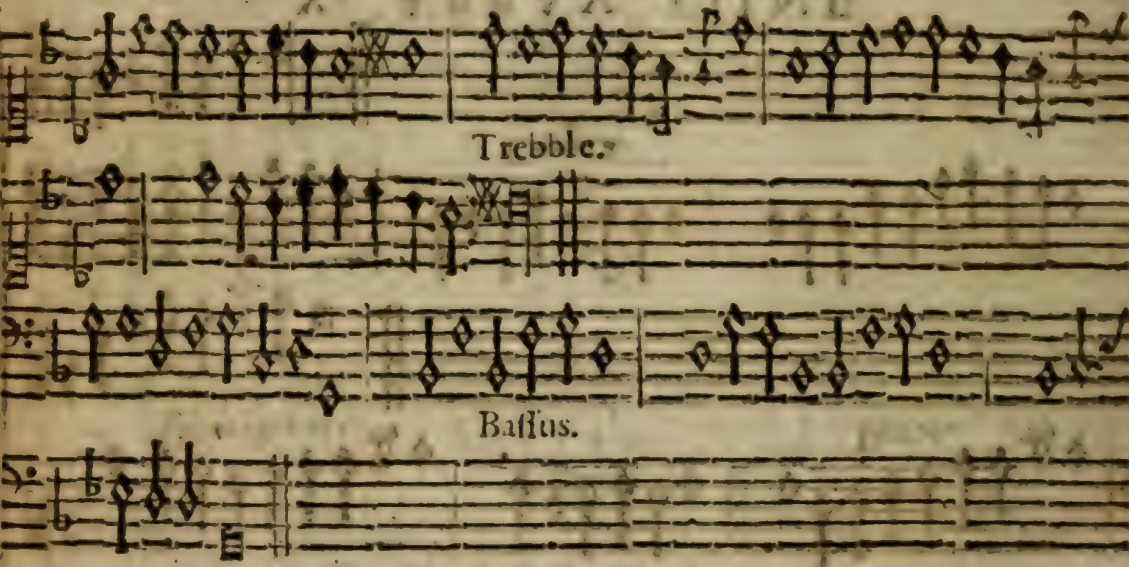
VII. STILT TUNE.



VII. STILT TUNE.



VI. LONDON TUNE.



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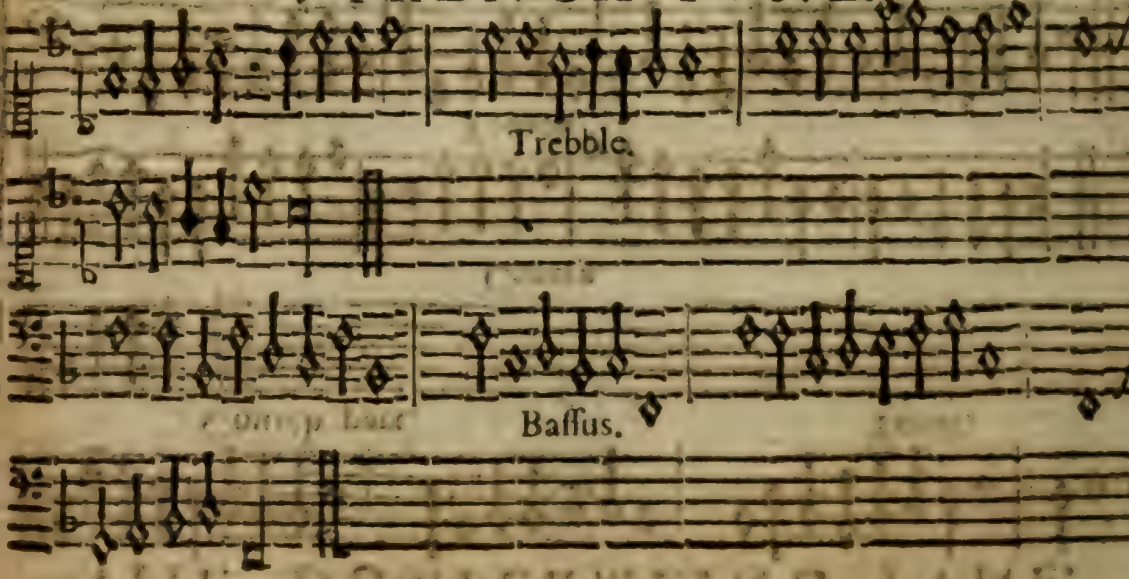
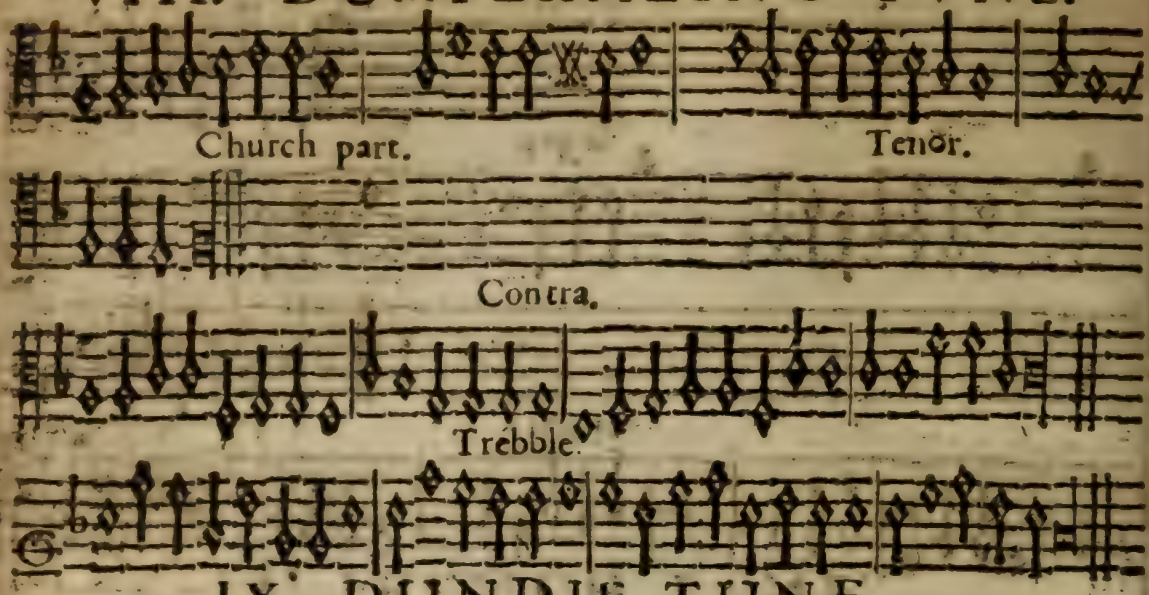
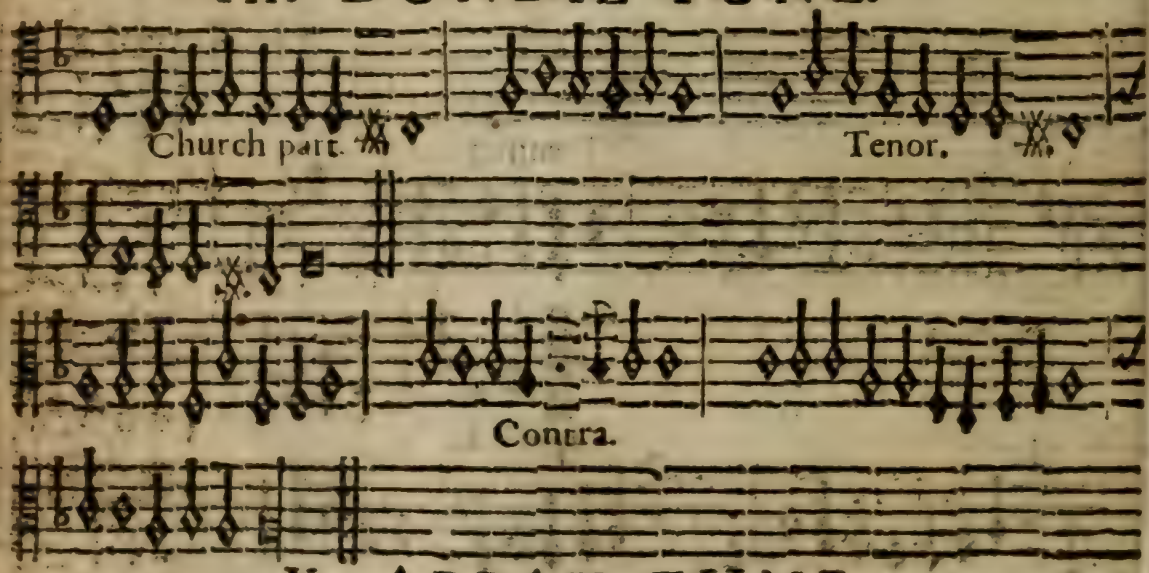


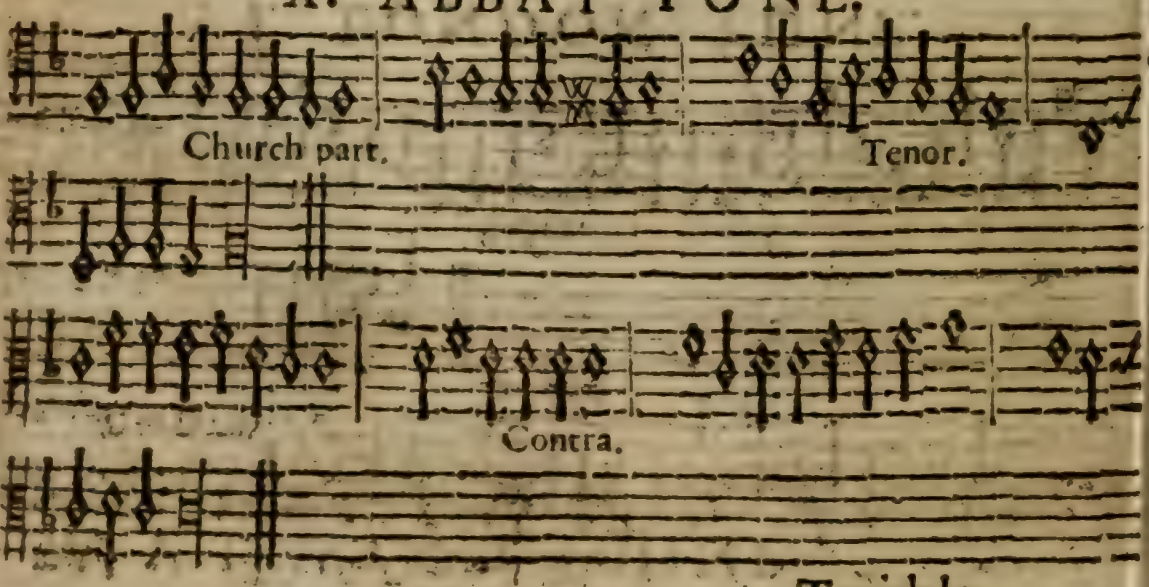
VIII. DUMFERMLING TVNE.



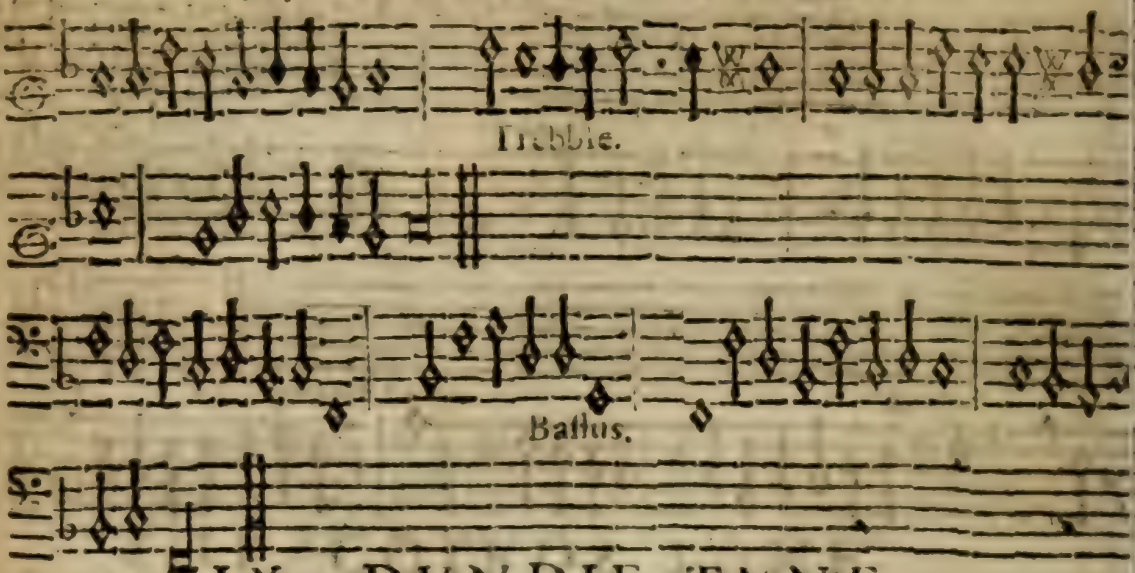
IX. DUNDIE TUNE.



X. ABBAY TUNE.



X. ABBAY TVNE.



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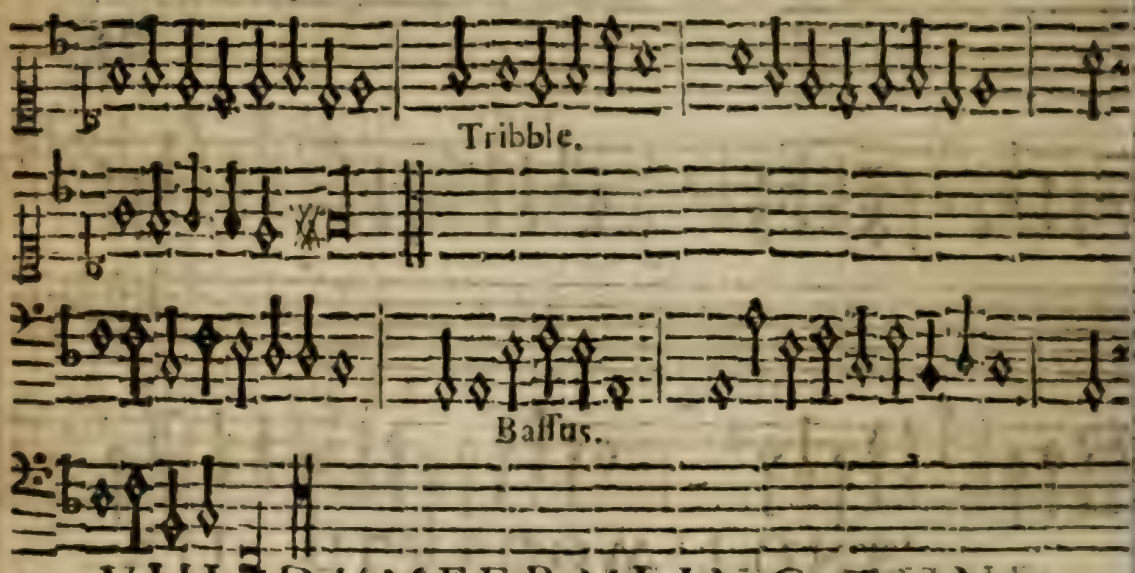

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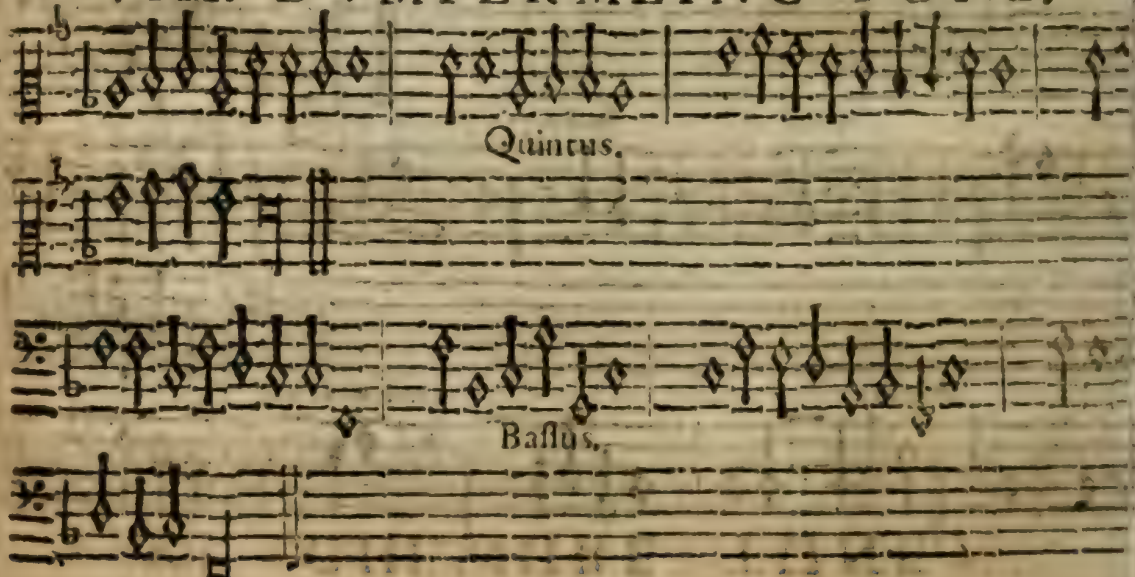

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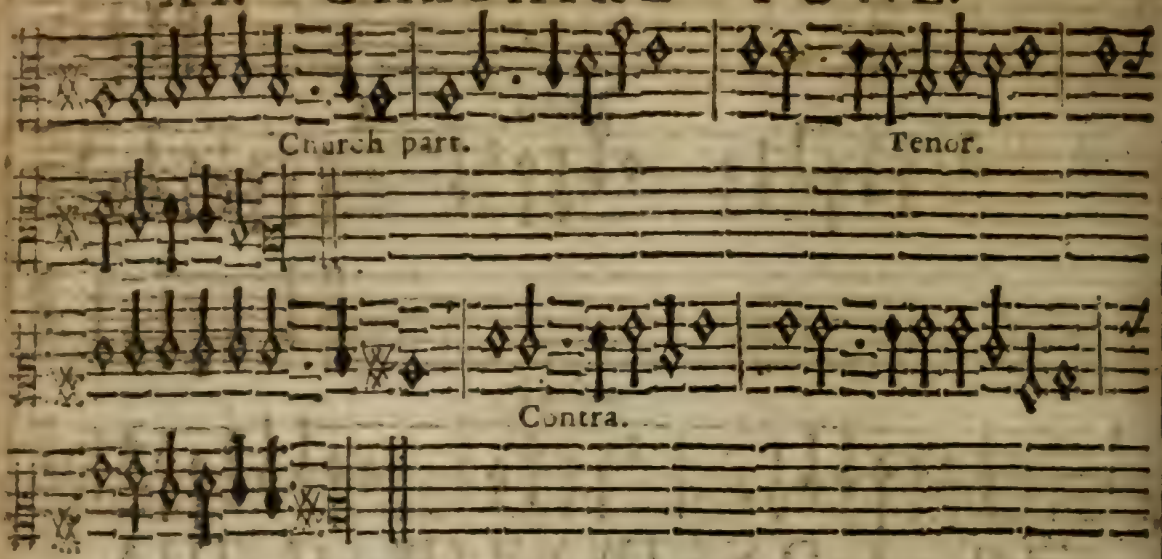
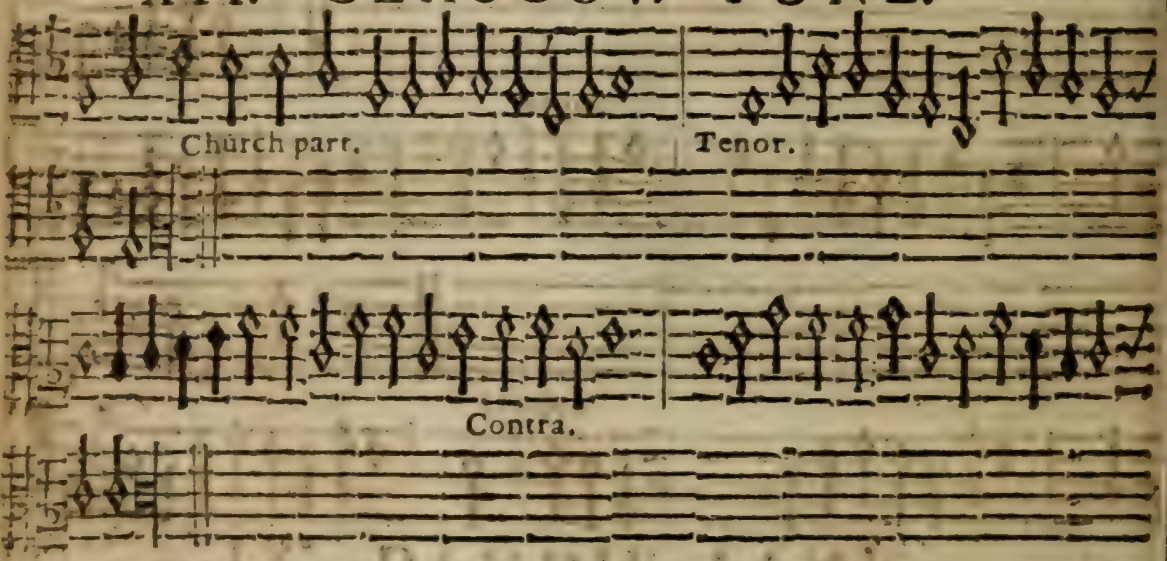
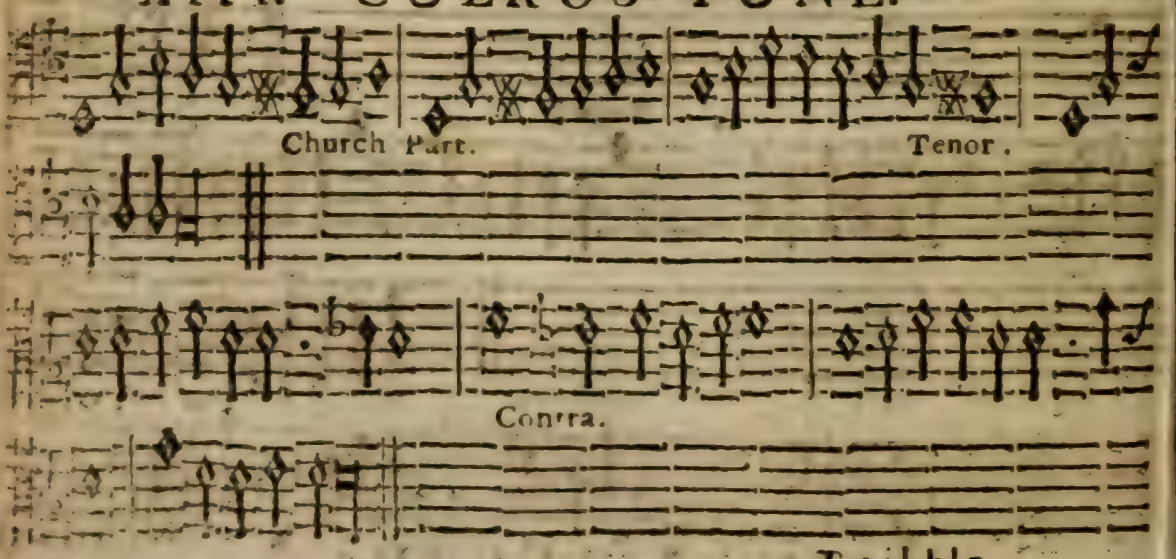


XII. GLASGOW TUNE.



XIII. CULROS TUNE.



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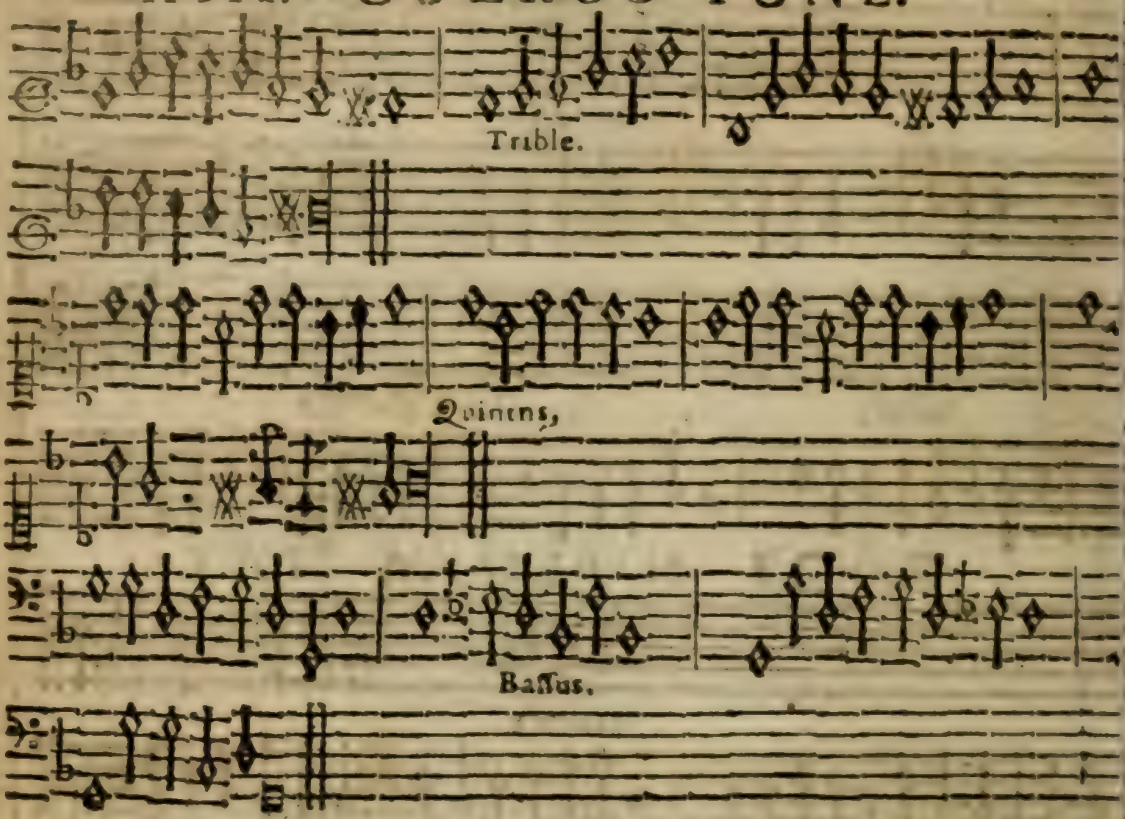

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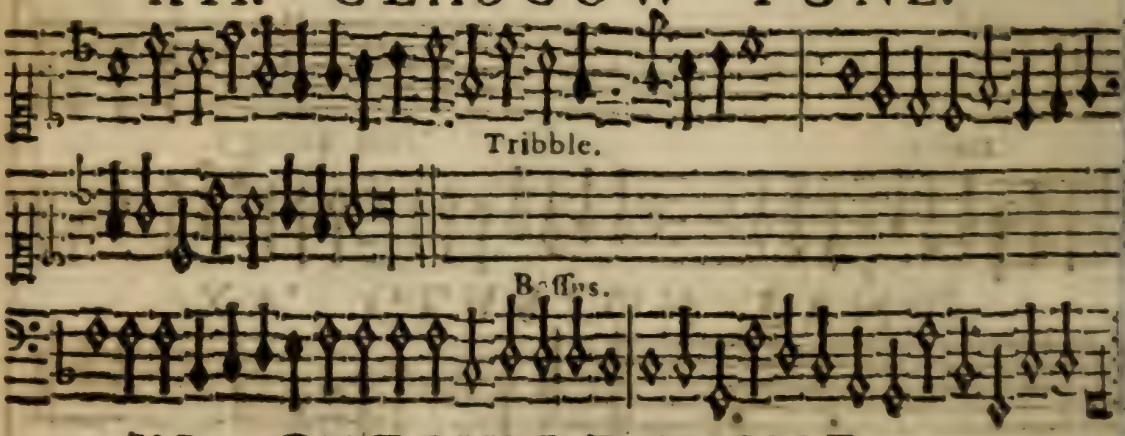

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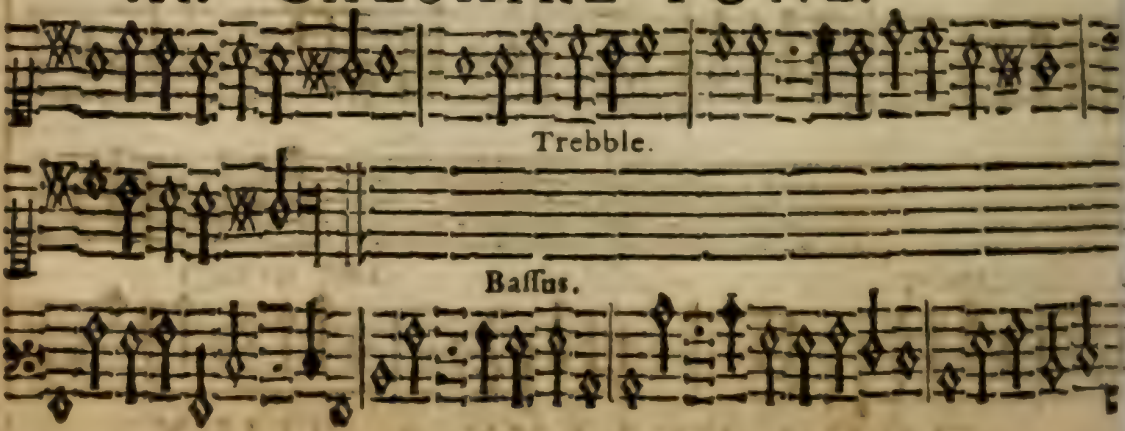

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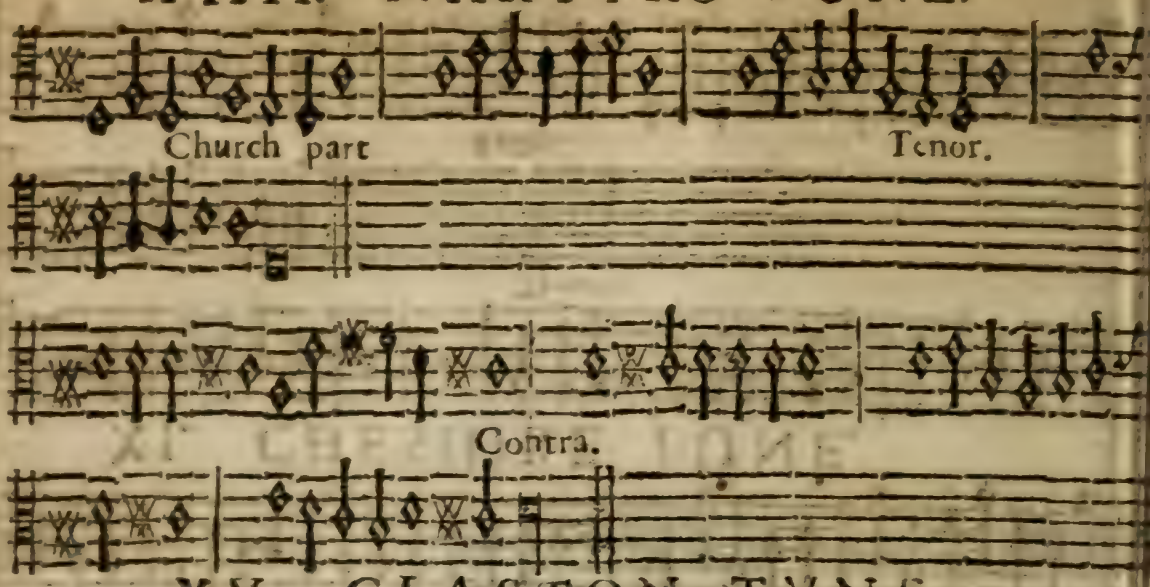
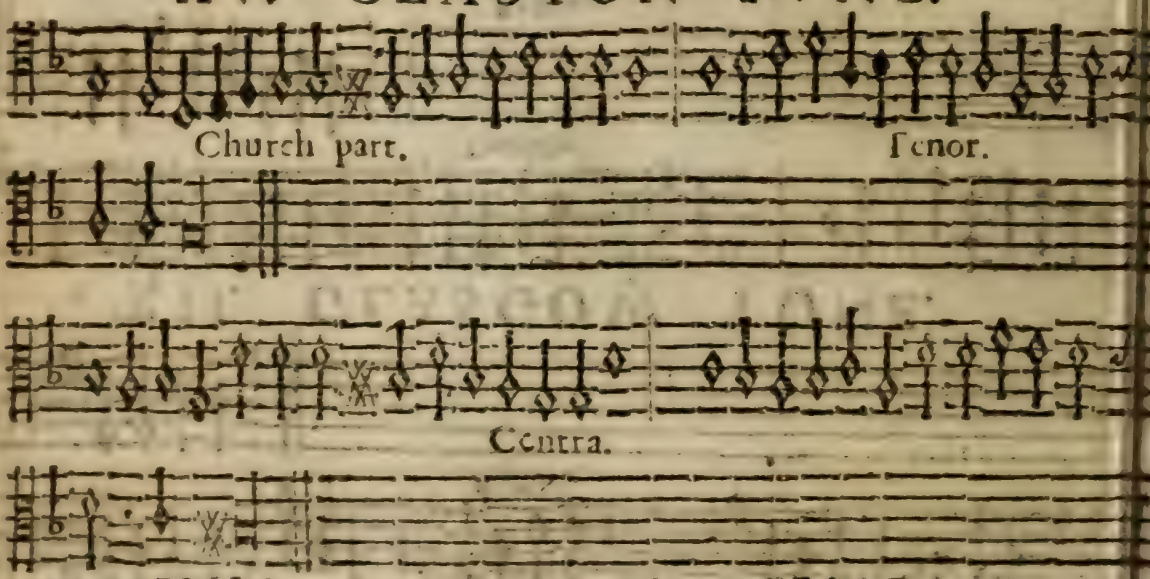
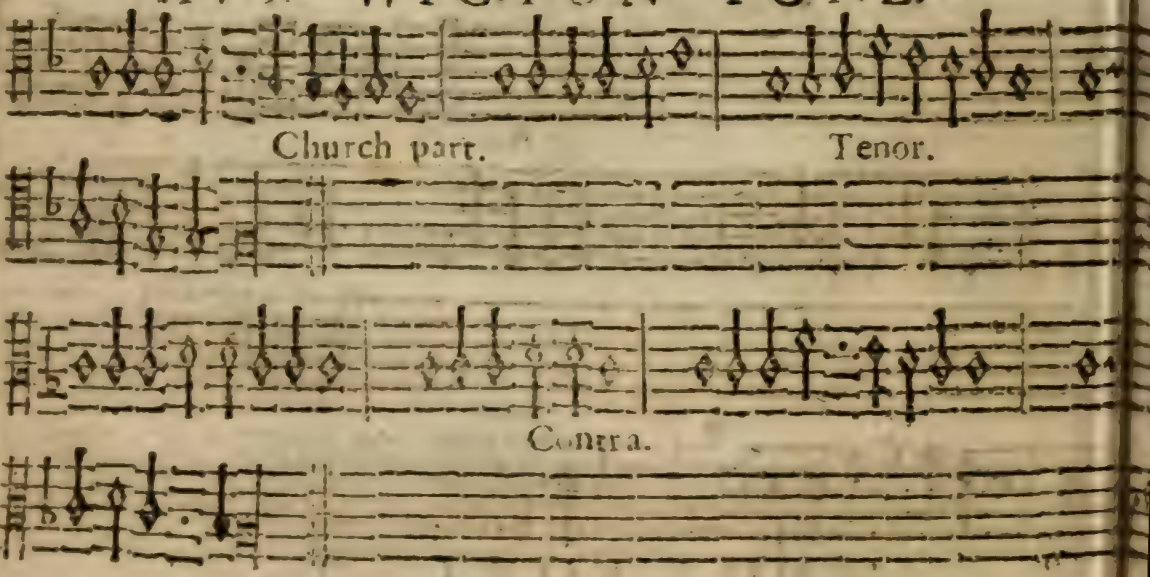


XV. GLASTON TVNE.



XVI. WIGTON TUNE.



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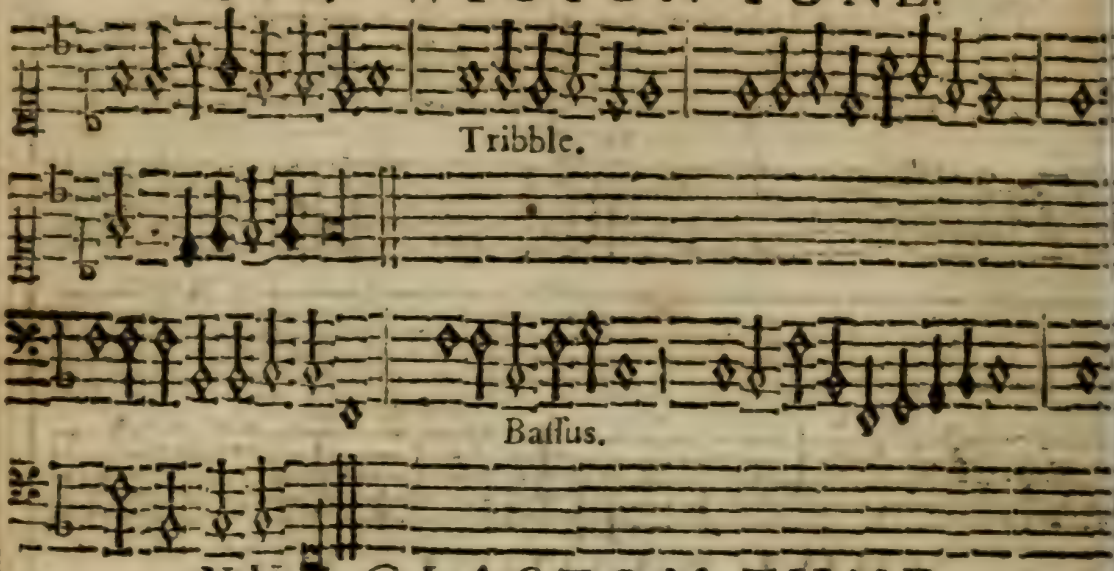

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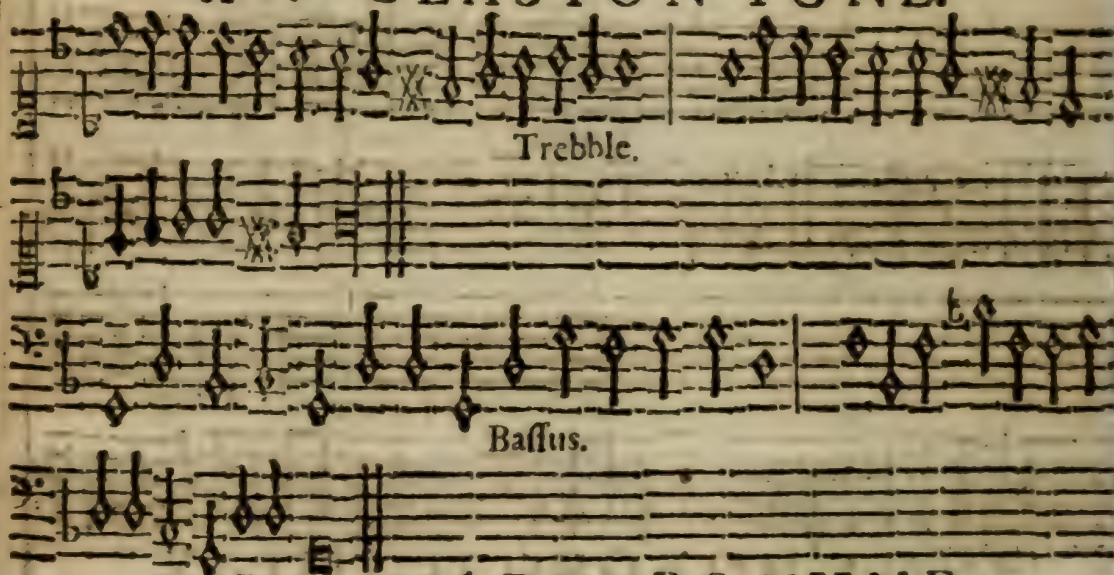

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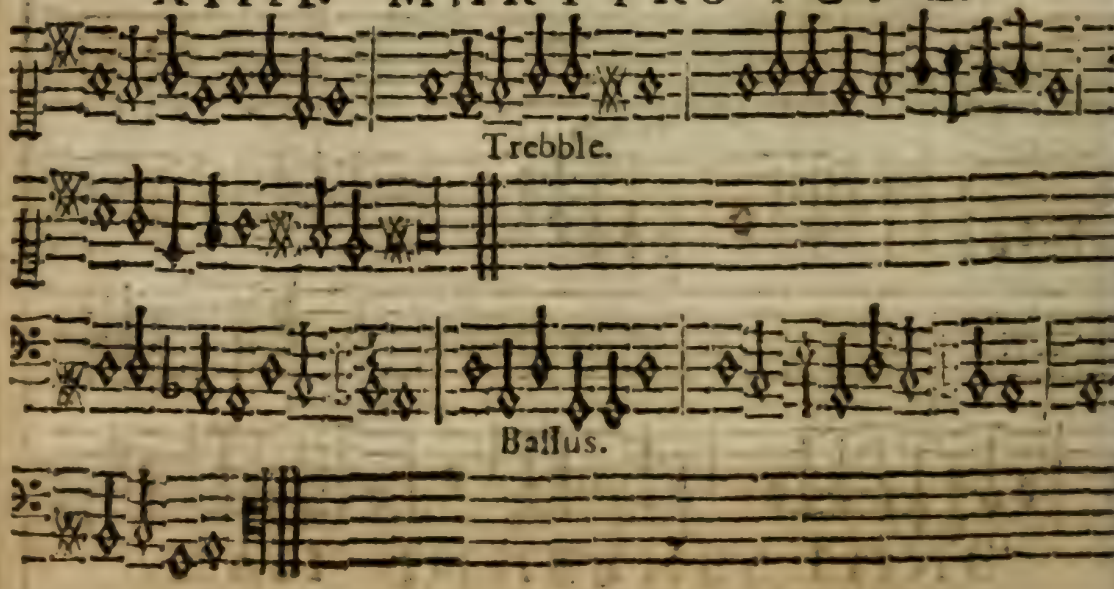
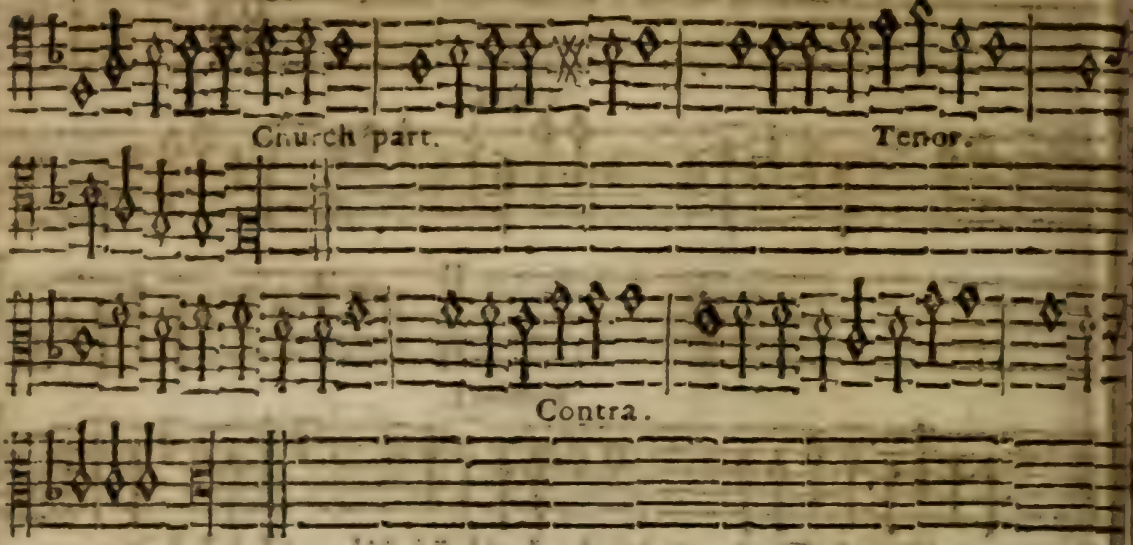
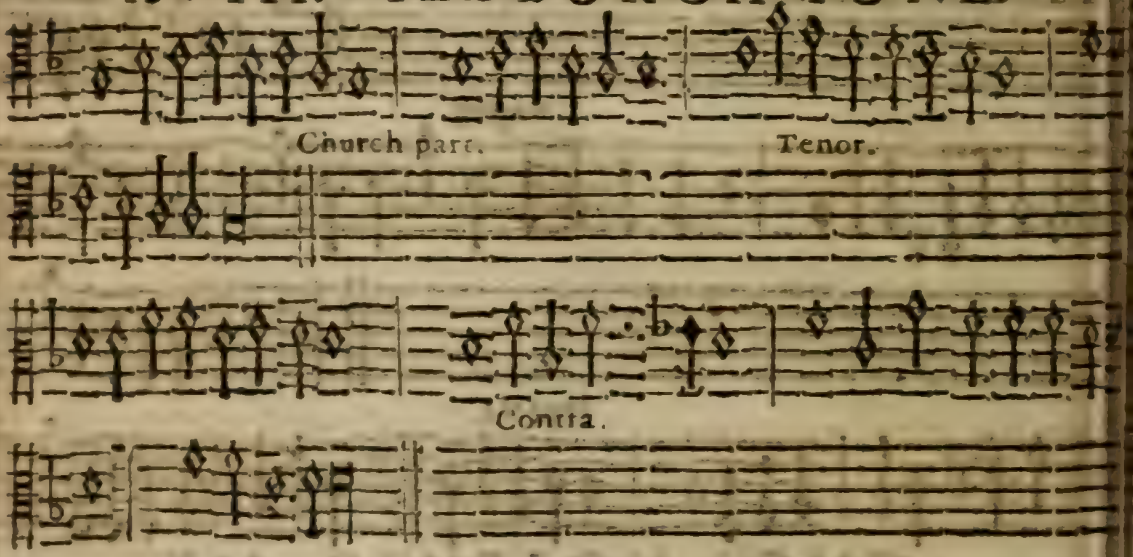


XVII. INNERNES TUNE.



XVIII. IEDBURGH TUNE.



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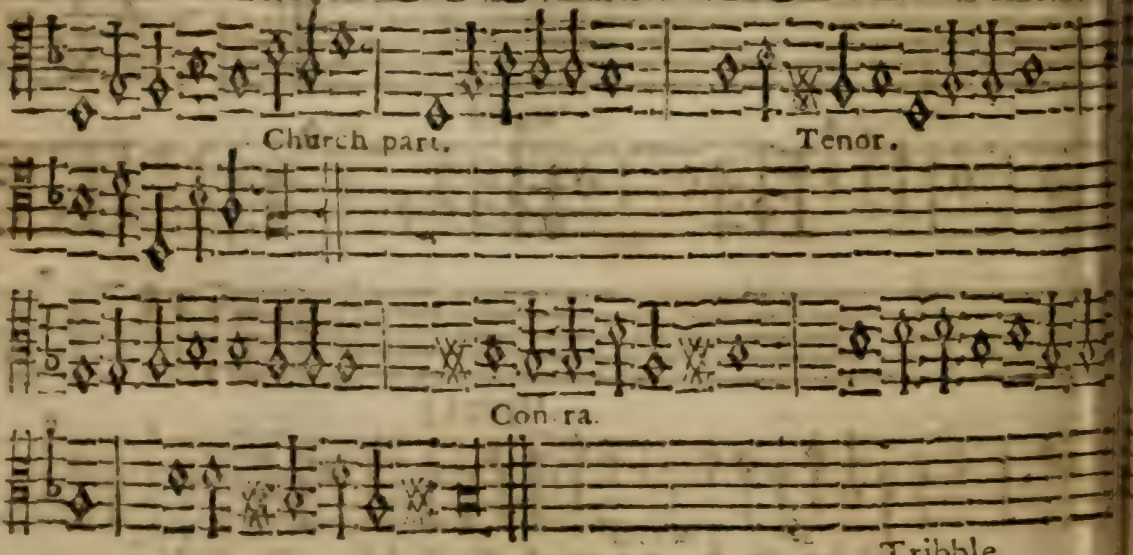

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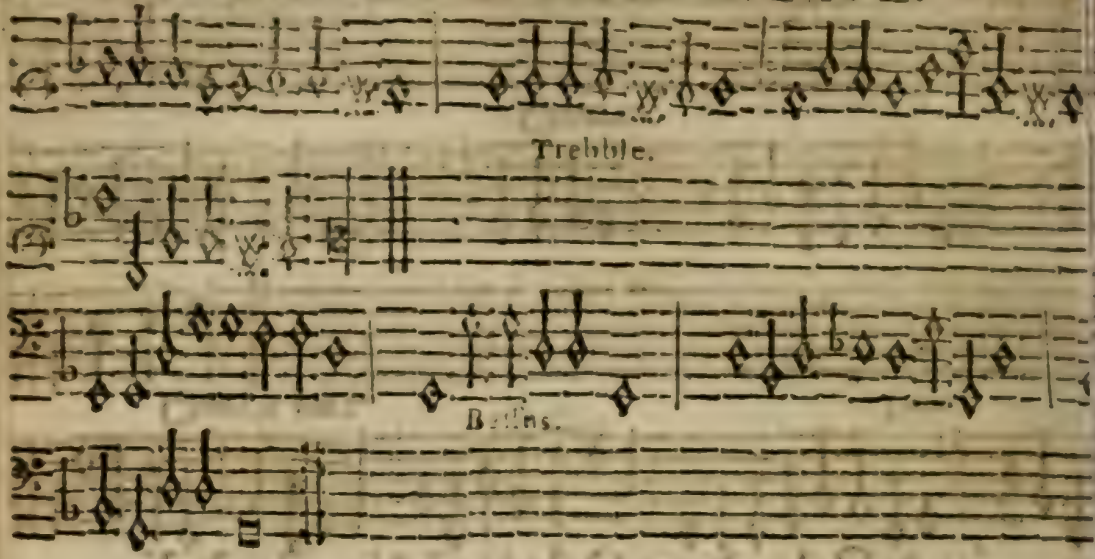

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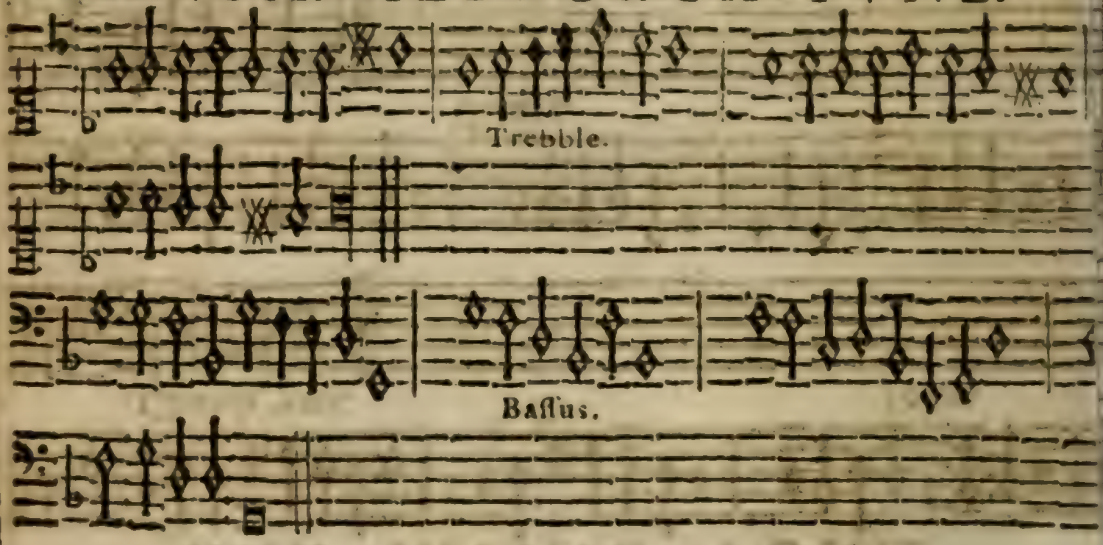

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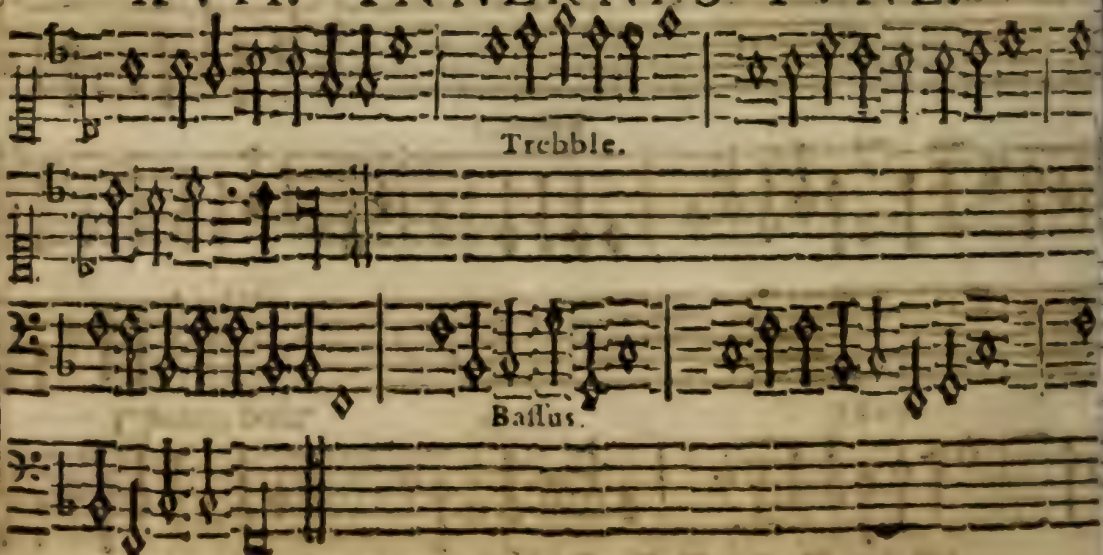
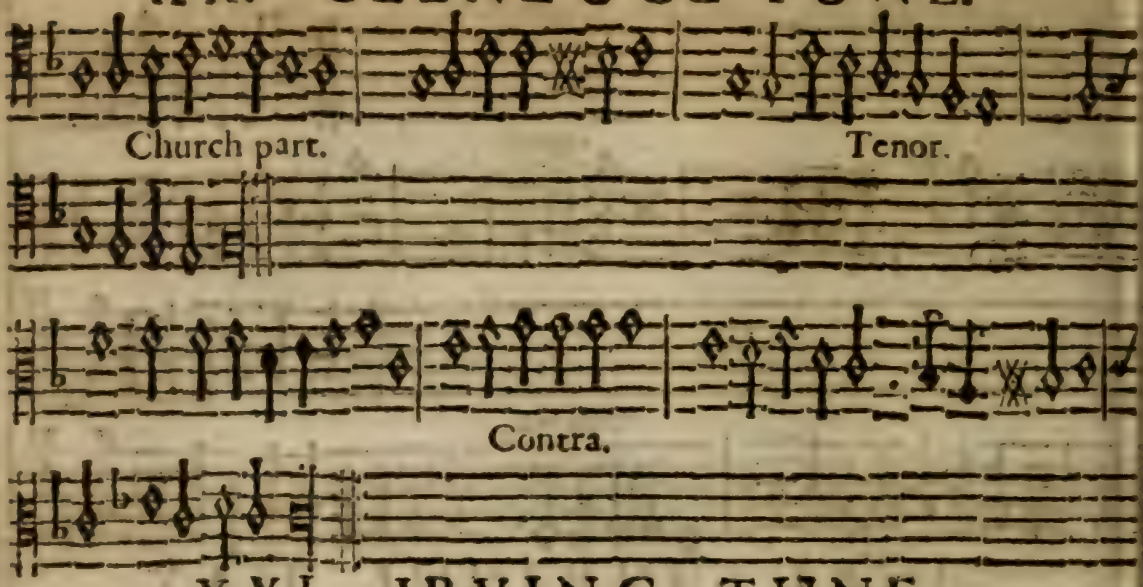
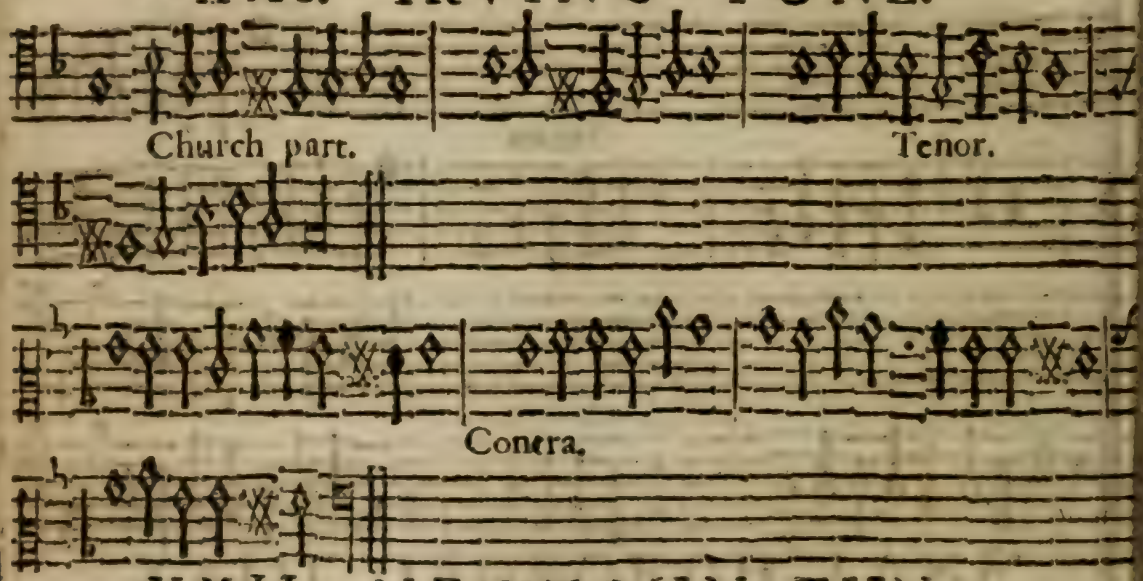


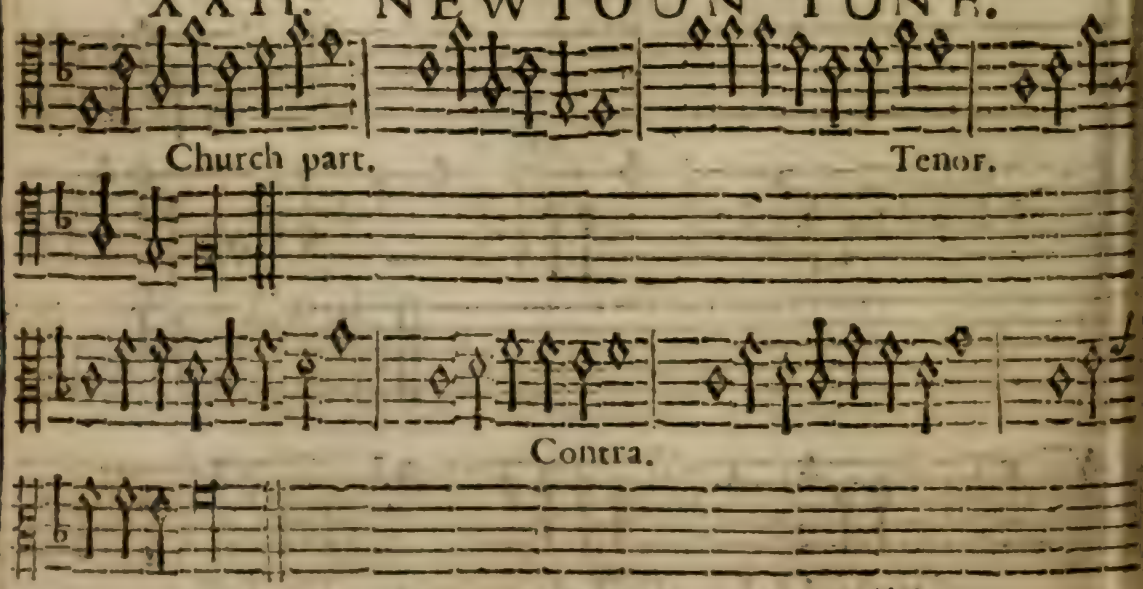
XX. GLENLUCE TUNE.



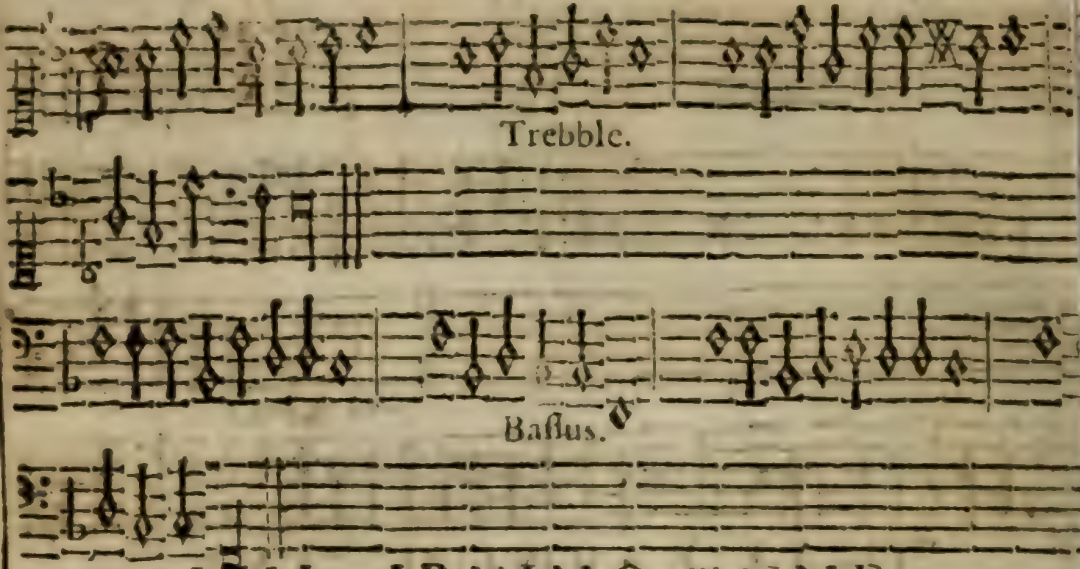
XXI. IRVING TUNE.



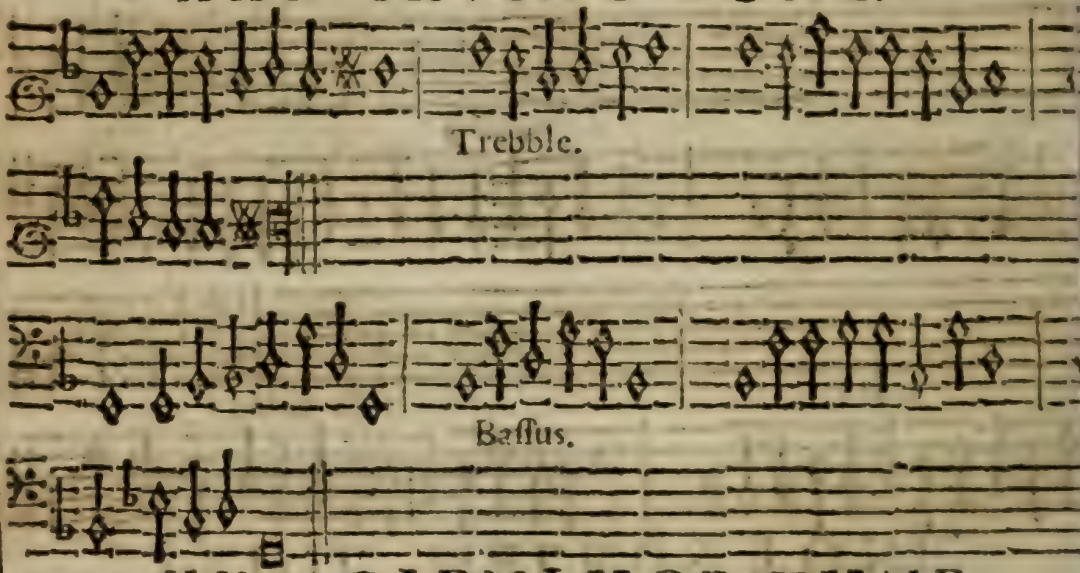
XXII. NEWTOUN TUNE.



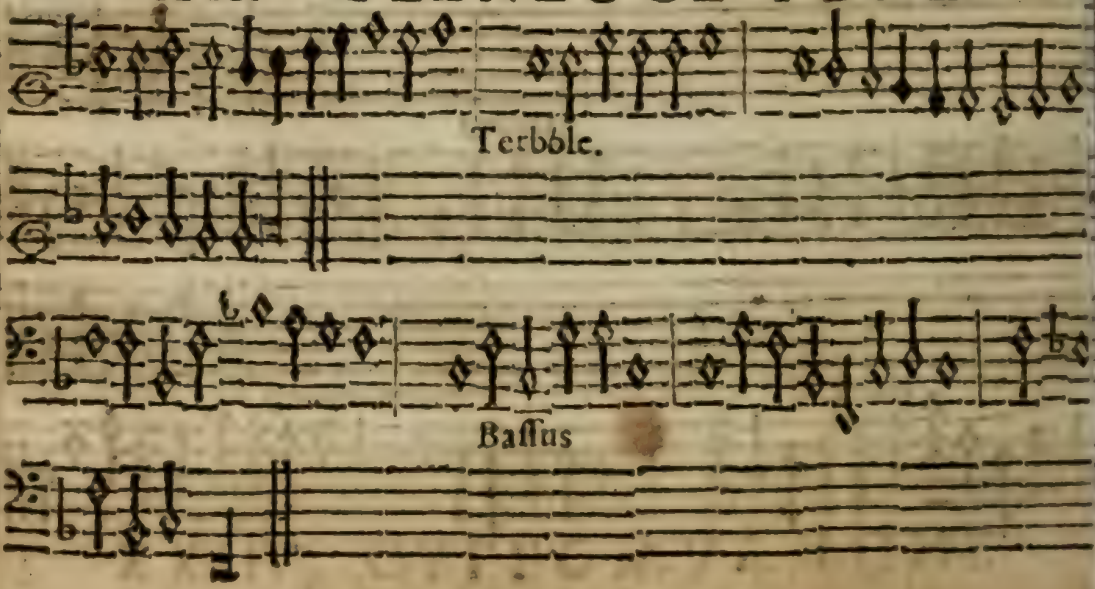
XXII. NEWTOUN TUNE.



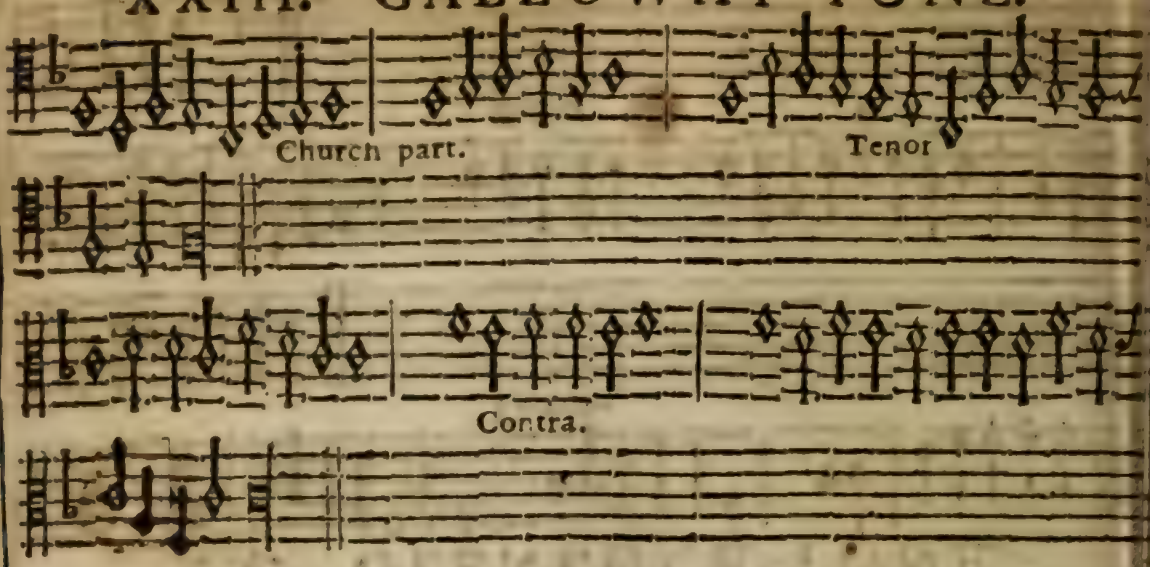
XXI. IRVING TUNE.



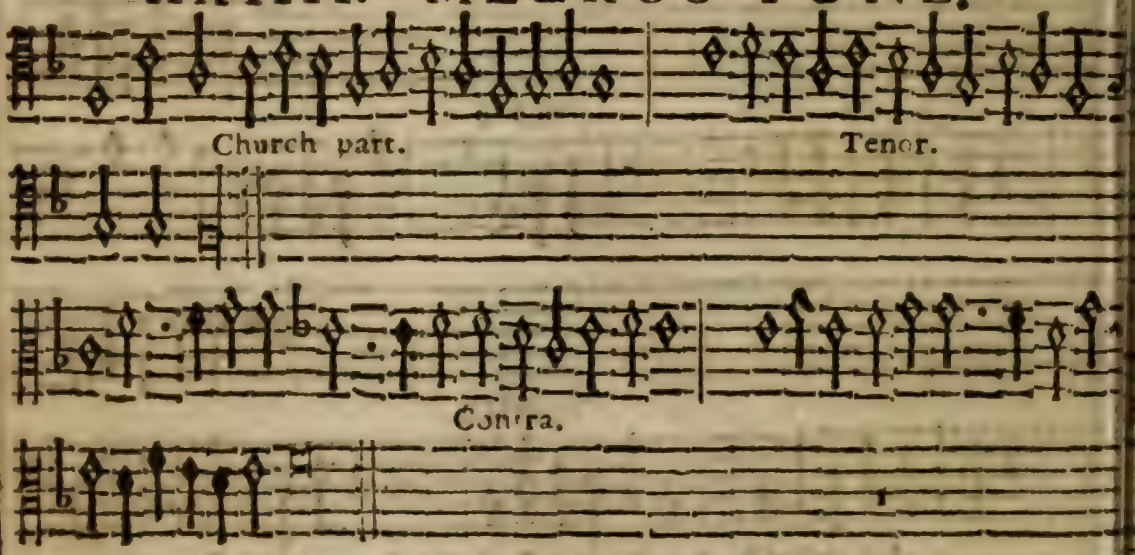
XX. GLENLUCE TUNE.



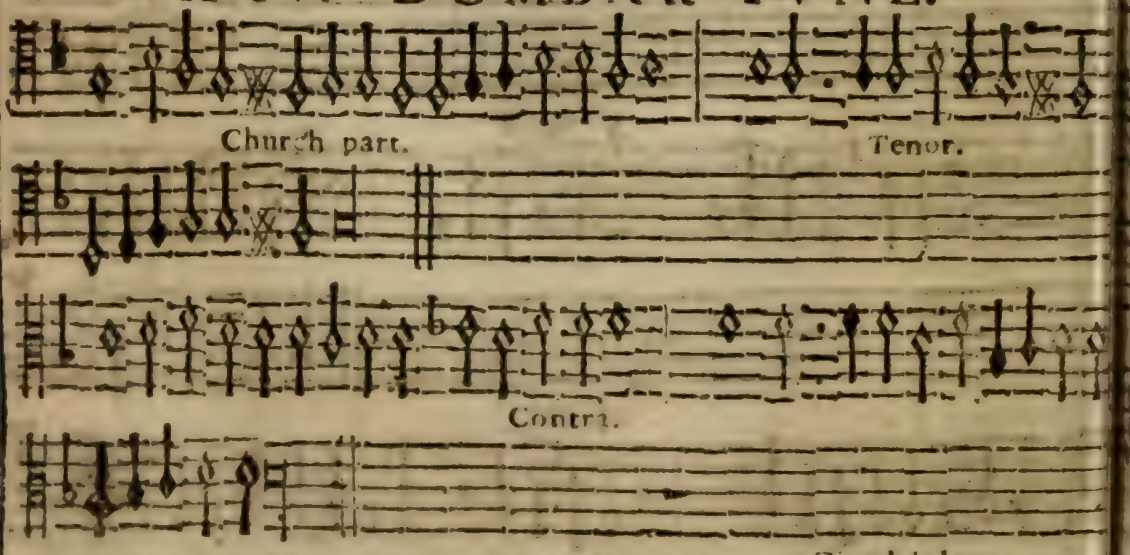
XXIII. GALLOWAY TUNE.



XXIIII. MELROS TUNE.

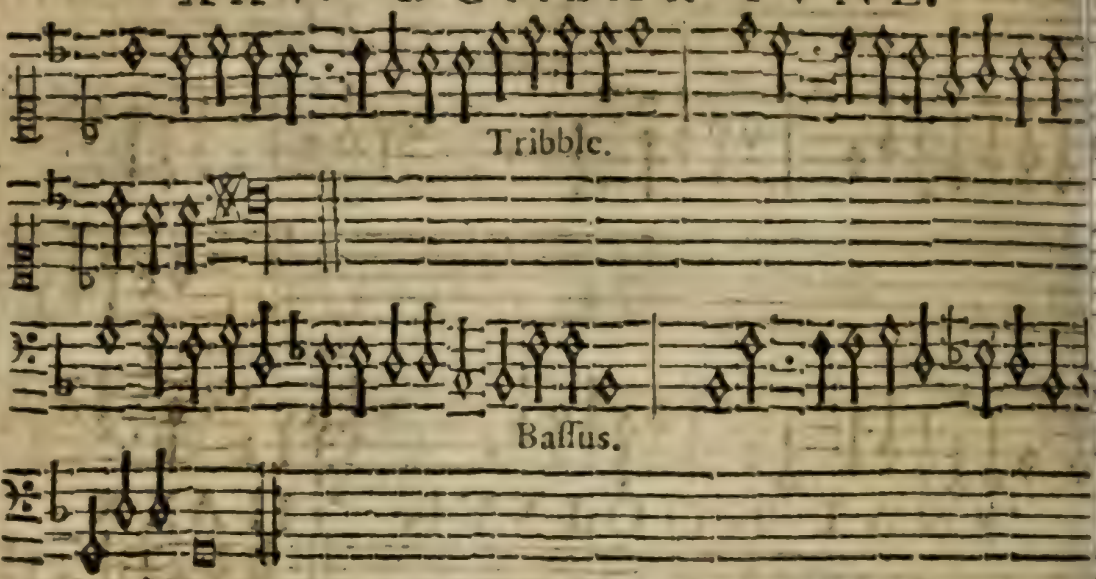


XXV. DUMBAR TUNE.

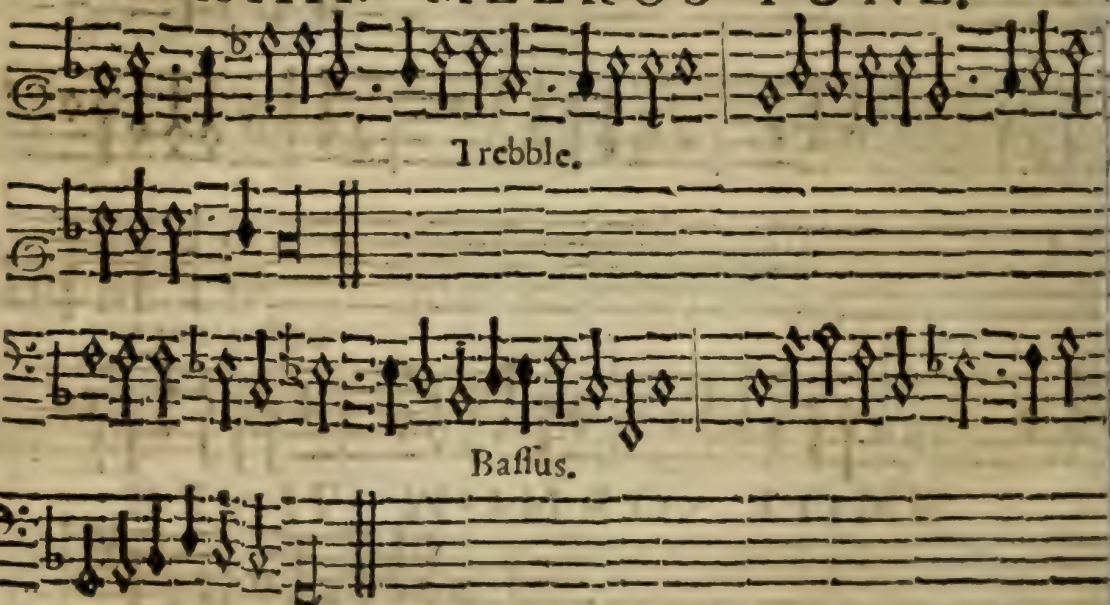


Trebble.

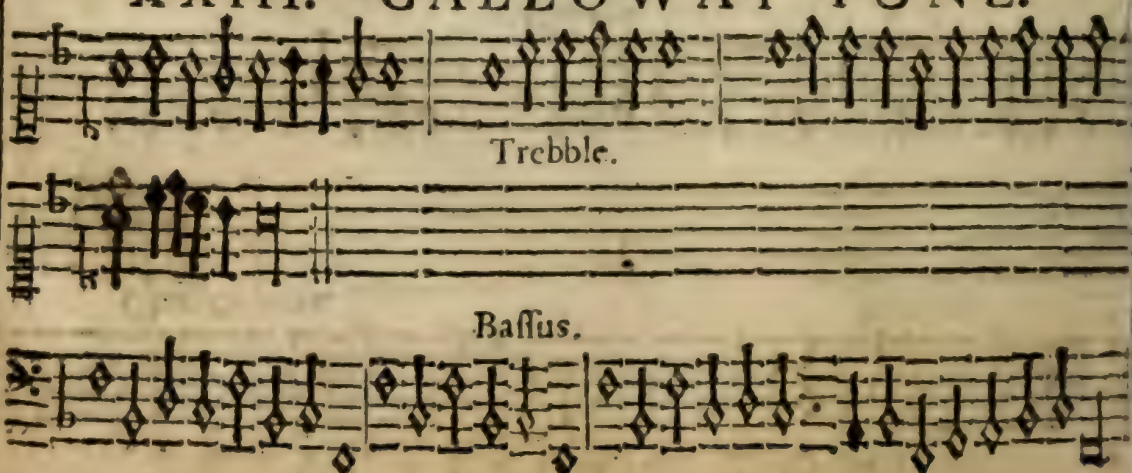
XXV. DUMBAR TVNE.



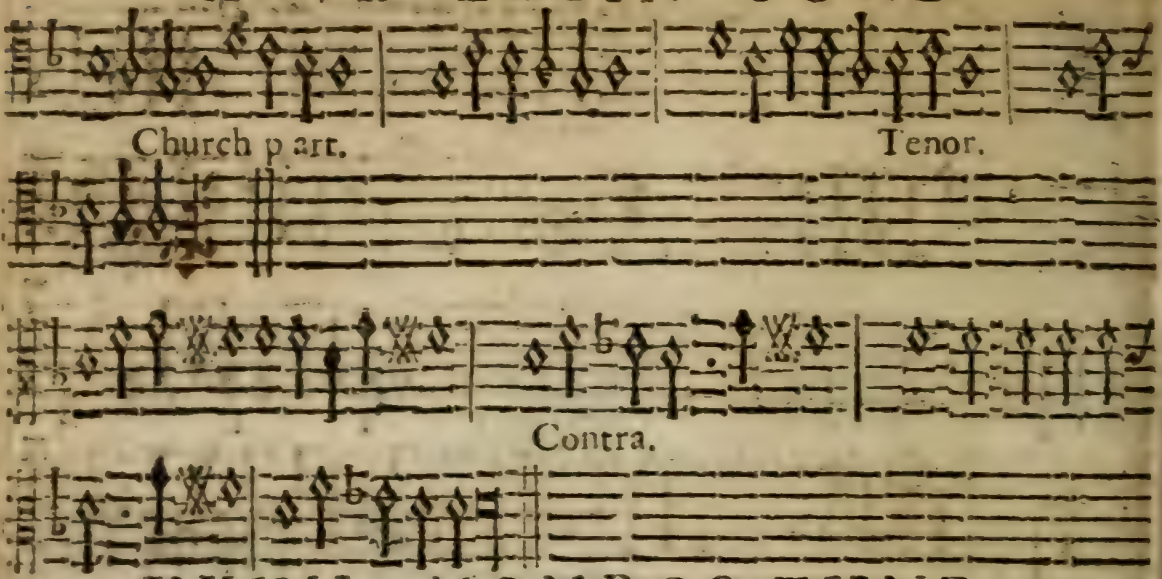
XXIIII. MELROS TUNE.



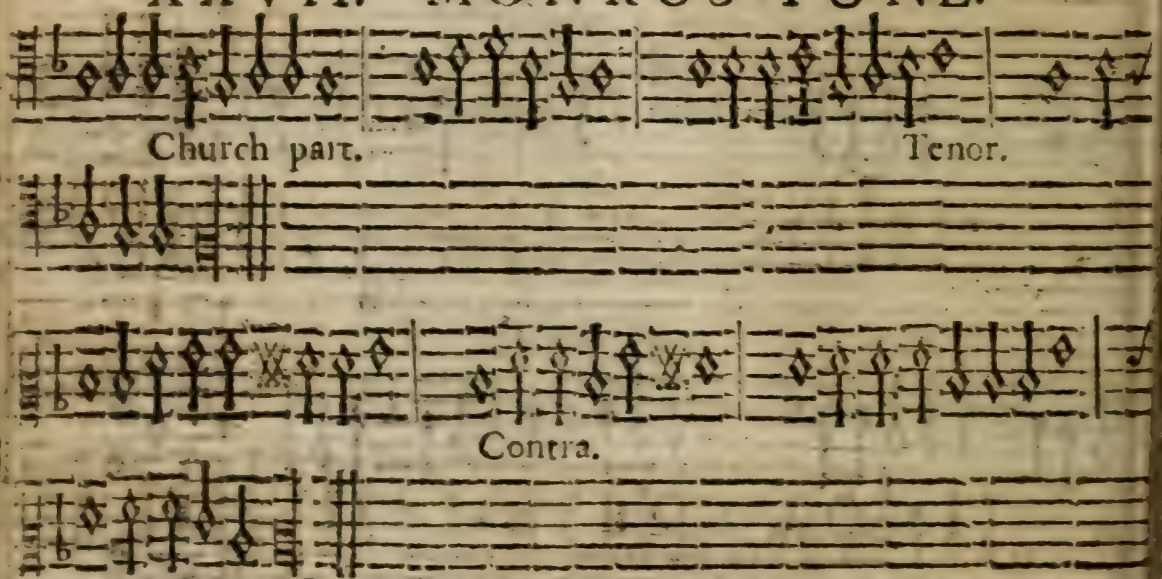
XXIII. GALLOWAY TUNE.



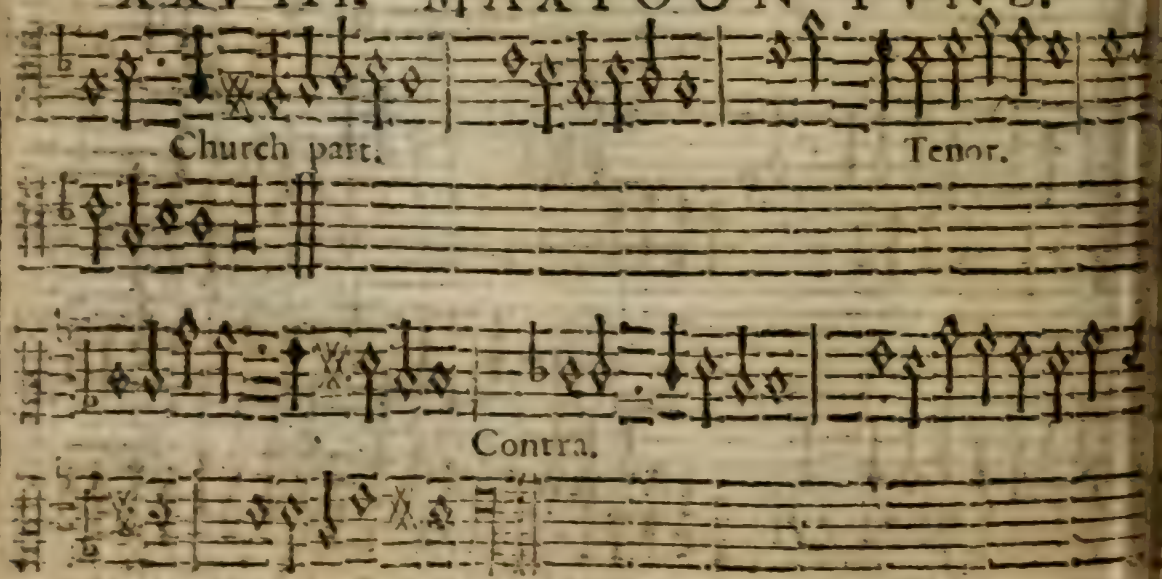
XXVI. ELGIN TUNE.



XXVII. MONROS TUNE.



XXVIII. MAXTOUN TUNE.



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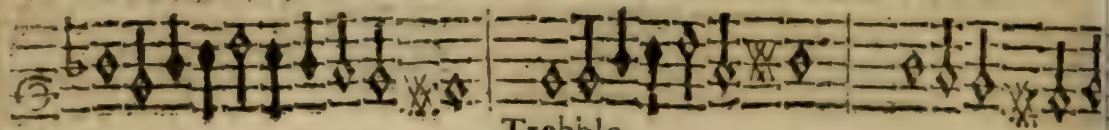
XXVIII. MAXTOUN TUNE.



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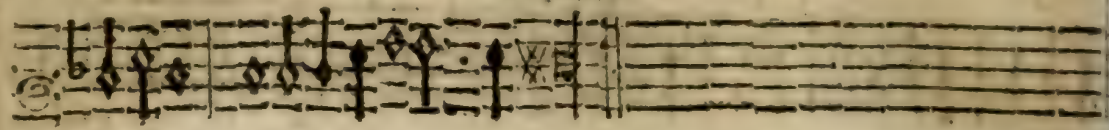

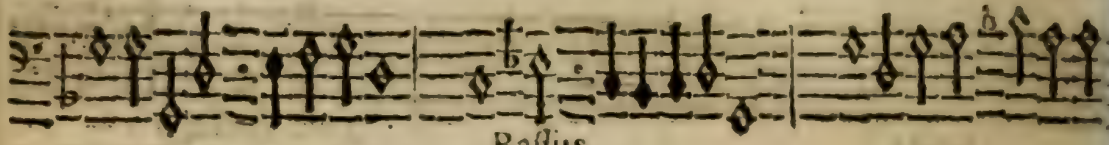

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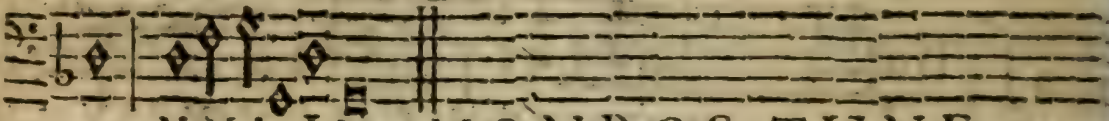

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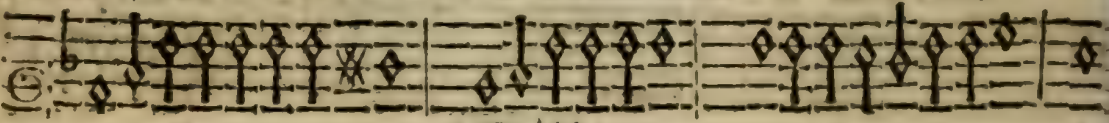

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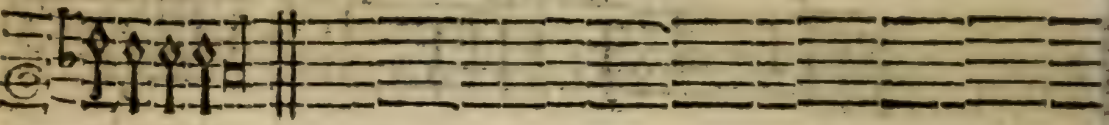

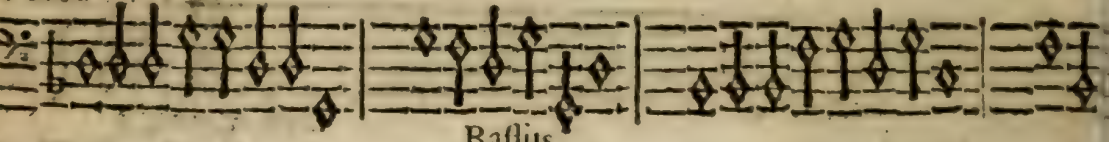

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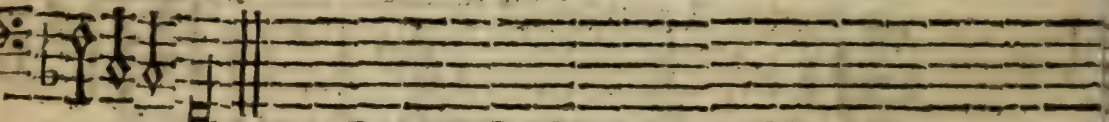
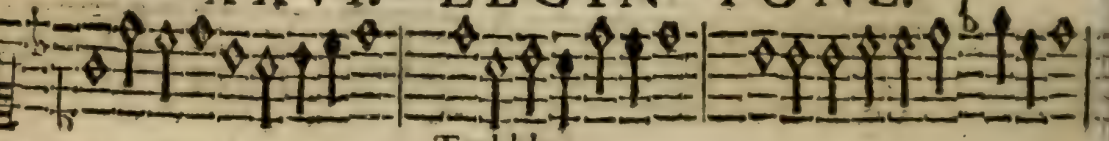


XXVI. ELGIN TUNE.



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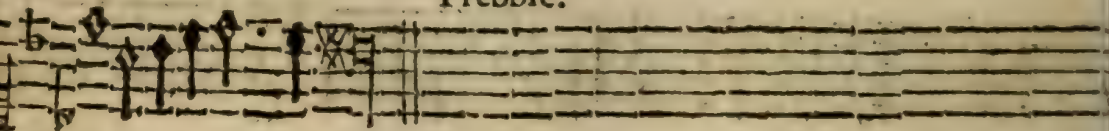

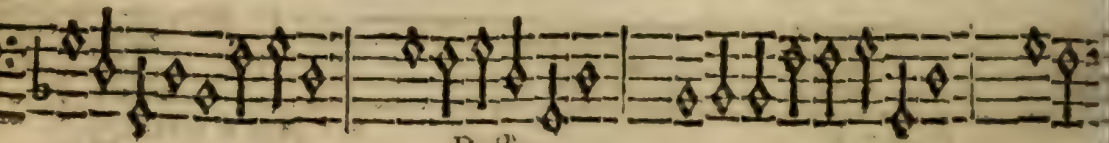

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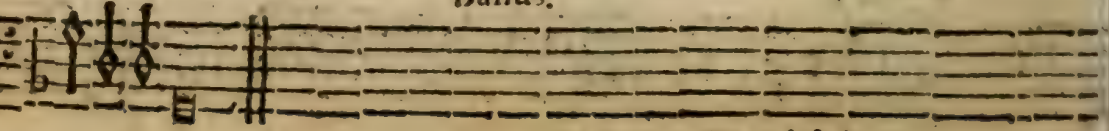

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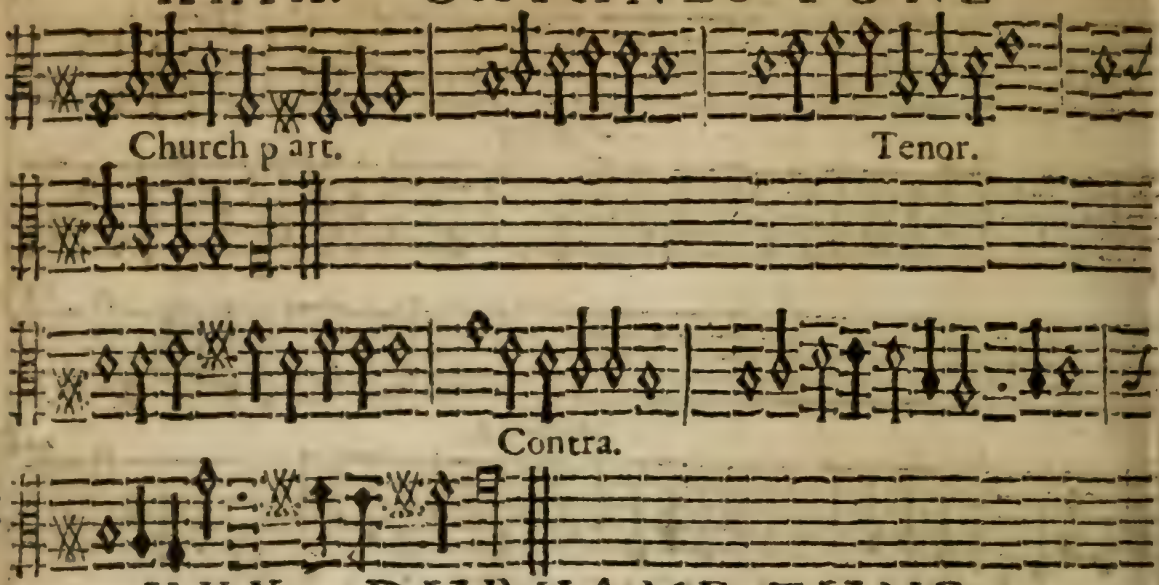
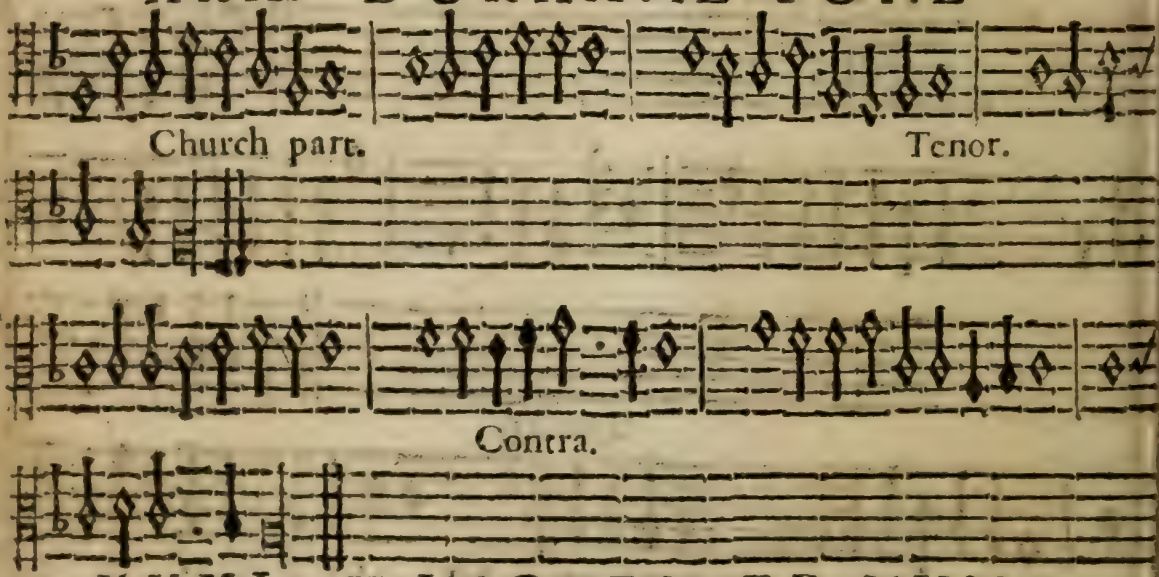
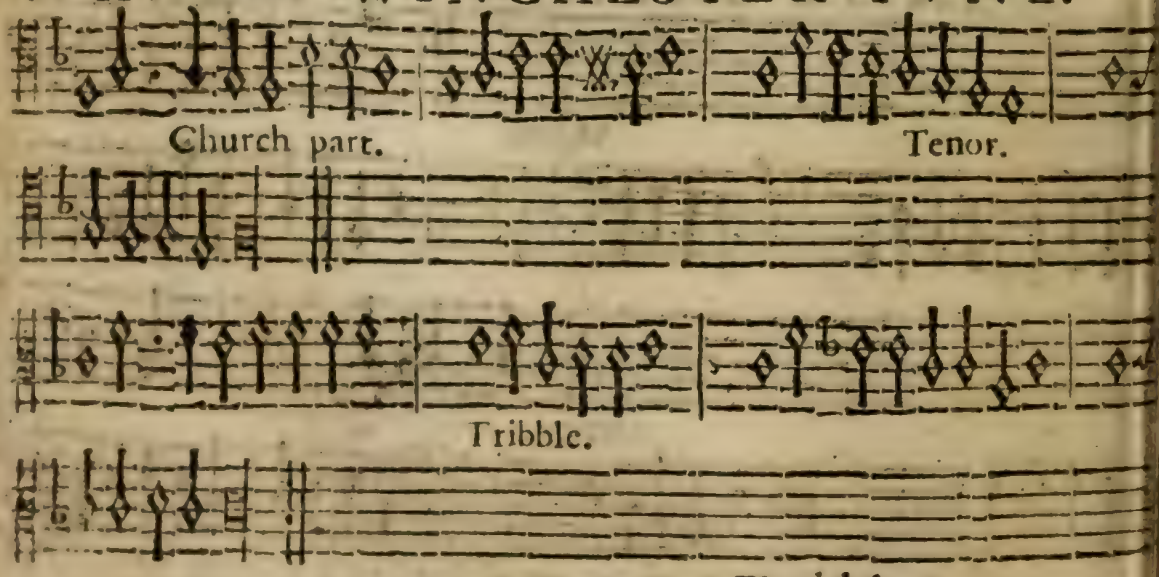
XXIX. CATHNES TUNE.



XXX. DURHAME TUNE.



XXXI. WINCHESTER TVNE.



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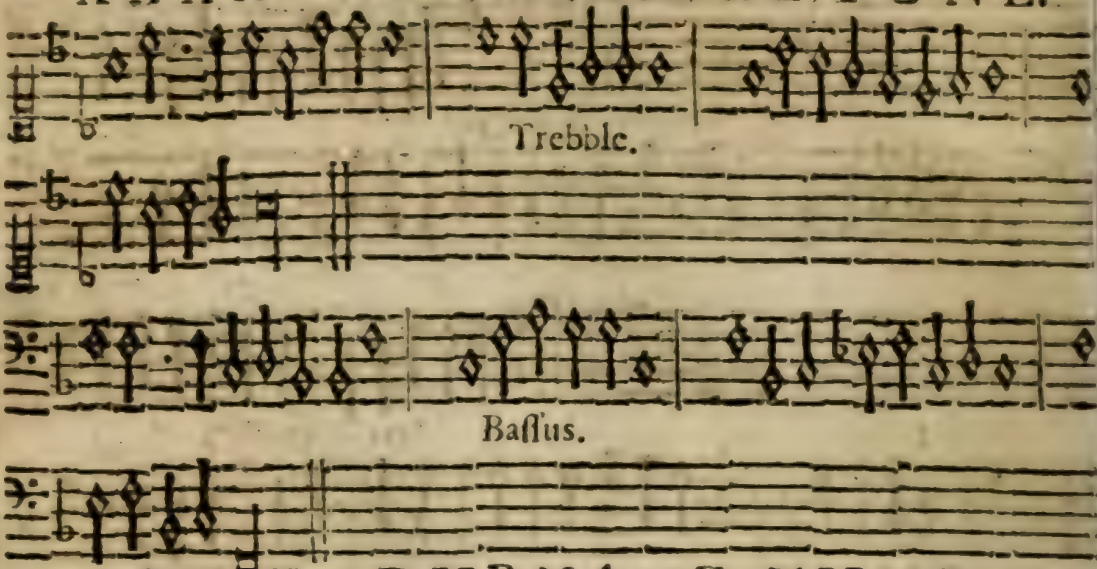
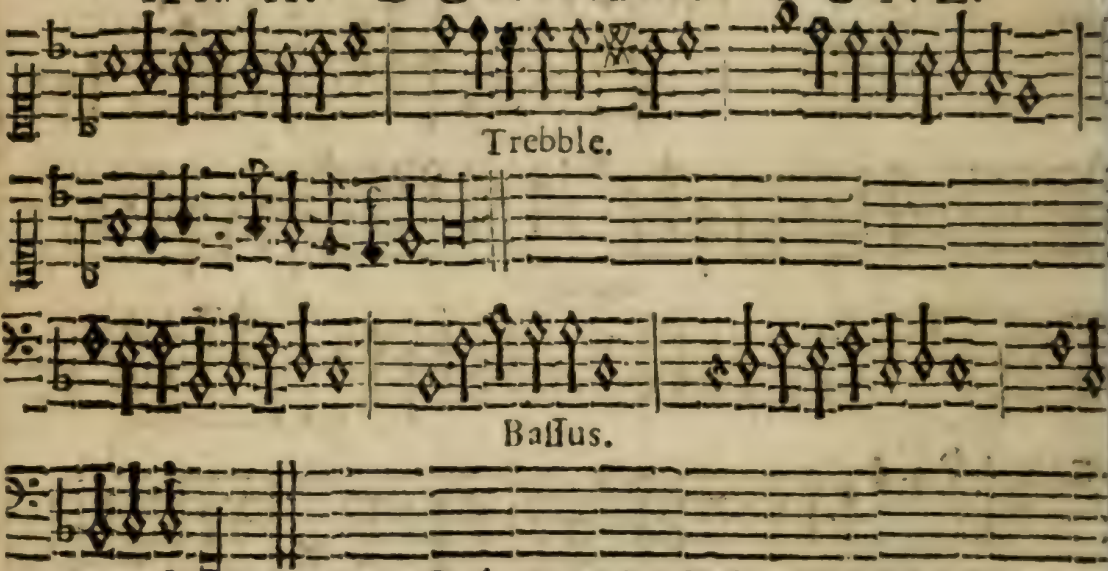
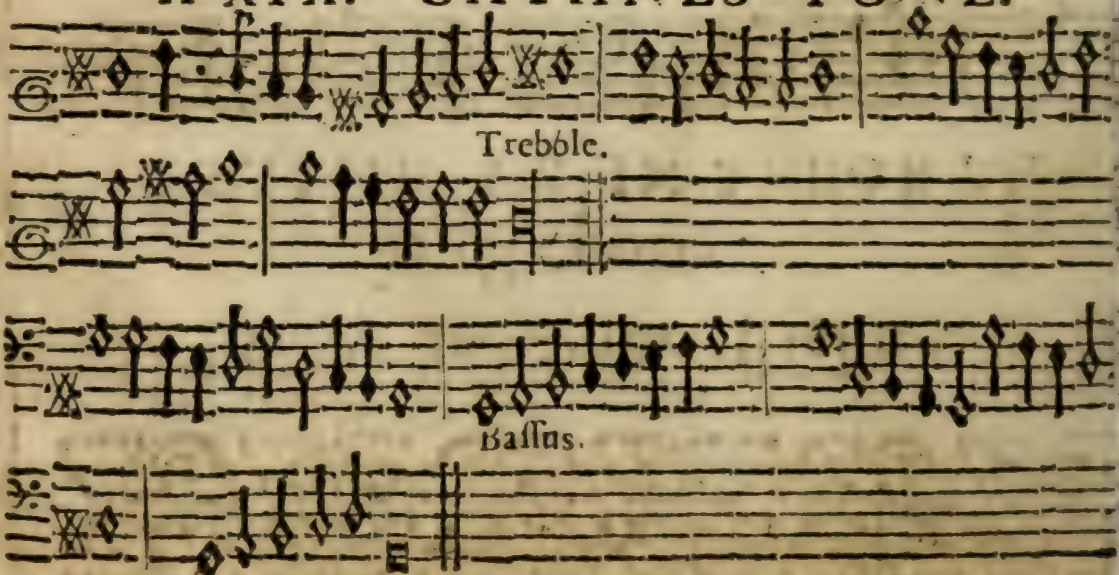
XXXI. WINCHESTER TUNE.



XXX. DURHAME TUNE.

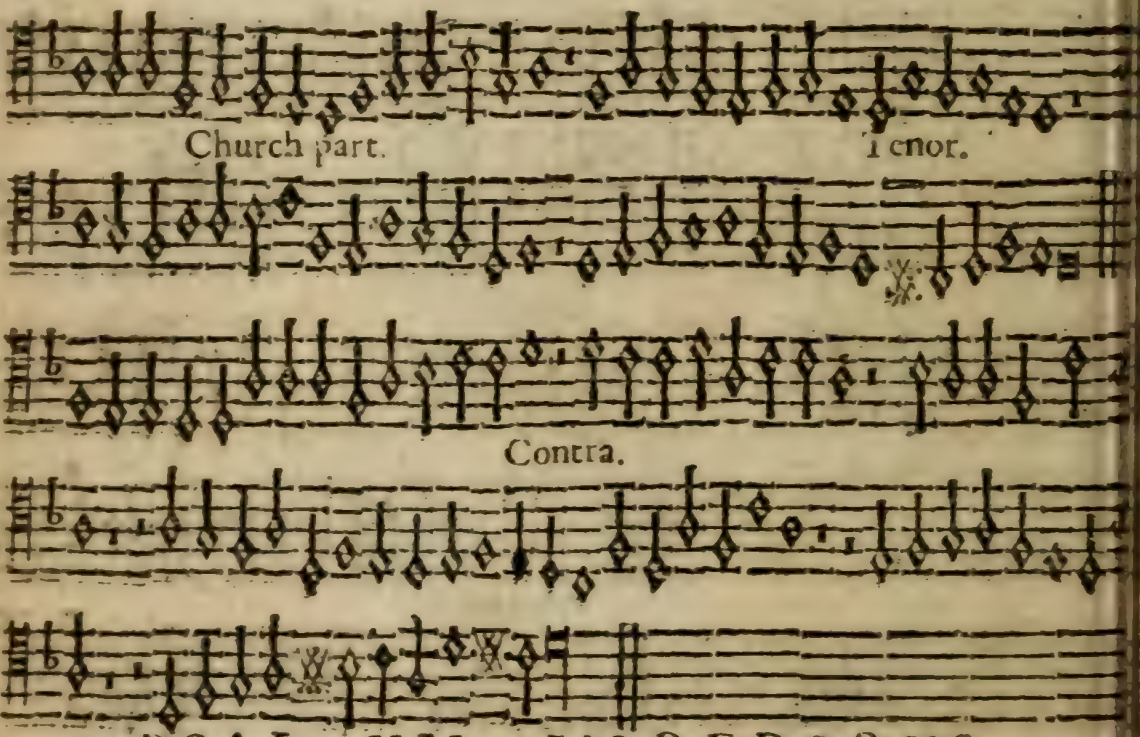


XXIX. CATHNES TUNE.

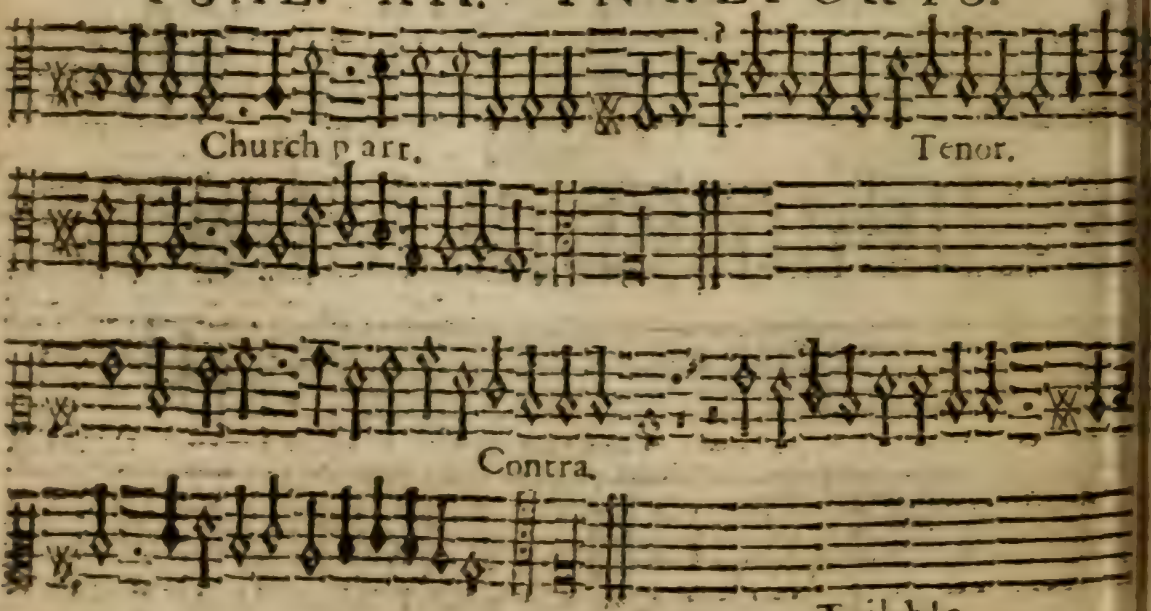


Heere are ſome Pſalmes in Reports.

PSALME VI. IN REPORTS.

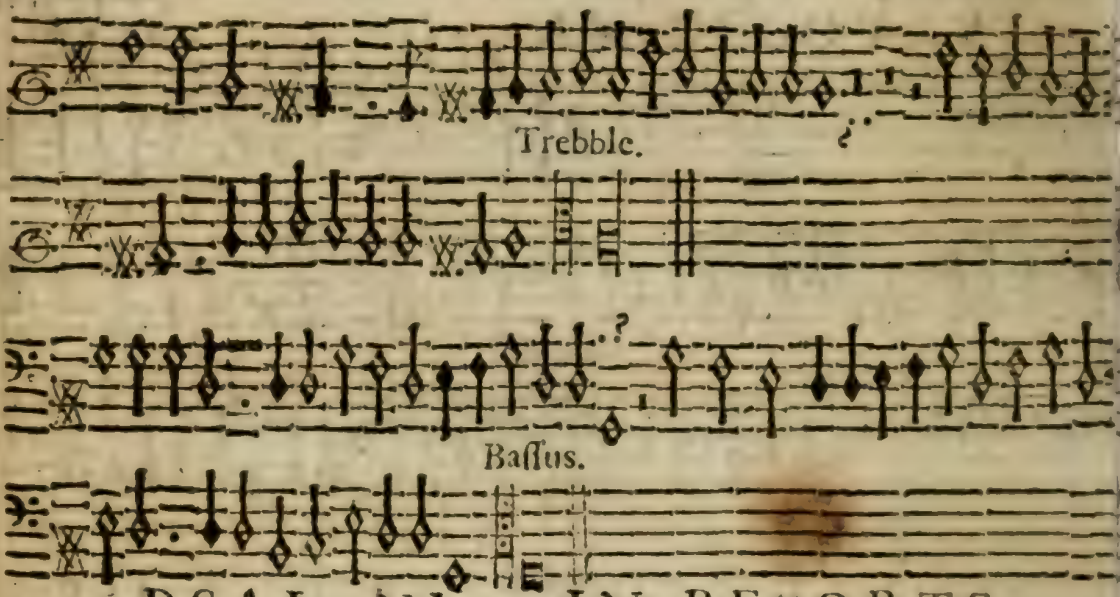


PSAL. XII. IN REPORTS.



Here are ſome Pſalmes *in Reports.*

PSAL. XII. IN REPORTS.



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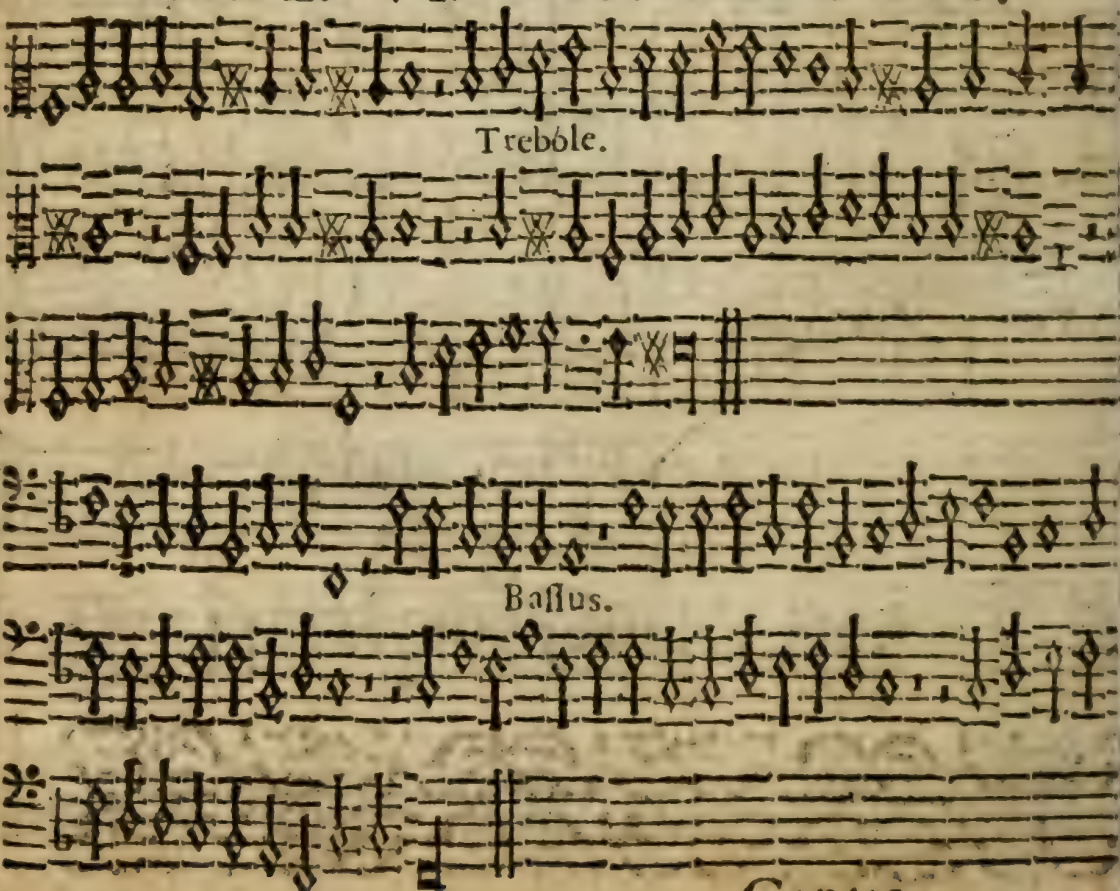

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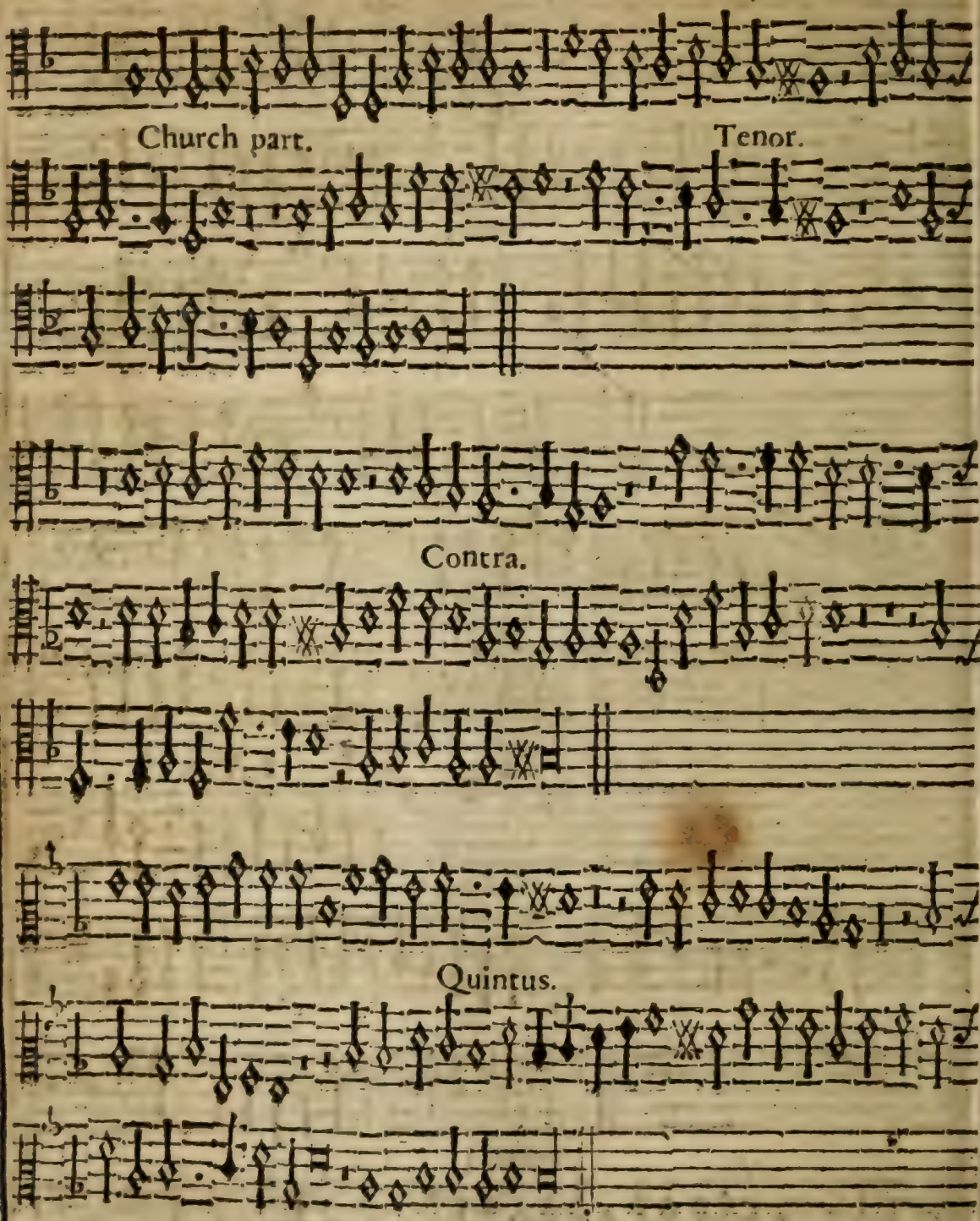
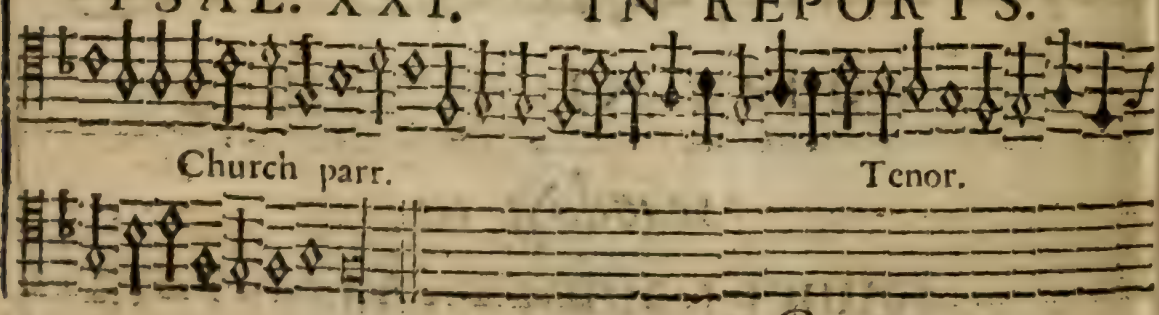


PSAL. XXI. IN REPORTS.



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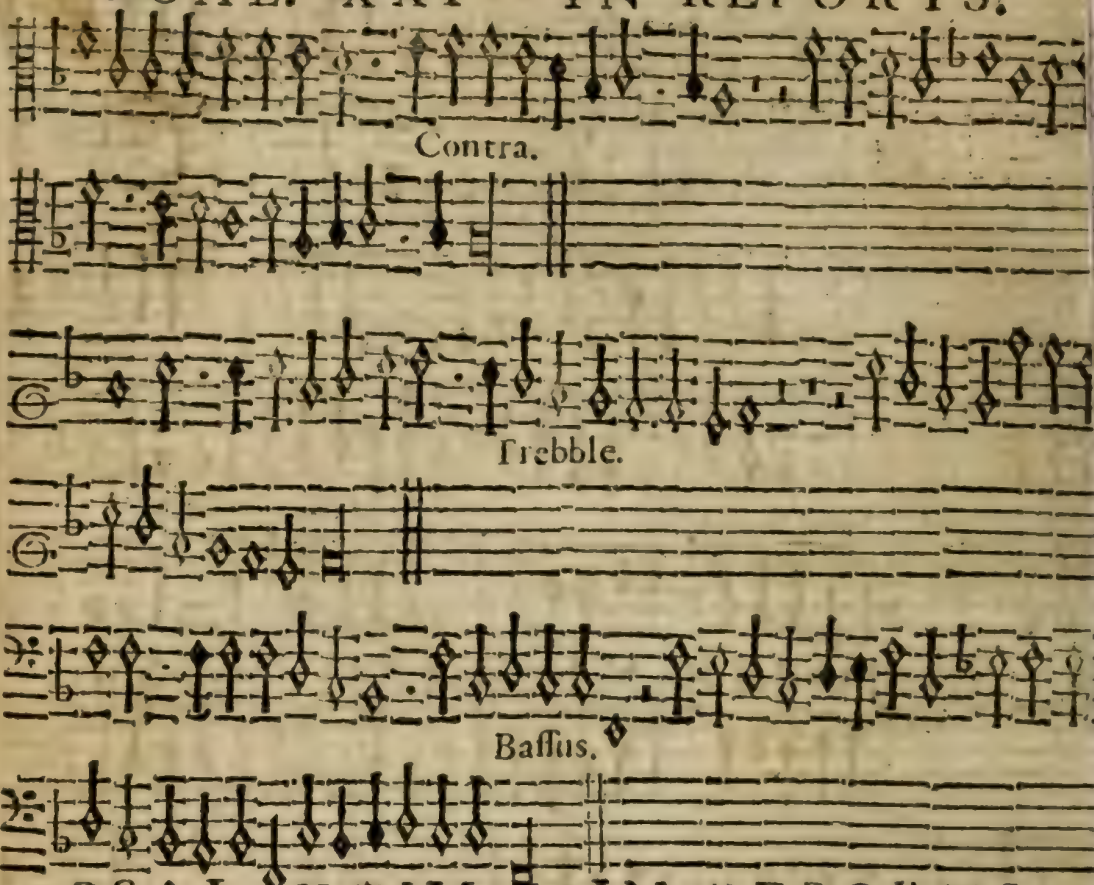
PSAL. XXI IN REPORTS.



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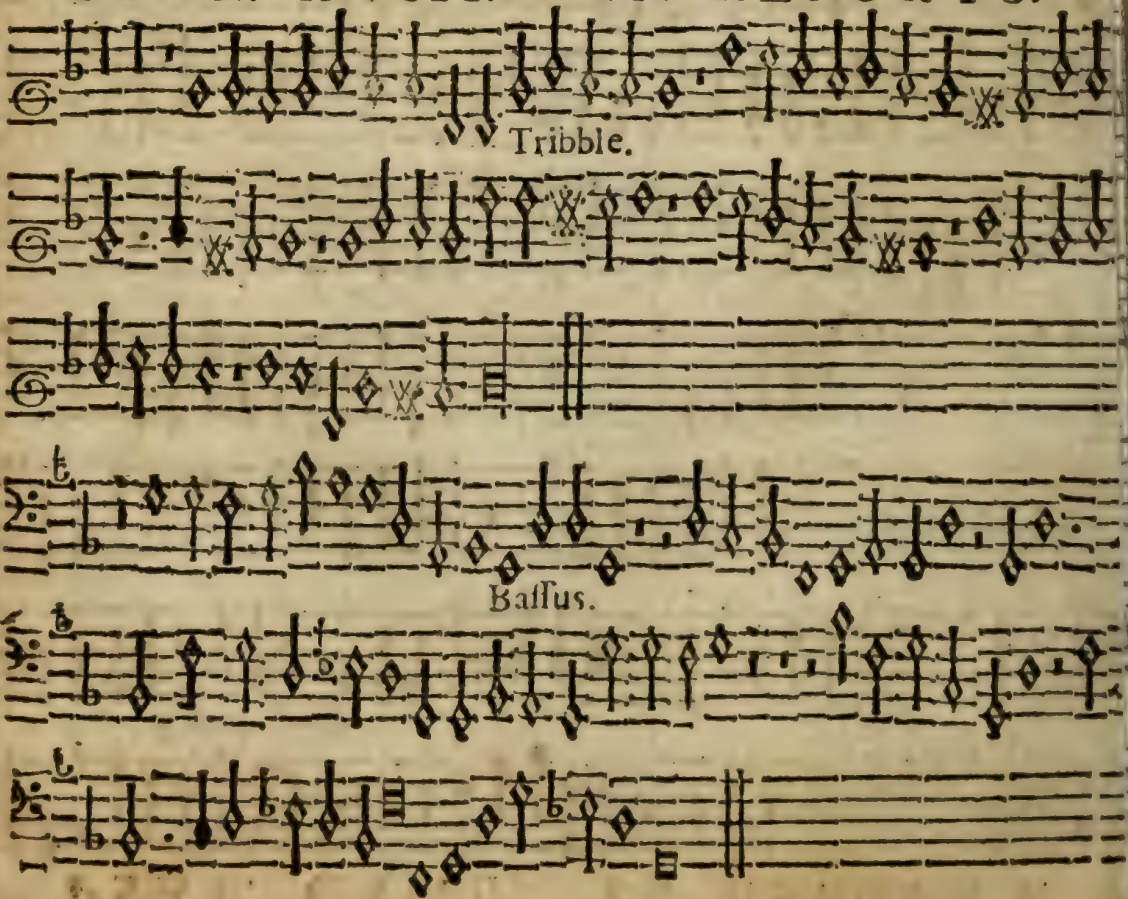

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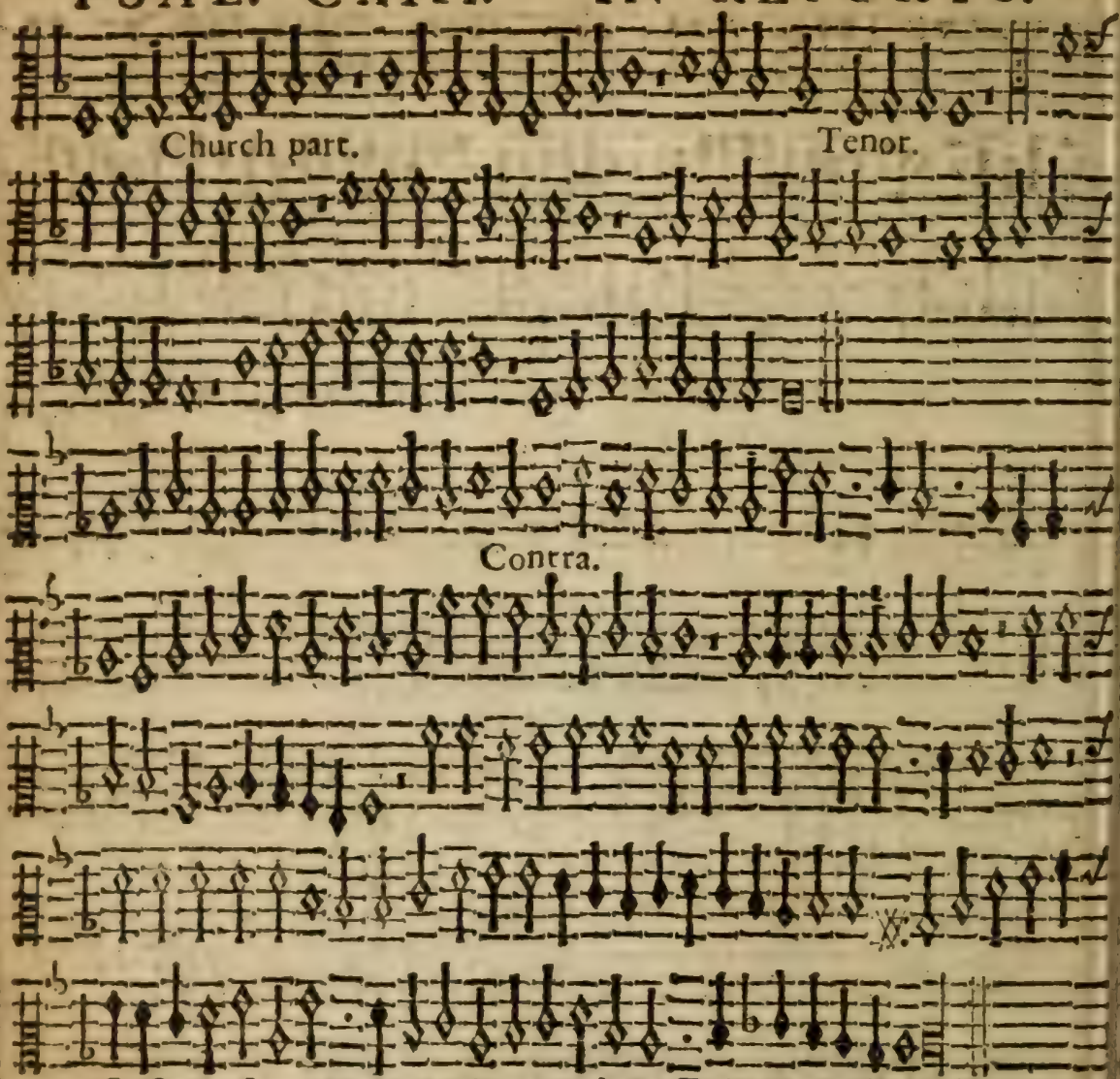

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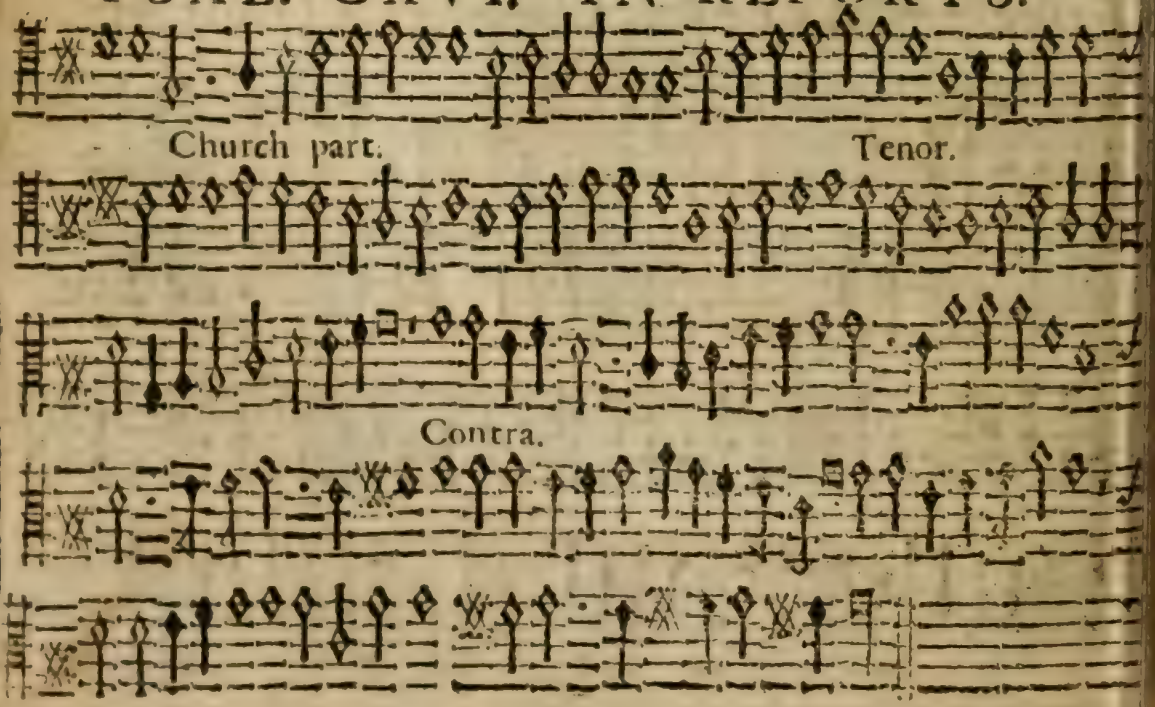

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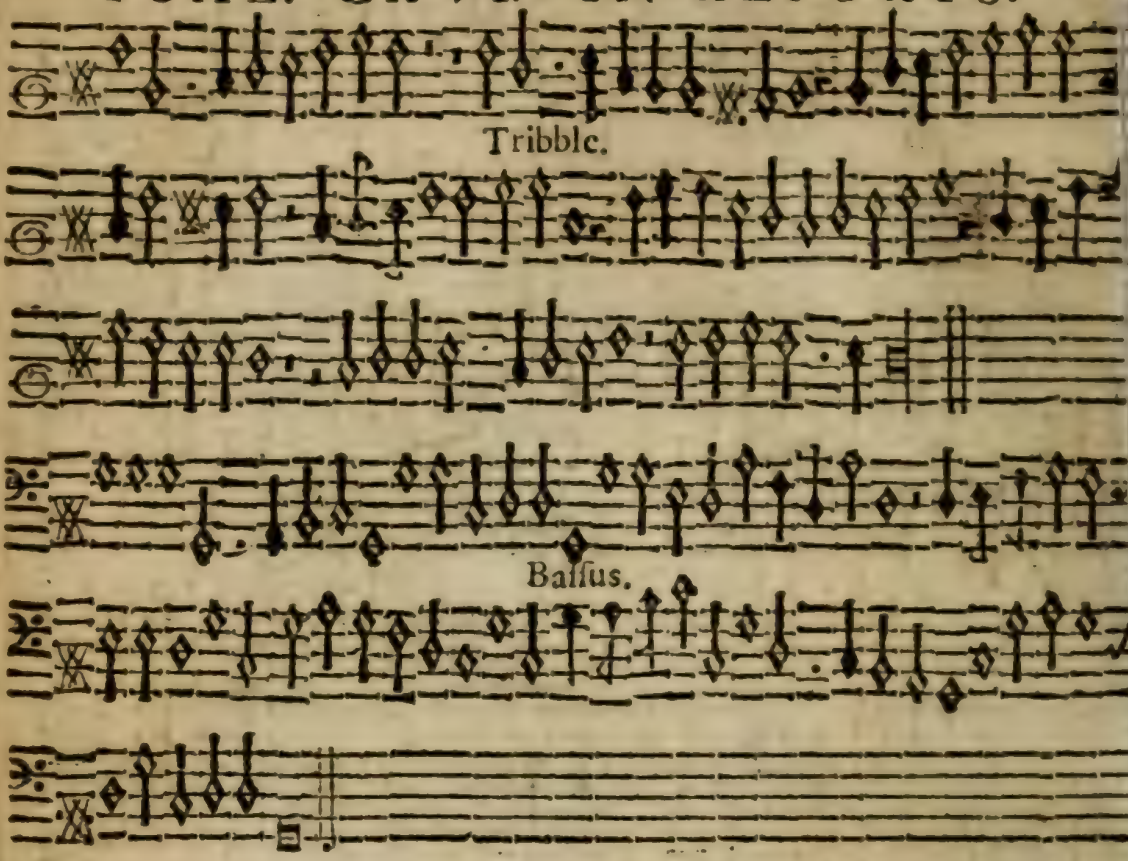

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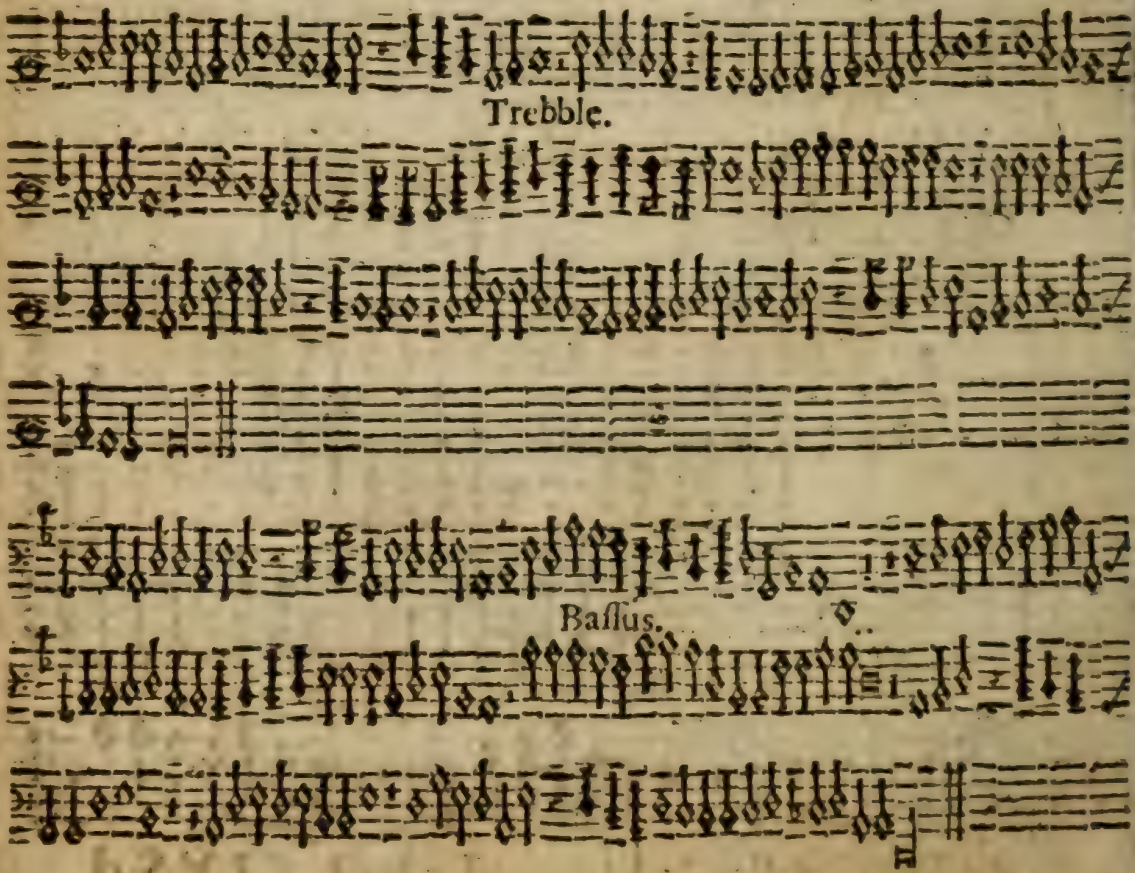

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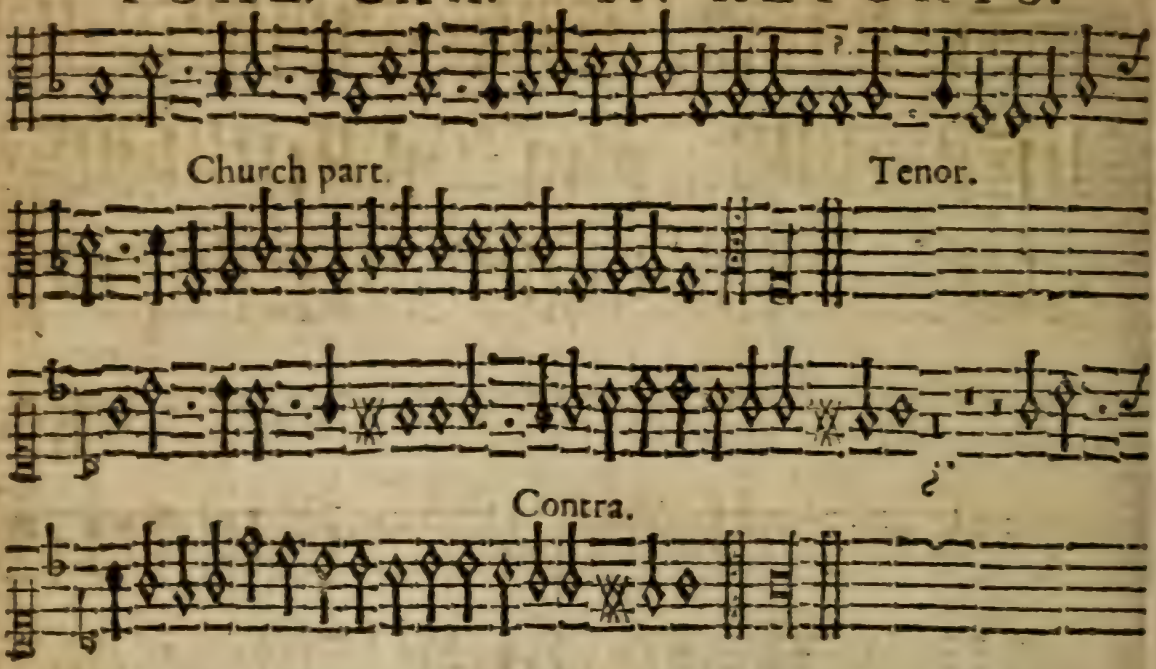

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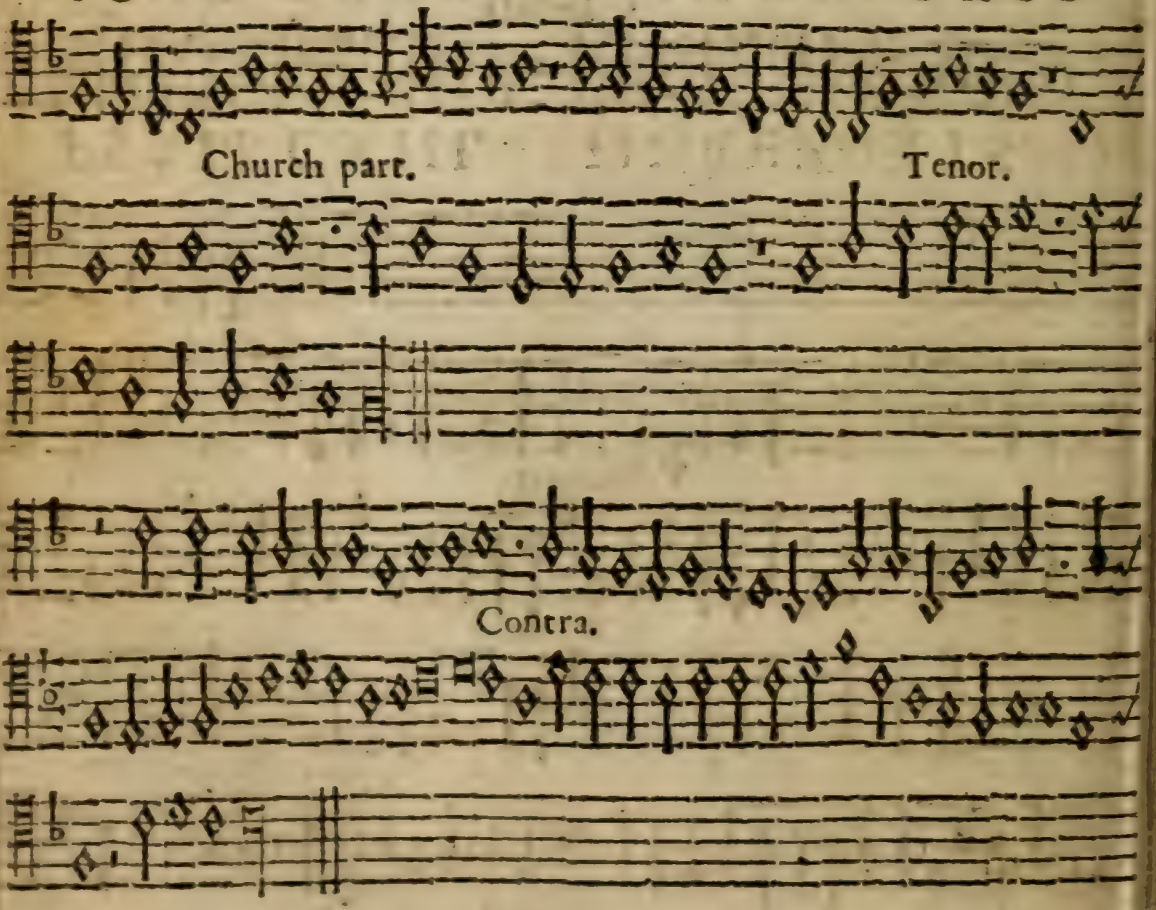
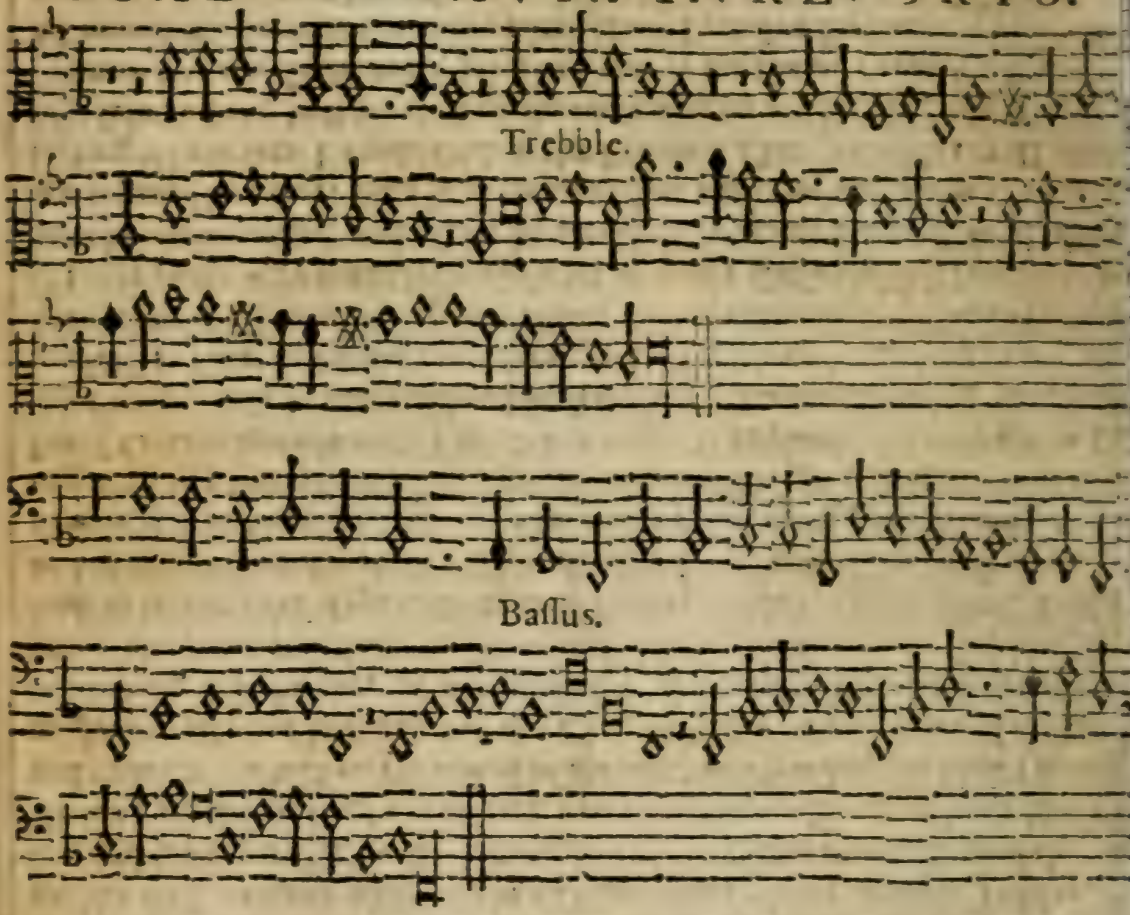
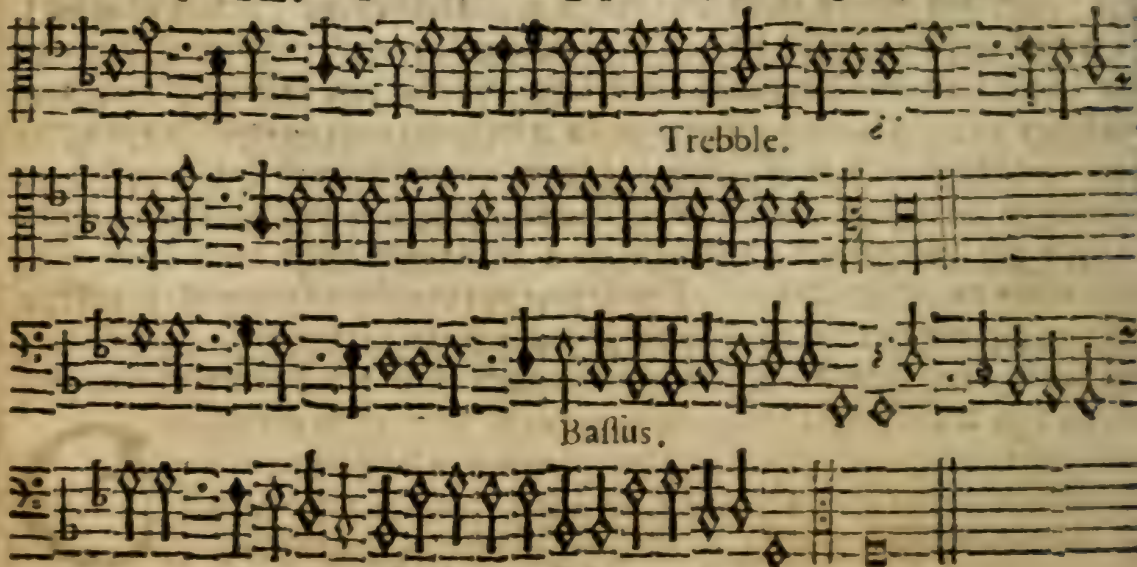


The end of the Pſalmes in Reports.

PSAL. CXXXVII. IN REPORTS.



PSAL. CXX. IN REPORTS.



Here end the Psalmes in reports.

TO THE GENTLE READER.

GOod and gentle Reader, This Book of Psalmes being to bee published in so fair a letter, and so fine paper, to the intent that nothing should be lacking to the decoring thereof, there is added the sweet ornament of Musick, in foure or mo parts throughout the whole Psalmes: Besides a great many Common Tunes, some grave, some light, fitting diverse dispositions: As also some Psalmes in Reports, for the further delight of qualified persons in the said Art. If you bee curious to know who hath undergone these paines for your benefite, I professe my self a Welwiller to Musick, who in love and paines for advancement thereof will yeeld to few, though in qualification to many: I have spent too much tyme, travell and expenses on that facultie, if my skill therein come short of this present task: *sed exitus acta probet.* The motives moving mee hereunto, are chiefely Gods glorie, the advancement of this Art, the saving of paines to Teachers hereof; the incitation of others to greater acts of this kind, the earnest desire of some well affected, the imployment of my poor talent; together with an abuse observed in all Churches, where sundrie Tribles, Bases, and Counters set by diverse Authors, being sung upon one, and the same Tenor, do discordingly rub each upon another, offending both Musicall, and rude ears, which never tasted of this art; which unhappie fault I thought might happily bee helped, and the Church Musick made more plausible by publishing this Booke. I acknowledge sincerely the whole compositions of the parts to belong to the primest Musicians that ever this kingdome had, as *Deane Iohn Angus, Blackhall; Smith, Peebles, Sharp, Black, Buchan;* and others famous for their skill in this kind. I would bee most unwilling to wrong such Shyning-lights of this Art, by obscuring their Names, and arrogating any thing to my selfe, which any wayes might derogate from them: For (God is my witnes) I affect not popular applause, knowing how litle soliditie there is in that shadow-like seeming substance, studying to approve my self to God in a good conscience: which testimonie finding in my Soul, I contemne all worldly approbation, or opprobration. The first copies of these parts were doubtlesly right set down by these skilfull Authors, but have beene wronged and vitiat by unskilfull copiers thereof, as all things are injured by tyme: And herein consisted a part of my paines, that collecting all the sets I could find on the Psalmes, after painfull tryall thereof, I selected the best for this work, according to my simple judgement.

I know the usuall Printing-presse-plague is a malicious mouth, a scourge to all honest studies: and therefore with others I resolve for blowes: which since no man can eschew, I comfort my self with *Solamen miseris socios habuisse laboris.* But let Critick censurers remember, *Facilius est carpere quàm imitari.* Such may justly be called Mouth-monsters, all tongue, no hands, readie alwayes Critick like, to bark and bite, but footles and handles for putting in practise any good themselves. I do not challenge to my self a Popish prerogative not to erre, for *Humanum est labi*: Errors and faults are inseparable

ompanions of our nature, here where no perfection can bee. I pray thee herefore be more ſparing of thy carping calumniations, and (if thy perverſe ature would ſuffer thee ſo to do) altogether abandon that inhumane and ir-ligious backbyting of ſuch, as have painfully wakt for thy profite and plea-re, when thou haſt prodigally ſlept: For little doſt thou know my nights id dayes paines herein, how litle ſo ever they bee in thy ſelf-puft-up con-it: and much leſſe doeſt thou underſtand the ſecrets of Printing, where atters may miſcarrie, if they be not narrowly looked to. Had I ever thought at this matter would have coſt mee half the paines I have beſtowed there-n, I ſhould never by attempting the ſame have miniſtred ſuch occaſion to ee, for to ſpew foorth thy ſpightfull ſclanders againſt mee. But (ah) who ill bee more readie at their choppins to paſſe a chopping cenſure herein an the meer ignorant? For none is ſo bold as the blind Block-head, they uſt find fault with all thing, that they may ſeeme to bee ſomething, admira-e Alcumiſts, who can quinteſenſize praiſe to themſelves from others diſ-araſes. Let ſuch aſſe-eard Midaſſes bee mute, if they bee wiſe, for blind folk e unfit judges of colloures: and I am as little moved with their mutinous utterings, as the Moon is with the houling of a Wolf; thinking their lan-uage worthie of laughter, or rather (to ſpeak Chriſtianlie) of pittie: and y ſelf a foole of fooles, if I were angrie at their raſh, rude, and reaſonleſſe yllings. As for qualified cenſurers, if they do it with diſcretion, and in ve, I ſhall think my ſelf obliged to them, willingly ſubmitting my ſelfe to eir judgement, promiſing patiently to performe their pleaſure, and rea-ly to reforme what they ſhall call amiſſe.

There is one thing moreover (good Reader) which I do here publicklie ofeſſe, that the Gentle-men of his Majeſties Chappel-royall, my brethren e free both of good and evill in this matter: And therefore impute not to em any blame for the errors hereof, ſince they were not acceſſorie to this y courſe. It was not any ſuſpicion I had of their skill, for that is ſuperla-ve, nor yet of their goood-will, for that is indubitative (if for rithme I may eak proprietie of ſpeach) which made mee not to ſeek them in this matter, t only a reſpectfull fear of untymous paines taking, to which they are not cuſtomed: for the Muſick prooſes commirg uncertainly and unſeaſonably them, my modeſtie would not permit mee to trouble them untymouſlie, it reſolved for their eaſe to diſeaſe my ſelf. It may bee that ſome of them er intreatie and declaration of paines herein, would have returned mee ne excuſatorie refuſe: for it beſeemeth not Eagles to catch flies, and their aines are reſerved for higher ſtraines. Others I know would willingly r my pleaſure, the credite of the countrie, and honour of the Art have lent e their helping hand hereto: but as I have ſaid, I doubted of their finda-nes and painfulnes at ſuch unſeaſonable night dyets, as it behoved mee to ke uſe of them: my conſcience urged me to beſtow my own private paines

herein

herein at all times urging, leſt I ſhould caſt idle the whole Workmen of the Printing houſe, both to their, and their employers great prejudice and loſſe. And now my loving and beloved Brethren, having purged you, and touched the cauſe of my misknowing you in this matter, I thought good before I conclude to uſe ſome words to your ſelves anent this particular, leſt your head-ſtrong paſſions evill grounded, drive you alſo to bitter invectives againſt mee: for I know, that moſt familiar friends turnes fearfulleſt foes, when either juſtly upon true cauſes, or unjuſtly upon falſe they conceive anger. And firſt, I ſay, he had need of *Argus* hundreth eyde-head, who would attend a Printing-preſſe: for it is not ſo eaſie a task as perchance you take it to bee; *Principiis obſta* holds true in it, as much as in any other thing: and wrongs committed at firſt are hardly amended thereafter. Next, I think there bee verie few, or none at all books preſently paſſing, or heretofore paſt the Preſſe, which are altogether voide of faults, either literall, ſyllabicall, dictionall, ſententionall; or ſome ſuch like. What wonder then, though in matters of Muſick, wherein the Printers are not ſo well ſeene, there bee alſo ſome errors? Thirdly, let any of you (none-ſuch perhaps in your owne eyes) undertake the like charge, and publiſh either your own works, or other mens though never ſo correct, I durſt hazard all my worldly worth, (poor I confeſſe) that where there is one fault paſt the Preſſe in this impreſſion, there ſhould bee three (if not mo) in yours. And therefore Brethren, let this ſerve to curb your cenſorious carpings: which if it effectuat not, I wil give you the meeting I have promiſed to the meer ignorants, not to bee angrie, but laugh at your hatefull humors: yet if this, or the like work were to bee reprinted, I could with far leſſe paines, both to my ſelf and Printer make it much correcter: for *fabricando fimus fabri*: and our poſterior knowledge in any thing, is more excellent, ſounder, and ſurer than the prior, as being experimentall.

But what a foole am I, idlely to trouble my ſelf in ſearching out excuſes, ſeing I have a much uſed Corſlet of proof againſt all ſuch like tongue-thunderings, viz. *vitium Typographi*. One thing I muſt adde, If there bee any Notes, Cleifs, or others wrongouſly ſituat on rules or ſpaces; or otherwiſe faultie, as can not be eſhewed for the cauſes above ſpecified, I earneſtly beſeech all buyers hereof with a pen to help the ſame, if they can ſo do, or bring it to mee, and I faithfully promiſe to help it to thee, according to my reviſed copies. Thus intreating your favourable conſtruction, and kind acceptance of my labours. I end with the Poets Diſtich,

Quum tua non ædas carpis mea carmina Læli,
Carpere vel noli noſtra vel ede tua.

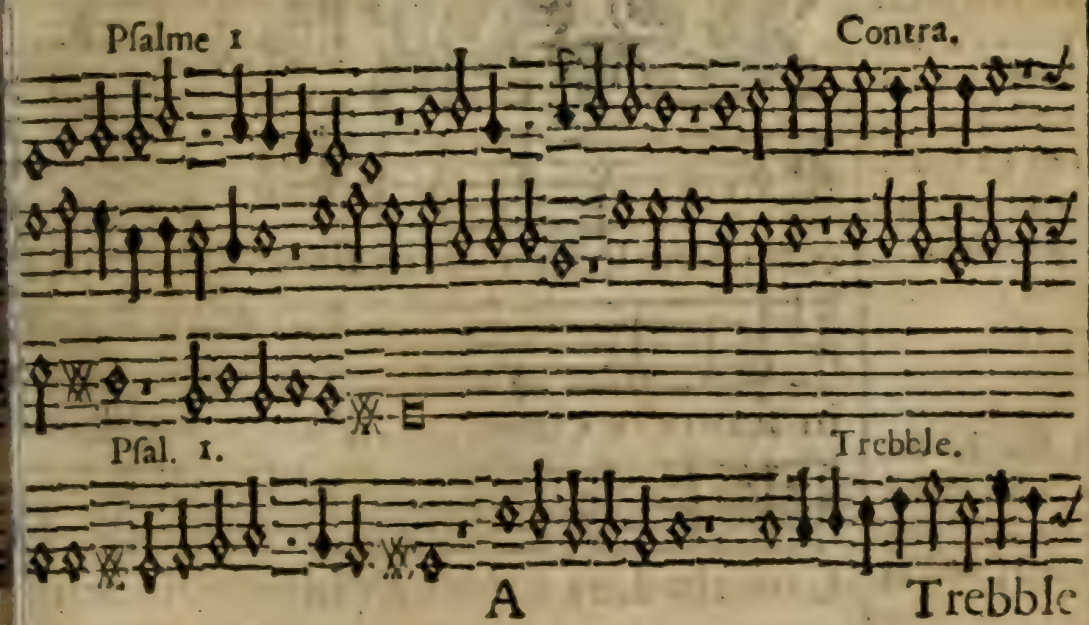
Almightie GOD direct us, and protect us in all our courſes, through IESUS CHRIST, our LORD and only Saviour.

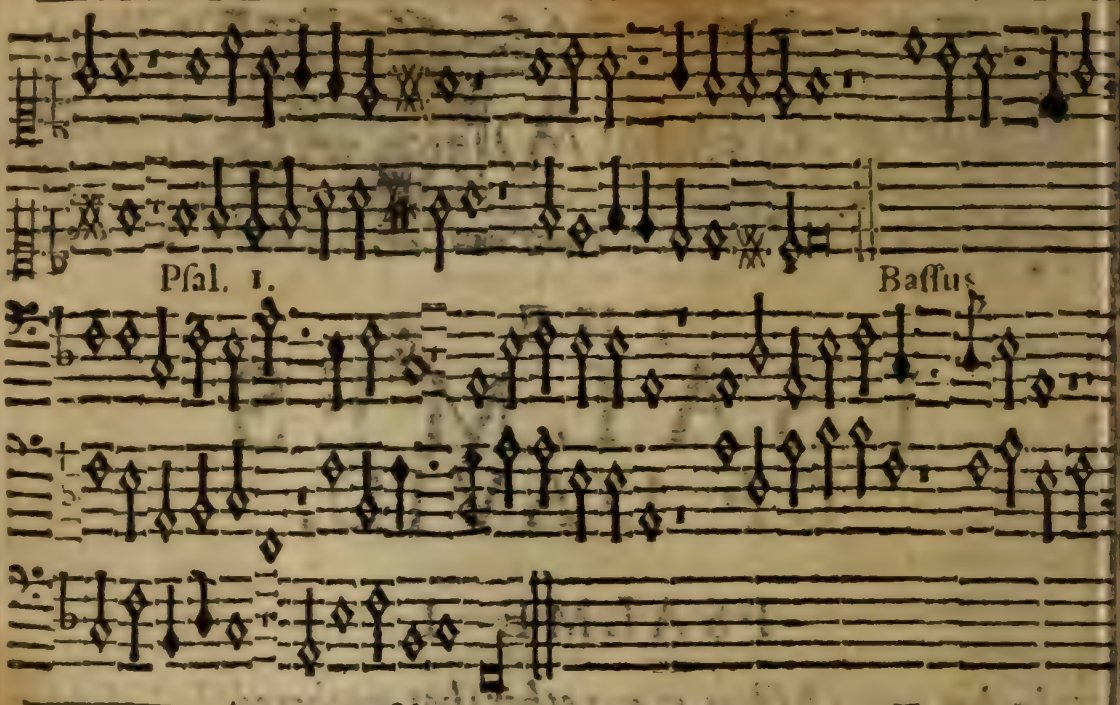
Thine as thou art mine
E. M.

THE PSALMES OF DAVID.

PSALME I.

Whether it was Esdras, or any other that gathered the Psalmes into a Book, it seemeth hee did set this Psalme first in manner of a Preface, to exhort all godly men to studie and meditate the heavenly wisedome: for the effect heereof is, that they bee blessed, who give themselves wholly all their life to the holy Scriptures, and that the wicked contemners of GOD, though they seeme for a while fortunate, yet at length shall come to miserable destruction.

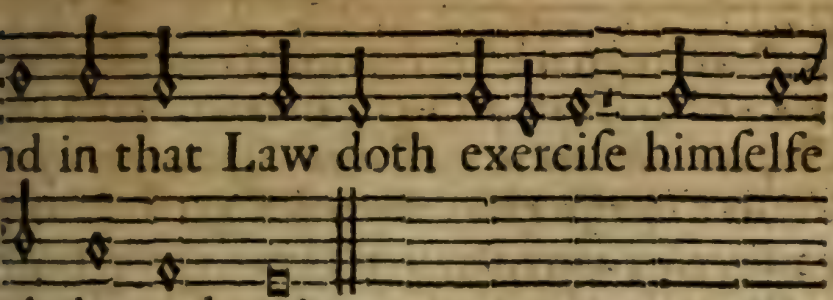




PSALME I.

BLessed is the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.

2 But his delight is in the law of the Lord, and in



nd in that Law doth exerciſe himſelfe
th day and night.

his law doeth hee meditate day & night.

Hee ſhall bee like the tree that growes
faſt by the river ſide:
hich bringeth forth moſt pleaſant fruit
in her due time and tide.
hoſe leafe ſhall never fade nor fall,
but flouriſh ſtill and ſtand:
en ſo all things ſhall proſper well
that this man taketh in hand.

3 For he ſhal bee like a tree planted by the rivers of waters, that will bring foorth her fruite in due ſeaſon: whoſe leafe ſhall not fade: ſo whatſoever hee ſhall doe ſhall proſper.

ſo ſhall not the ungodly men,
they ſhall bee nothing ſo:
t as the duſt, which from the earth
the windes drive to and fro.
Therefore ſhall not the wicked men
in judgement ſtand up-right:
or yet the ſinners with the juſt
ſhall come in place or ſight.

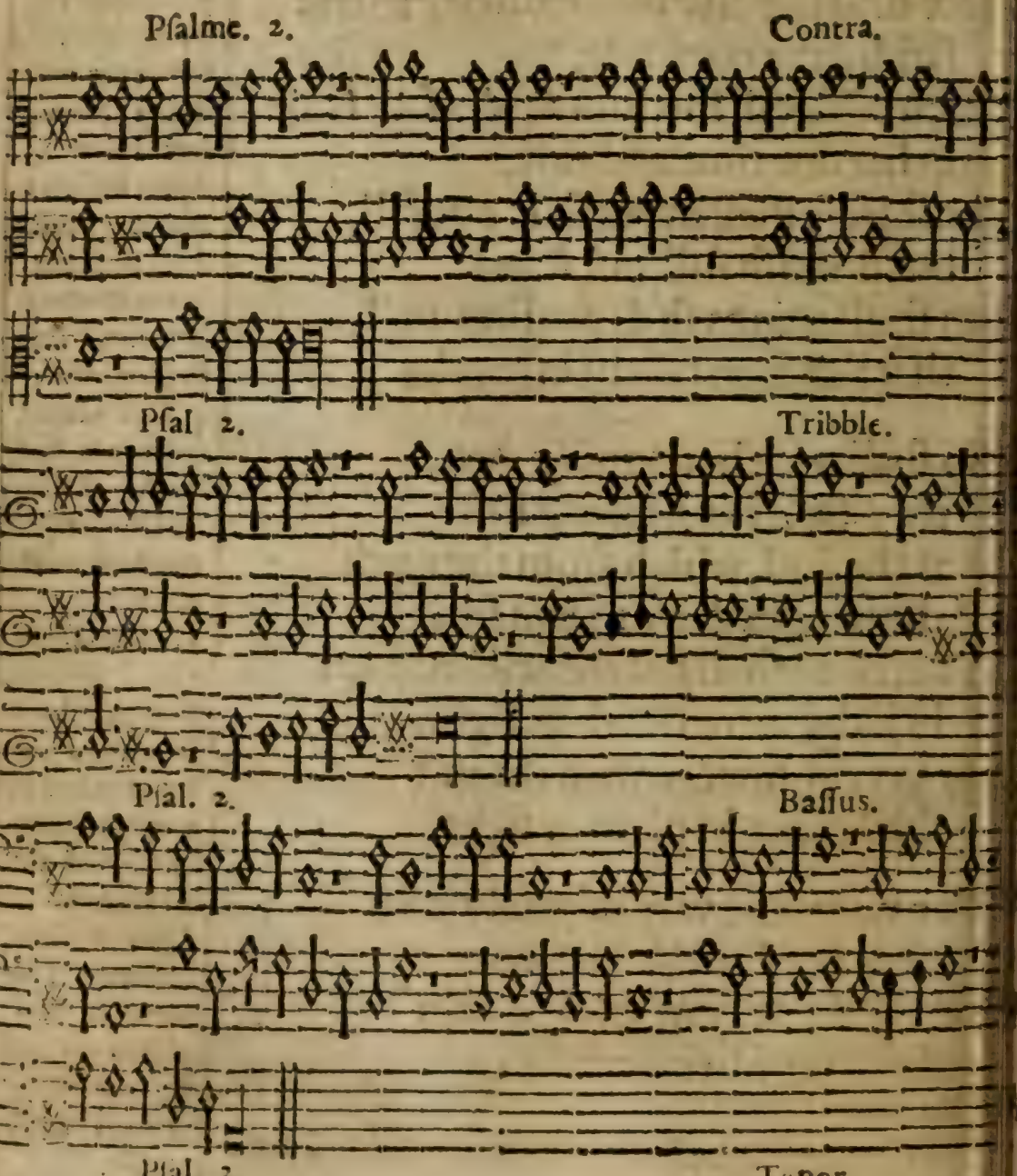
4 The wicked are not ſo, but as the chaffe, which the winde driveth away.

5 Therefore the wicked ſhall not ſtand in the judgement, nor ſinners in the aſſemblie of the righteous.

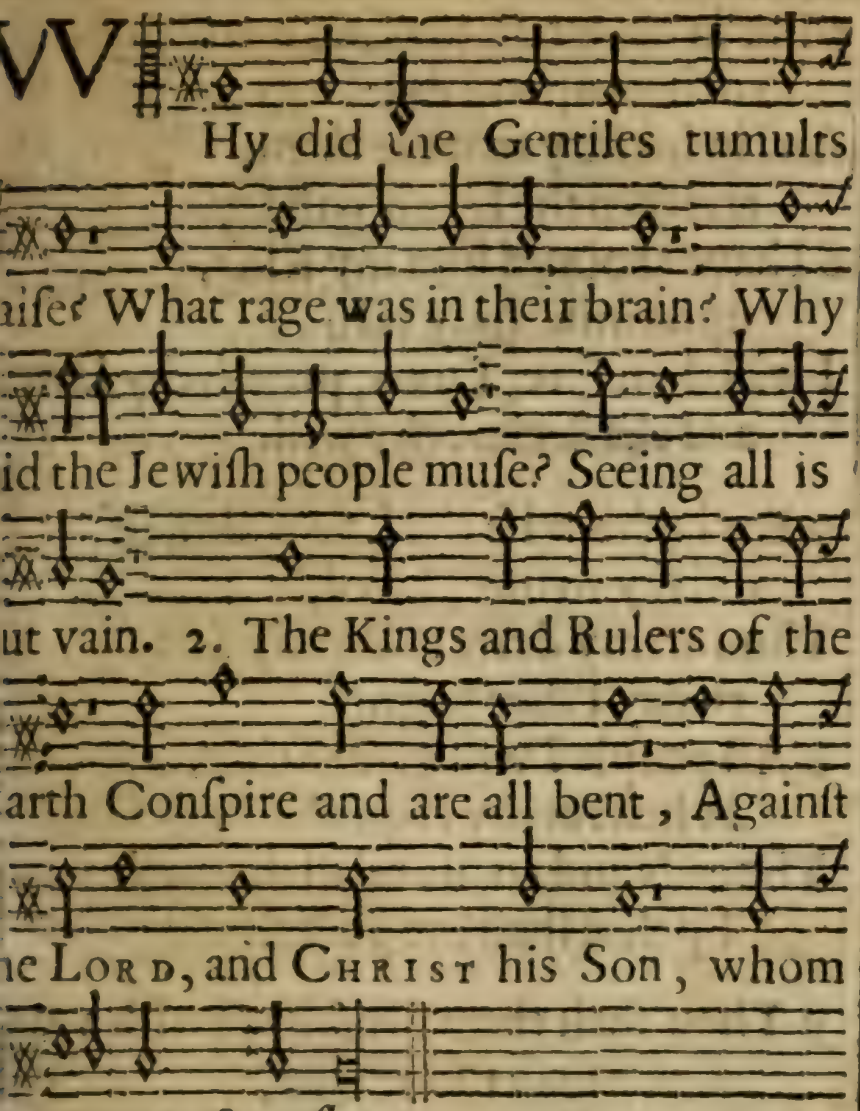
For why? the way of godly men
unto the Lord is knowne:
d eke the way of wicked men
ſhall quite bee overthrown.

6 For the Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh.

¶ *The Prophet David reioyceth, that notwithstanding his enemies rage, and worldly power: yet GOD will continue his kingdome for ever, and advance it, even unto the uttermost part of the world. And therefore hee exhorteth Kings and Rulers that setting vaine glory apart, they would humbly submit themselves under Gods yoke, for it is in vaine to resist. Herein figured Christ and his Kingdome.*



Why



WHy did the Gentiles tumults raiſe? What rage was in their brain? Why did the Jewiſh people muſe? Seeing all is but vain. 2. The Kings and Rulers of the earth Conſpire and are all bent, Againſt the LORD, and CHRIST his Son, whom we amongſt us ſent.

Shall we bee bound to them, ſay they?
let all their bonds bee broke:
and of their doctrine and their law
let us reject the yoke.
But hee that in the heavens dwels
their doings will deride:
and make them all as mocking ſtockes,
throughout the world ſo wide.

5 For

PSALME II.

WHy do the Heathen rage, and the people murmure in vaine?

2 The Kings of the earth band themſelves, and the Princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 Let us break their bands, and caſt their cords from us.

4 But he that dwelleth in the Heaven ſhall laugh, the Lord ſhall have them in deriſion.

5 For in his wrath the LORD will say
to them upon a day:
And in his fury trouble them,
and then the LORD will say.
6 I have anointed him my King,
upon mine holy hill:
I will therefore, LORD, preach thy lawes
and eke declare thy will.

7 For in this wise the LORD himself
did say to mee, I wot,
Thou art my deare and onely Son,
to day I thee begot.
8 All people I will give to thee,
as heirs at thy request:
The ends and coasts of all the earth
by thee shall bee possest.

9 Thou shalt them bruse even with a mac
as men under foot trod,
And as the Potters shards, shalt breake
them with an yron rod.
10 Now yee, O Kings, and Rulers all
bee wise therefore and learnd,
By whom the matters of the world,
bee judged and decernd.

11 See that yee serve the LORD above,
in trembling and in feare:

5 Then shal he speake unto them in his wrath and vex them in his sorre displeasure Saying.
6 Even I have set my King upon Sion my holy mountaine.
7 I wil declare the decree: that is, the LORD hath said unto me, Thou art my son, this day have I begotten thee.
8 Aske of mee and I shal give thee the heathen for thine inheritance & the endes of the earth for thy possession
9 Thou shalt crush them with a scepter of yron, and break them in peeces like a potters vessel.
10 Be wise now therefore, ye kings: bee learned, yee judges of the earth. 11 Serve the LORD in feare

ee that with reverence yee rejoyce,
to him in like maner.
2 See that yee kiſſe and eke embrace,
his bleſſed Son I ſay:
eaſt in his wrath yee ſuddenly,
periſh in the mid way.

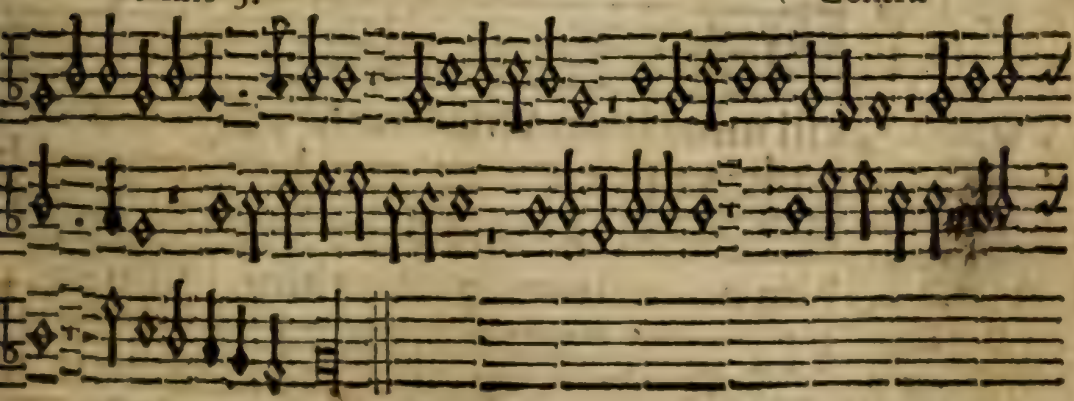
3 If once his wrath never ſo ſmall,
ſhall kindle in his breſt:
)h then all they that truſt in CHRIST
ſhall happy bee and bleſt.

and rejoyce in trembling.
12 Kiſſe the Son leſt he be angry, and ye periſh in the way, when his wrath ſhall ſuddenlyburn
13 Bleſſed are all that truſt in him.

PSAL. III.

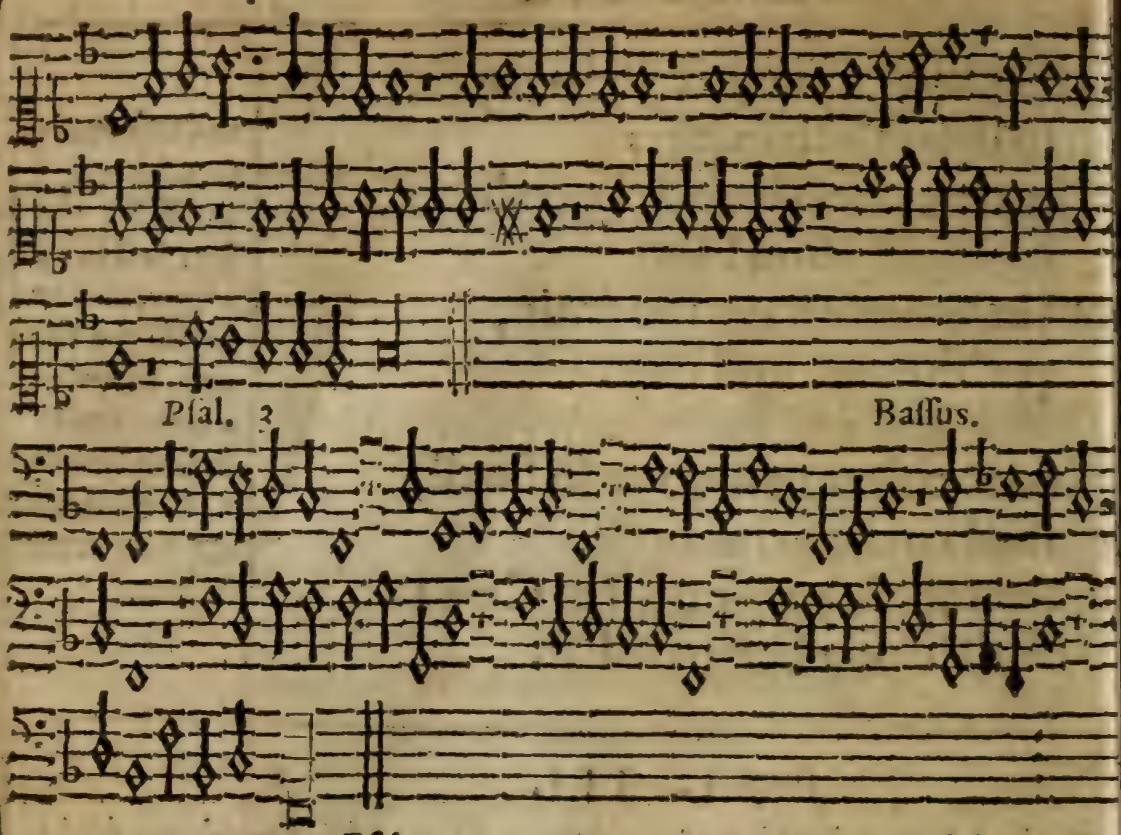
David being perſecuted, and driven out of his kingdome by his own ſon Abſalon, was greatly tormented in mind, for his ſin againſt God, and therefore calleth upon God, and waxeth bold through his promiſes, againſt the great terrours of his enemies yea, and againſt death it ſelfe; which he ſaw preſent before his eyes. Finally, hee reioyceth for the good ſucceſſe and victory that God gave him, and all the Church, over his enemies.

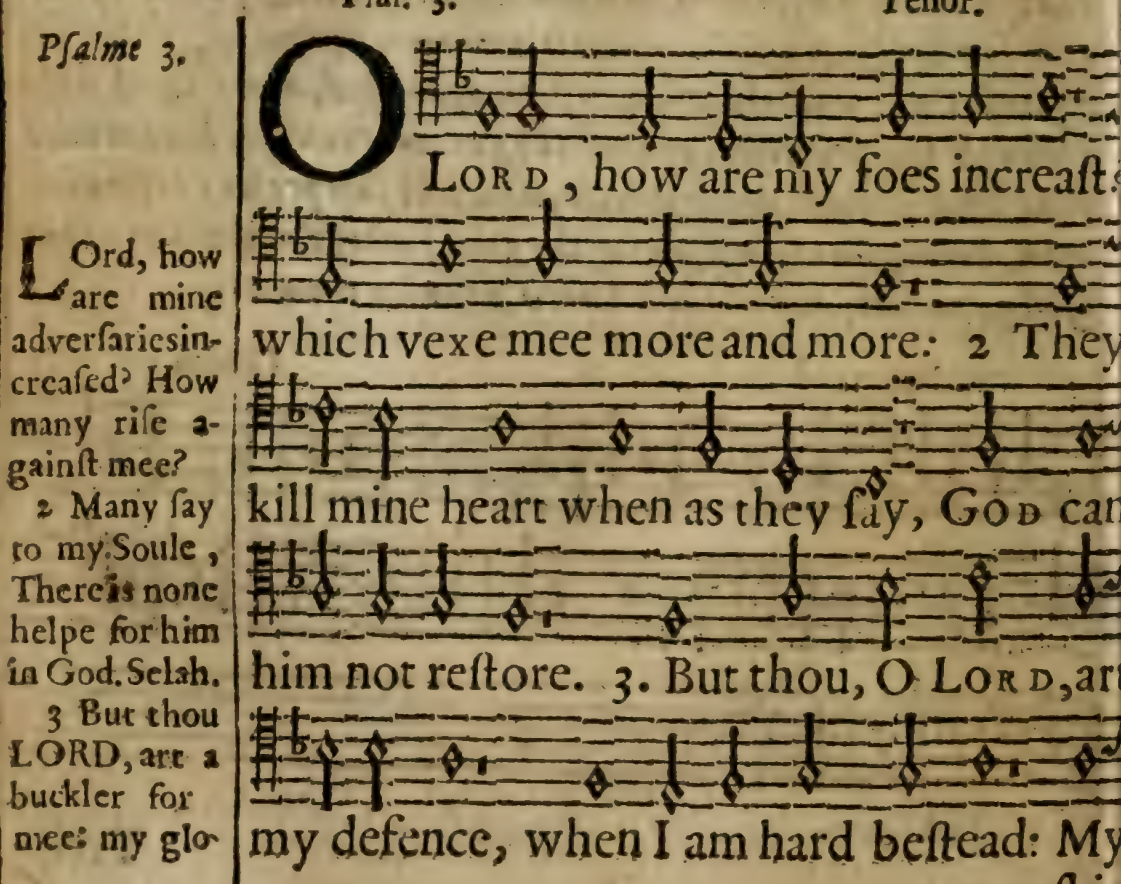
Pſalme 3. Contra



Pſal. 3 Trebble.

Treb-





Psalme 3.

LORD, how are my foes increast

LORD, how are mine adversaries increased? How many rise against mee?

2 Many say to my Soule, There is none helpe for him in God. Selah.

3 But thou LORD, art a buckler for mee: my glo-

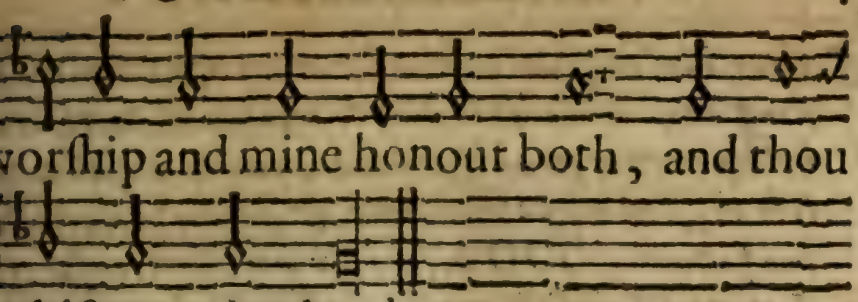
which vexe mee more and more: 2 They

kill mine heart when as they say, GOD can

him not restore. 3. But thou, O LORD, art

my defence, when I am hard bestead: My

worship



worſhip and mine honour both, and thou

holdſt up mine head.

. Then with my voice unto the LORD,
I did both call and cry:
And hee out of his holy hill
did heare mee by and by.
I laide me down, and quietly
I ſlept and roſe againe:
for why? I know aſſuredly
the LORD will me ſuſtaine.

If ten thouſand had hem'd me in,
I could not bee afraid:
for thou art ſtill my LORD, my GOD,
my Saviour and mine aid.
Riſe up therefore, ſave mee, my GOD,
for now to thee I call:
for thou haſt broke the cheekes and teeth,
of theſe wicked men all.

Salvation onely doth belong
to thee, O LORD, above:
thou doeſt beſtow upon thy folke,
thy bleſſing and thy love.

PSAL.

rie, and the lifter up of mine head.

4 I did call unto the LORD with my voice and he heard me out of his holie mountaine. Selah

5 I laide mee down & ſlept and roſe up againe for the Lord ſuſtained mee.

6 I will not be afraid for ten thouſand of the people, that ſhuld beſet mee round about.

7 O Lord ariſe: helpe me my God: For thou haſt ſmitten all mine enemies upon the cheeke bone: Thou haſte broken the teeth of the wicked.

8 Salvation belongeth unto the Lord, and thy bleſſing is upon thy people. Selah.

Psalme 4.

¶ When Saul persecuted him, he called upon God trusting most assuredly in his promises, and therefore boldly reprooveth his enemies, who by wilfull malice resisted his government, & finally preferreth the favour of GOD before all worldly treasures. Let us likewise learne to trust in Gods promises, when we are afflicted with any kind of Crosse, and so wee shall neither feare our enemies, nor yet be overcome with tentations.

Sing this as the III *Psalme.*

O GOD that art my righteousnesse,
LORD heare mee when I call:
Thou hast set mee at libertie,
when I was bound in thrall.
2 Have mercy LORD therefore on mee,
and grant mee this request:
For unto thee unceassantlie
to cry I will not rest.

3 O mortall men, how long will yee
my glory thus despise?
Why wander yee in vanitie:
and follow after lies.
4 Know yee that good and Godly men,
the LORD doth take and chuse:
And when to him I make my plaint,
hee doth mee not refuse.

5 Sin not, but stand in aw therefore:
examine well your heart:

1 HEare me when I call, O God of my righteousnes, thou hast set mee at libertie, when I was in distres
2 Have mercie upon me, and hearken unto my prayer.
3 O yee sons of men, how long will yee turne my glory into shame loving vanity, and seeking lies? Selah.
4 For bee yee sure that the LORD hath choosē to himselfe a Godly man: the Lord wil hear when I cal unto him
5 Tremble and sin not: examine your

An

And in your chamber quietlie,
see yee your selves convert.
5 Offer to GOD the sacrifice
of righteousnesse I say:
And see that in the living LORD,
you put your trust alway.

7 The greater sort crave worldly goods,
and riches do embrace:
But LORD, grant us thy countenance,
thy favour and thy grace.
8 For thou thereby shalt make my heart,
more joyfull and more glad,
Then they that of their corne and wine
full great increase have had.

9 In peace therefore lie down will I,
taking my rest and sleepe:
For thou onely wilt mee, O Lord,
alone in safetie keepe.

own heart upon your bed, and bee still, Selah.
6 Offer the sacrifice of righteousnes and trust in the LORD.
7 Many say, who will shew us any good? but Lord lift up the light of thy countenance upon us
8 Thou hast given mee more joy of heart, thē they have had, when their wheat & their wine did abound.
9 I will lay me down, and also sleep in peace: for thou Lord onely makest mee dwell in safety.

PSAL. V.

¶ *David having suffered great calamitie, aswel by Doeg and Achitophel Sauls flatterers, as by other infinite enemies, calleth to God for succour, shewing how requisite it is that God should punish the malicious envie of his adversaries. After being assured of prosperous successe, he conceaveth comfort, concluding, that when God shall deliver him, others shall also be partakers of the same mercies.*

Sing

Sing this as the 111 *Pſalme.*

INcline thine eares unto my words,
O LORD, my plaint conſider:
2 And heare my voice my King my God
to thee I make my prayer.
3 Heare mee betime, LORD tary not,
for I will have reſpect
My prayer earlie in the morne
to thee for to direct.

4 And I will truſt through patience
in thee, my GOD alone:
That art not pleaſ'd with wickedneſſe,
and ill with thee dwels none.
5 And in thy ſight ſhall never ſtand
theſe furious fooles, O LORD,
Vaine workers of iniquitie
thou haſt alwaies abhord.

6 The liers and the flatterers
thou ſhalt deſtroy them than:
And GOD will hate the blood-thirſtie,
and the deceitfull man.
7 Therefore will I come to thine houſe,
truſting upon thy grace:
And reverently will worſhip thee,
toward thine holy place.

8 LORD, lead mee in thy righteouſneſſe,
for to confound my foes:

1 HEare my words, O Lord: underſtand my meditation.
2 Hearken unto the voice of my cry my King and my God: for unto thee do I pray.
3 Heare my voice in the morning, O Lord: for in the morning wil I direct me unto thee, and I will waite.
4 For thou art not a God that loveth wickednes: neither ſhal evil dwel with thee.
5 The fooliſh ſhal not ſtand in thy ſight: for thou hateſt all them that work iniquitie.
6 Thou ſhalt deſtroy them that ſpeak lies the Lord will abhore ỹ bloody man and deceitfull.

7 But I will come into thine houſe, in the multitude of thy mercy, and in thy feare will I worſhip toward thy holy temple. 8 Lead me, O Lord, in thy

And

And eke the way that I ſhall walke
before my face diſcloſe.
9 For in their mouthes there is no truth,
their heart is foule and vaine:
Their throat an open ſepulchre:
their tongues do gloſe and faine.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heapes of ſin,
which have rebellion wrought.
11 But thoſe that put their truſt in thee,
let them bee glad alwayes:
And render thankes for thy defence,
and give thy name the praiſe.

12 For thou with favour wilt increaſe
the juſt and righteous ſtill
And with thy grace, as with a ſhield,
defend him from all ill.

righteouſnes, becauſe of my enemies: mak thy wayplaine before myface 9 For no conſtancie is in their mouth: within they are very corruption: their throte is an open ſepulchre, and they flatter with their tongue. 10 Deſtroy them O God let them fall from their counſels: caſt them out for the multitude of their iniquities, beuſe they have rebelled againſt thee. 11 And let all them that truſt in ee, rejoyce and triumph for ever, and cover thou them: and let them that ve thy name, rejoyce in thee. 12 For thou LORD will bleſſe the righous, and with favour wilt compaſſe him as with a ſhield.

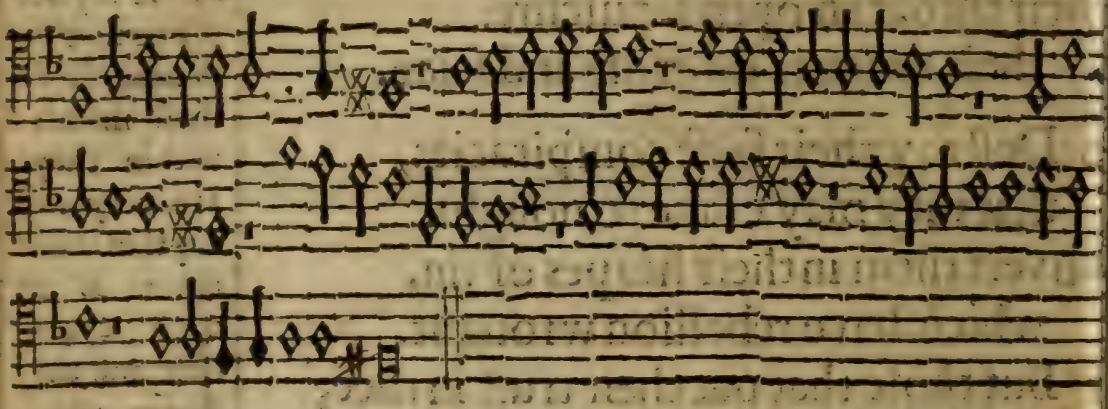
PSAL. VI.

When David by his ſins had provoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceaved the horrors of death everlaſting, he deſireth forgiveneſſe, bewailing that if God took him away in his indignation, he ſhould lacke occaſion

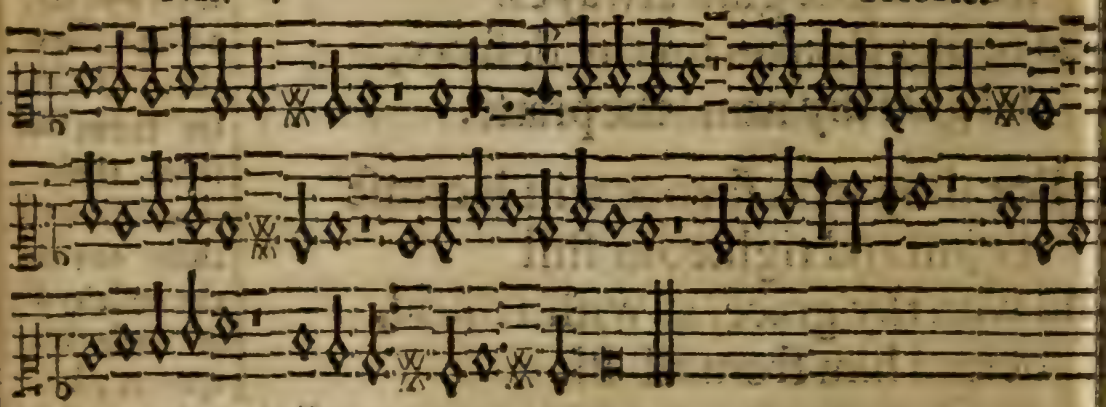
to

to praise him, as he was wont to do, whiles he was among men. Then suddenly feeling Gods mercy, he sharply rebuketh his enemies, which reioyced in his affliction.

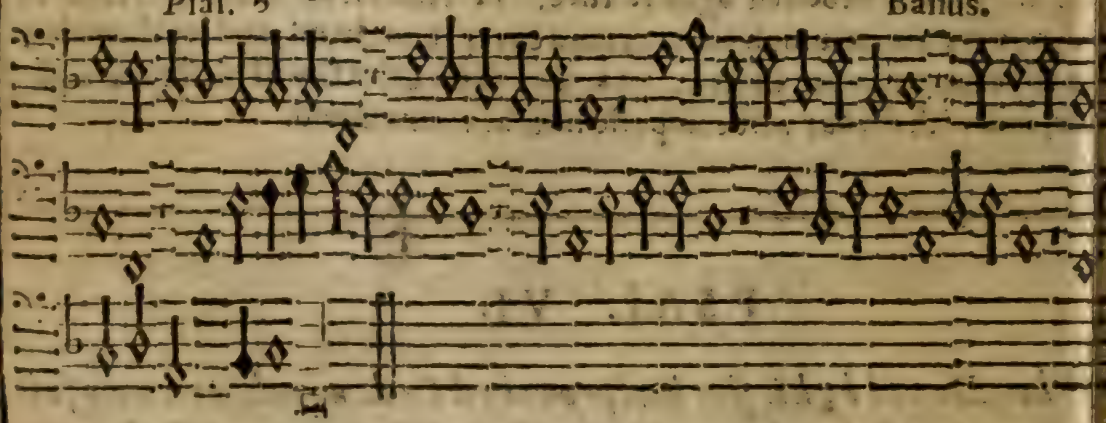
Psalme 6. Contra.



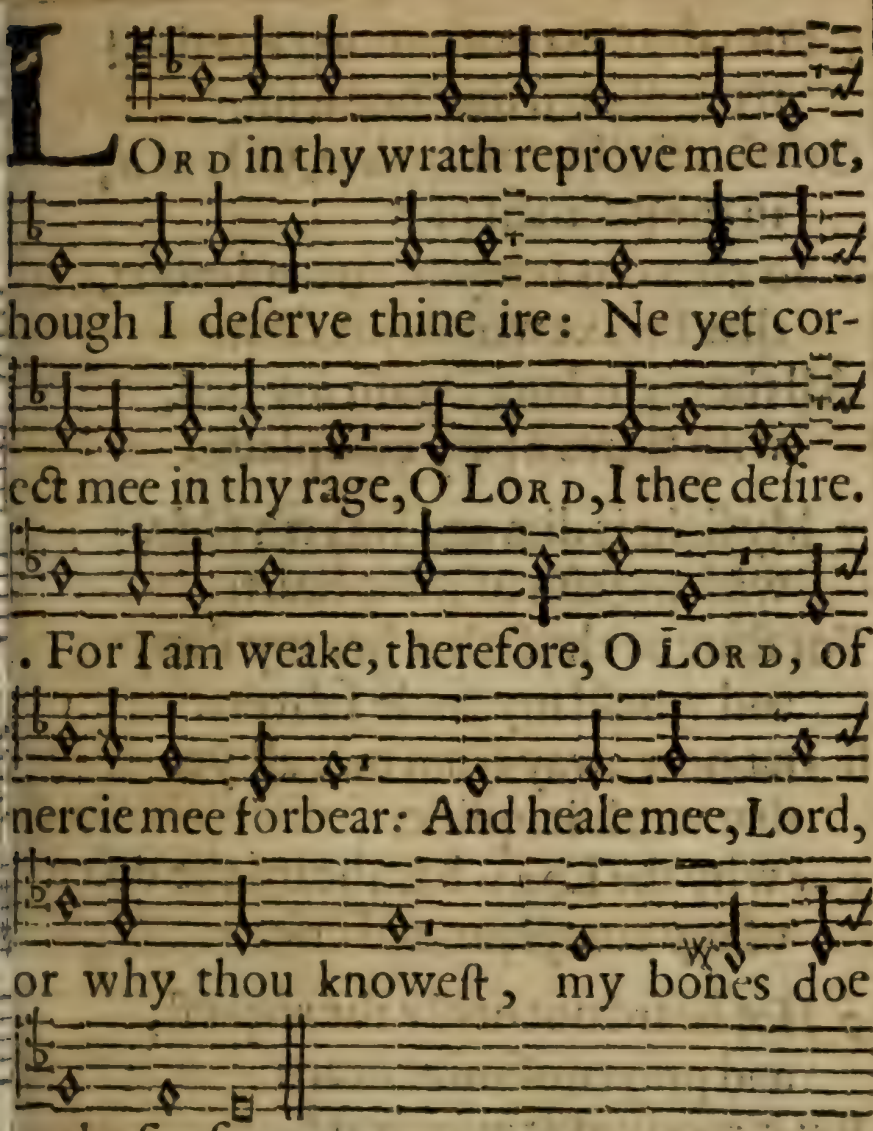
Psal. 6. Trebble.



Psal. 6 Bassus.



Psalme 6. Tenor.



LORD in thy wrath reprove mee not,
hough I deserve thine ire: Ne yet cor-
ect mee in thy rage, O LORD, I thee desire.
. For I am weake, therefore, O LORD, of
nercie mee forbear: And heale mee, Lord,
or why thou knowest, my bones doe
quake for feare.

My Soul is troubled very sore,
and vexed vehementlie:
But LORD, how long wilt thou delay
to cure my misery?
LORD turne thee to thy wonted grace,
my sillie Soul up-take:
Oh, save mee not for my deserts,
but for thy mercies sake.

Psalme vi.

O Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Have mercie upon mee, O LORD, for I am weake: O LORD, heale mee, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne O Lord: deliver my soule: save mee for thy mercies sake.

5 For

5 For why? no man among the dead
remembreth thee one whit:
Or who shall worshipthee, O LORD,
in the infernall pit?
6 So grievous is my plaint and mone,
that I waxe wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

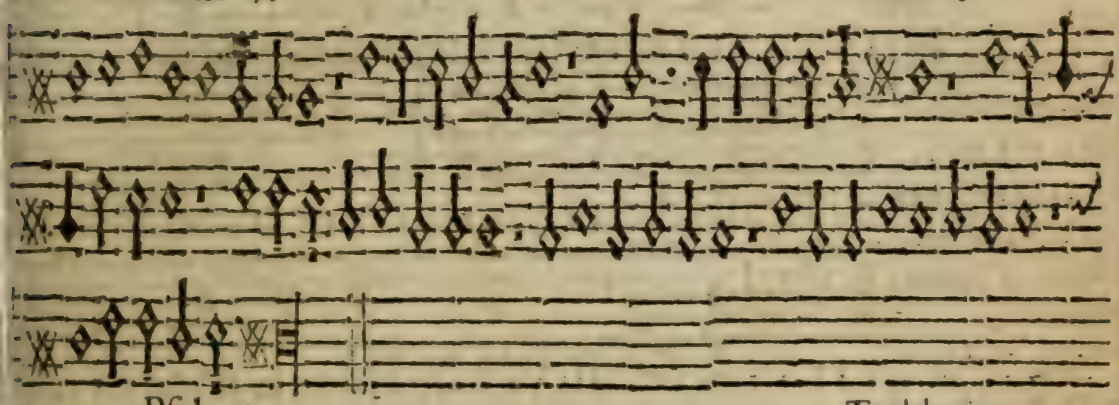
7 My sight is dim and waxeth olde,
with anguish of mine heart:
For feare of those that bee my foes,
and would my soule subvert.
8 But now away from mee all yee
that work iniquitie:
For why the LORD hath heard the voice
of my complaint and crie.

9 Hee heard not onely the request,
and prayer of mine heart:
But it received at mine hand,
and tooke it in good part.
10 And now my foes that vexed mee,
the LORD will soone defame:
And suddenly confound them all,
to their rebuke and shame.

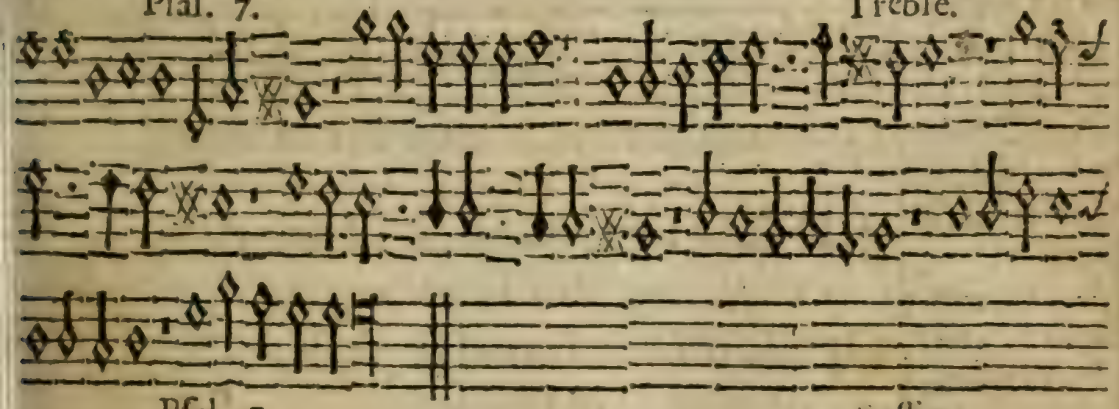
5 For in death there is no remembrance of thee: in the grave who shall praise thee?
6 I fainted in my mourning: I cause my bed every night to swim, and water my couche with my tears.
7 Mine eye is dimmed for despite, and sunke in, because of all my enemies.
8 Away from me all ye workers of iniquitie: for the LORD hath heard ỹ voyce of my weeping.
9 The LORD hath heard my petition: the Lord will receive myprayer.
10 All mine enemies shall bee confounded, and sore vexed: they shal bee turned back, and put to shame suddenly.

¶ Being falsly accused by Chus, one of Sauls kinsmen, he calleth to God to be his defender, to whom he commendeth his innocency: first shewing that his conscience did not accuse him of any evill towards Saul: next that it touched Gods glorie to award sentence against the wicked. And so entring into the consideration of Gods mercy and promise, hee waxeth bolde and derideth the vaine enterprises of his enemies, threatning, that that shall fall on their own necks, which they have purposed for others.

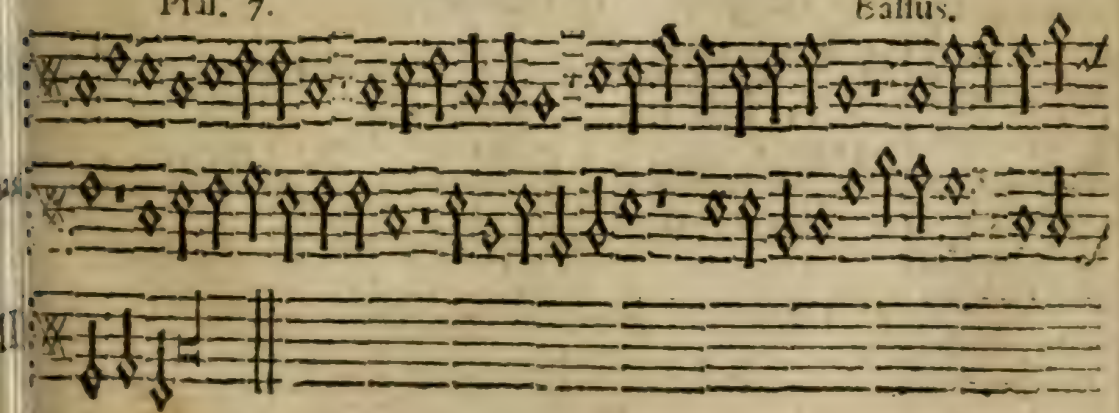
Psalme 7. Contra.



Psal. 7. Treble.



Psal. 7. Bassus.



Psalme vii.

O LORD my God, in thee I put my truſt: Save mee from all that perſecute mee, and delyver mee.

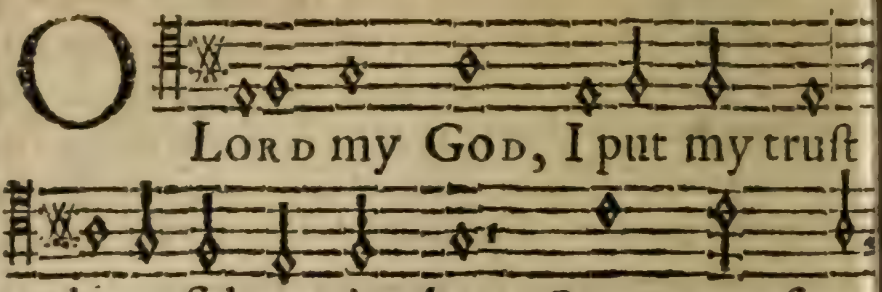
2 Leſt hee devoure my Soul like a Lyon, and teare it in pieces, while there is none to helpe.

3 O Lord my GOD, if I have done this thing, if there be any wickednesse in mine hands.

4 If I have rewarded evill unto him that had peace with mee, (yea I have delyvered him that vexed me with out cauſe.)

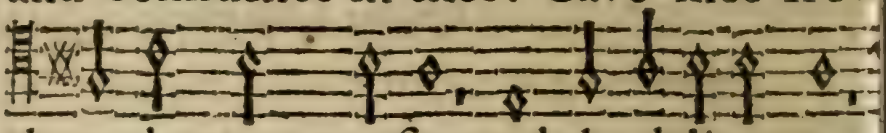
5 Then let the enemie perſecute my Soul, and take it;

Psal. 7. Tenor.

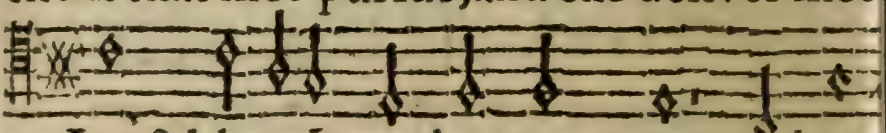


O LORD my GOD, I put my truſt

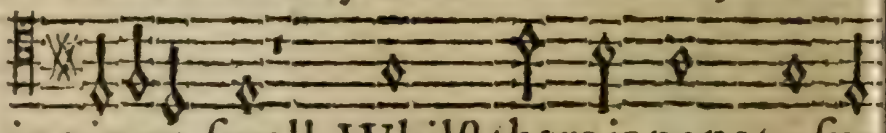
and confidence in thee: Save mee from



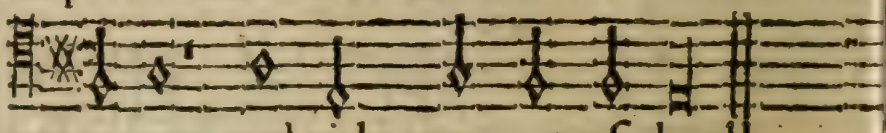
them that mee purſue, and eke deliver mee



2. Leaſt like a Lyon hee mee teare, and ren



in pieces ſmall: Whilſt there is none to ſuc



cour mee, and ride mee out of thrall.

3 O LORD my GOD, if I have done
the thing that is not right:
Or elſe if I bee found in fault,
or guiltie in thy ſight.

4 Or to my friend rewarded ill,
or left him in diſtreſſe;
Which mee purſued moſt cruellie,
and hated mee cauſeleſſe.

5 Then let my foes purſue my Soul,
and eke my life downe thruſt

Un

Into the Earth, and also lay
mine honour in the dust.
Start up O Lord, now in thy wrath,
and put my foes to paine:
Performe thy Kingdome promised
to mee, which wrong sustaine.

Then shall great nations come to thee,
and know thee by this thing:
Sithou declare for love of them
thy selfe as Lord and King.
And thou that art of all men Iudge,
O Lord, now judge thou mee:
According to my righteousnesse,
and mine integritie,

LORD, cease the hate of wicked men,
and bee the just mans guide:
By whom the secrets of all hearts
are searched and descride.
O I take my helpe to come of GOD,
in all my griefe and smart:
That doth preserve all those that bee
of pure and perfect heart.

1 The just man and the wicked both
GOD judgeth by his power:
So that hee feel'th his mighty hand,
even every day and houre.

yea, let him treade my life downe upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O Lord in thy wrath, and lift up thy selfe against the rage of mine enemies, and awake for me, according to the judgement that thou hast appointed.

7 So shall the congregation of the people compasse thee about: for their sakes, therefore return on hie.

8 The Lord shal judge the people: judge thou mee, O Lord, according to my righteousnes: and according to mine innocencie that is in mee.

Oh, let the malice of the wicked come to an end: but guide thou the just; for the righteous God tryeth the hearts and reines. 10 My defence is in God, who preserveth the upright in heart. 11 God judgeth the righteous, and him that contemneth God every day.

12 Except hee change his minde I die:
for even as hee ſhould ſmite,
Hee whets his ſword, his bow hee bends,
ayming where hee may hit.

13 And doth prepare his mortall darts,
his arrowes keene and ſharp,
For them that do mee perſecute;
whiles hee doth miſchiefe warp.

14 But lo, though hee in travell bee
of his diveliſh fore-caſt:
And of his miſchiefe once conceiv'de;
yet bringes foorth nought at laſt.

15 Hee digs a ditch, and delves it deepe;
in hope to hurt his brother:
But hee ſhall fall into the pit
that hee dig'de up for other.

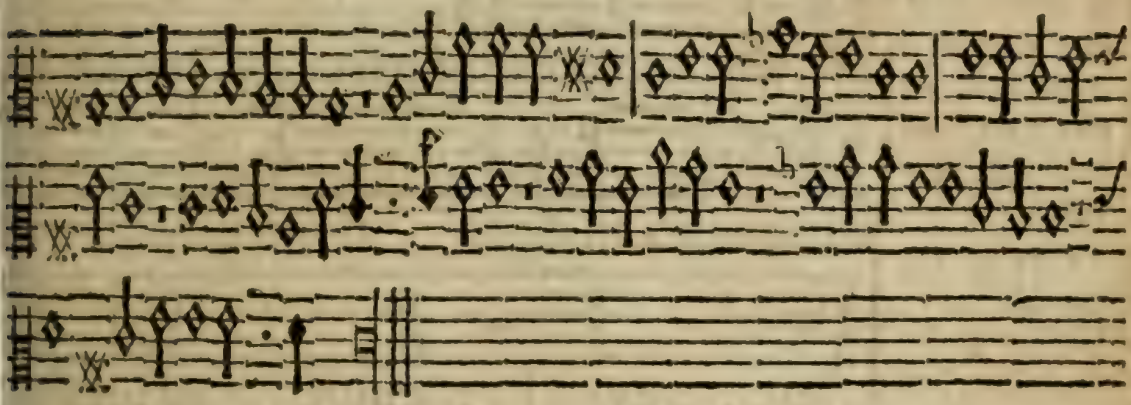
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the miſchiefe that hee wrought
ſhall fall upon his head.

17 I will give thanks to GOD, therefore,
that judgeth righteouſlie:
And with my ſong will praiſe the Name
of him that is moſt hie.

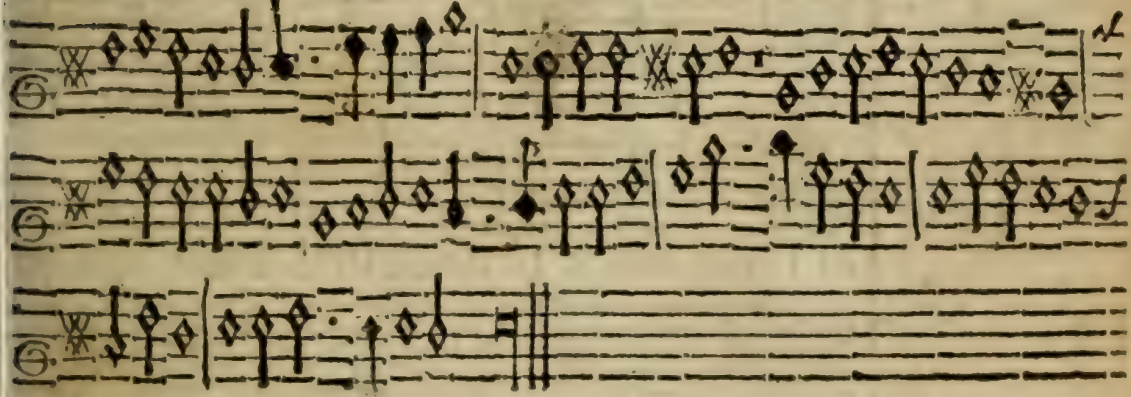
12 Except hee turne, he hath wheet his ſword: he hath bent his bow and made it ready.
13 Hee hath alſo prepared him deadlie weapons hee will ordaine his arrowes for them that perſecute me.
14 Behold, he ſhall travell with wickedneſſe: for hee hath conceived miſchiefe, but hee ſhall bring foorth a lye.
15 Hee hath made a pit, and digged it, and is fallen into the pit that he made.
16 His miſchiefe ſhal return upon his own head: and his crueltie ſhal fall upon his own pate.
17 I will praiſe the Lord according to his righteouſneſſe, and will ſing praiſe to the Name of the LORD moſt high.

¶ *The Prophet consídering the excellent liberality and fatherly providence of God towards man, whom hee made as it were a god over all his works, doth not only give great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies, and so endeth.*

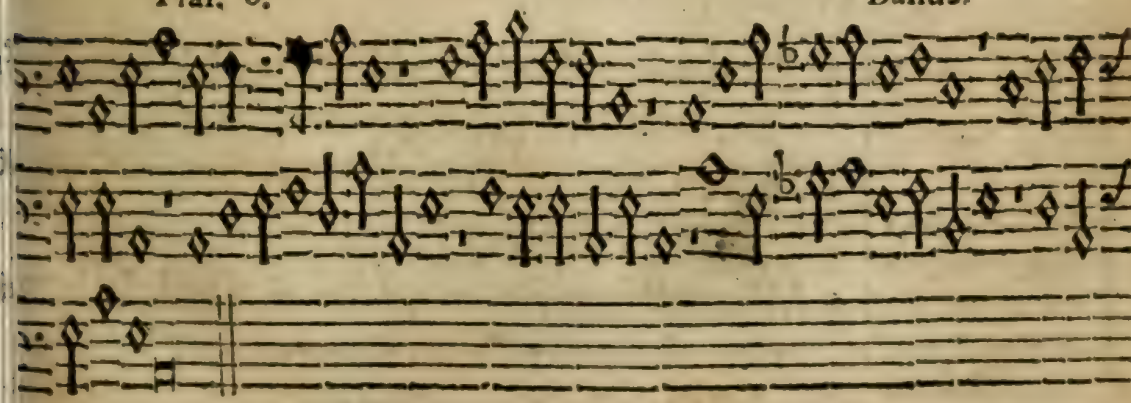
Psalme 8. Contra.



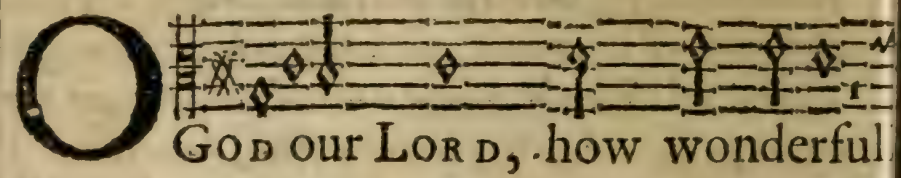
Psal. 8. Tribble.



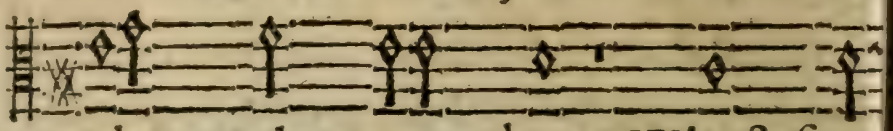
Psal. 8. Bassus.



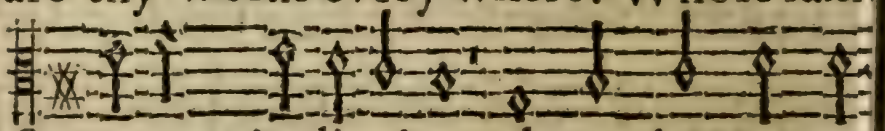
Psalme 8. Tenor.



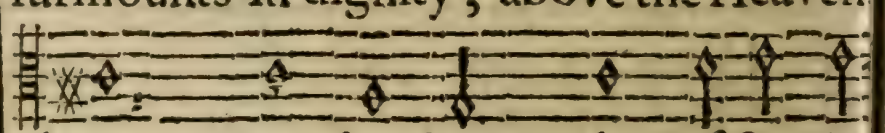
O God our Lord, how wonderful



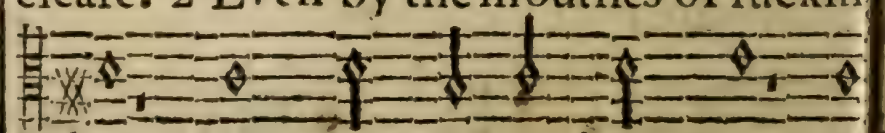
are thy works every where? Whose fame



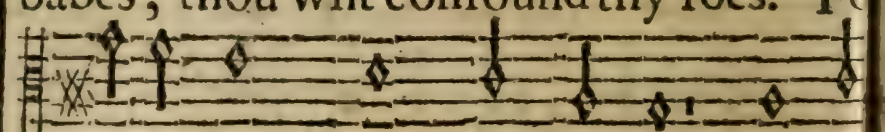
surmounts in dignity, above the Heaven



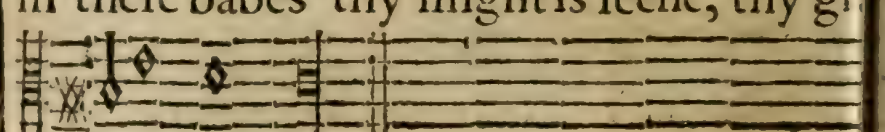
cleare. 2 Even by the mouthes of suckin



babes, thou wilt confound thy foes: Fo



in these babes thy might is seene, thy gr



ces they disclose.

3 And when I see the Heavens high,
the works of thine own hand:
The Sun, the Moon, and all the Stars
in order as they stand:
4 What thing is man, Lord, think I ther
that thou dost him remember?
Or what is mans posteritie,
that thou dost it consider?

Psalme VIII.

O Lord our LORD, how excellent is thy Name in all ỹ world? who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemie, that thou mightest still the enemie; and the avenger.

3 When *I* behold thy Heavens, and the workes of thy fingers, the Moon, and the Stars, which thou hast ordained.

4 What is man (sayI, that thou art mindfull of him? and the son of man that thou visitest him?

For thou haſt made him little leſſe
then Angels in degree:
And thou haſt crowned him alſo
with glore and dignitie.
Thou haſt preferde him to bee lord
of all thy works of wonder:
And at his feet haſt ſet all things,
that hee ſhould keep them under:

As ſheep and neat, and all beaſts els
that in the fields do feed:
Fowles of the aire, fiſh in the ſea,
and all that therein breed.
Therefore muſt I ſay once again,
O God, that art our Lord,
How famous, and how wonderfull
are thy works through the world?

5 For thou haſt made him a little lower then God and crowned him with glory and worſhip.
6 Thou haſt made him to have dominion in the works of thine hands: thou haſt put all things under his feet:
7 All ſheepe and oxen; yea and the beaſts of the field:
8 The fowles of the aire, and the fiſh of the ſea, and

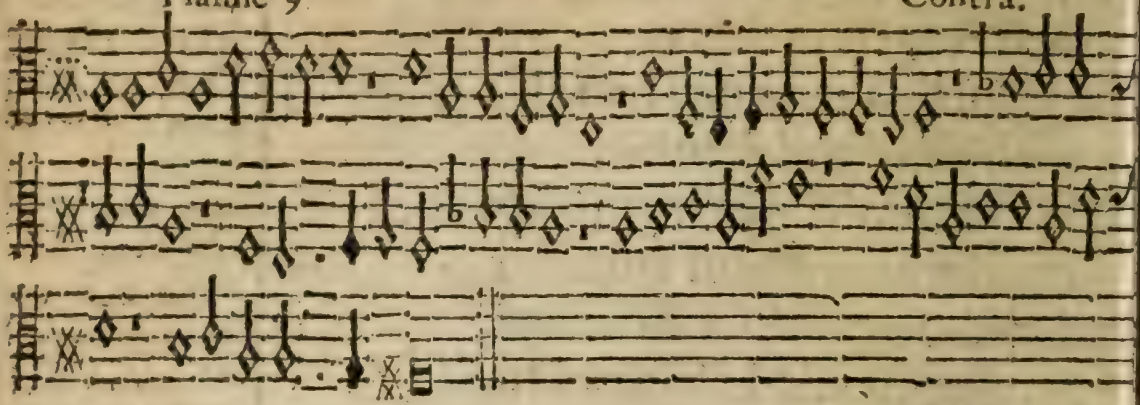
hat which paſſeth through the pathes of the ſea. 9 O Lord our LORD
ow excellent is thy Name in all the world?

PSAL. IX.

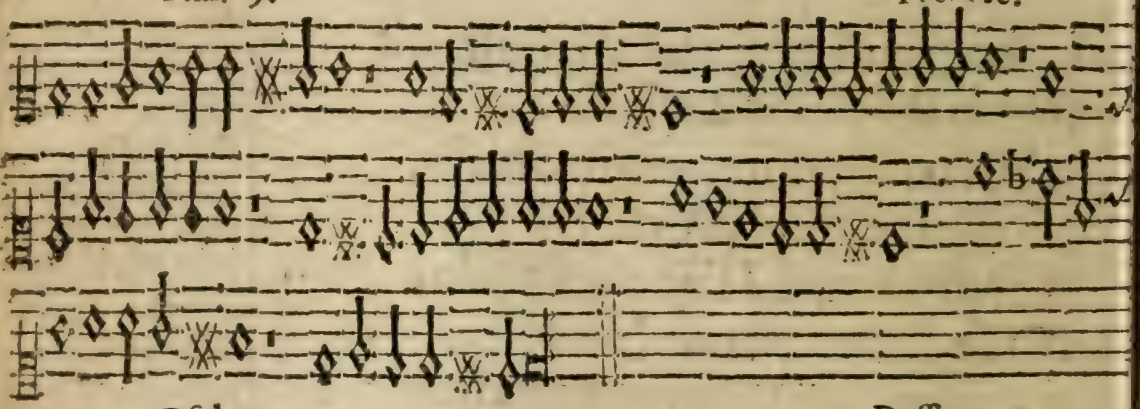
After that David had given thanks to God, for the ſundrie victories that hee had ſent him againſt his enemies, and alſo proved by manifold experience, how readie God was at hand in all his troubles, hee being now likewiſe in danger of new enemies, deſireth God to helpe him, according to his wont, and deſtroy the malicious arrogancie of his adverſaries.

With

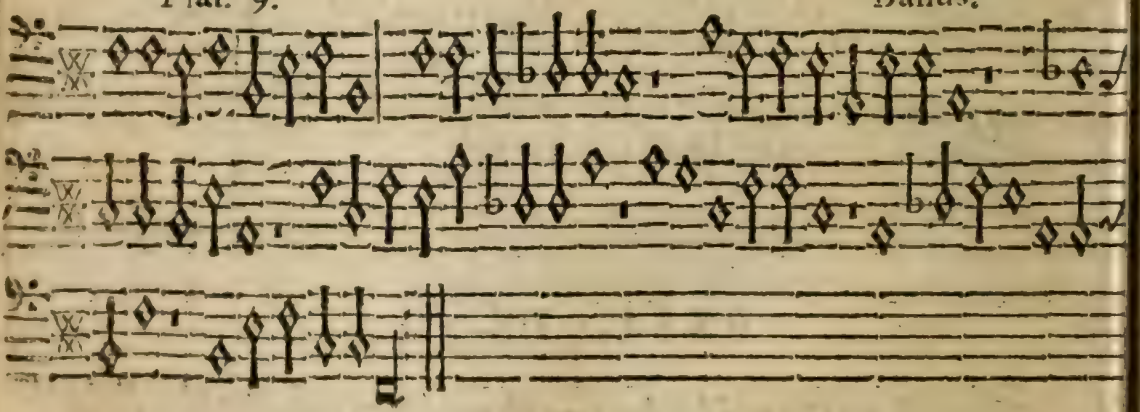
Psalme 9 Contra.



Psal. 9. Trebble.

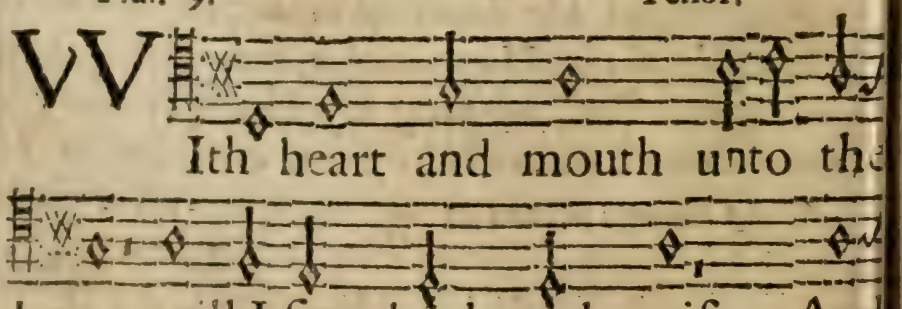


Psal. 9. Bassus.



Psal. 9. Tenor.

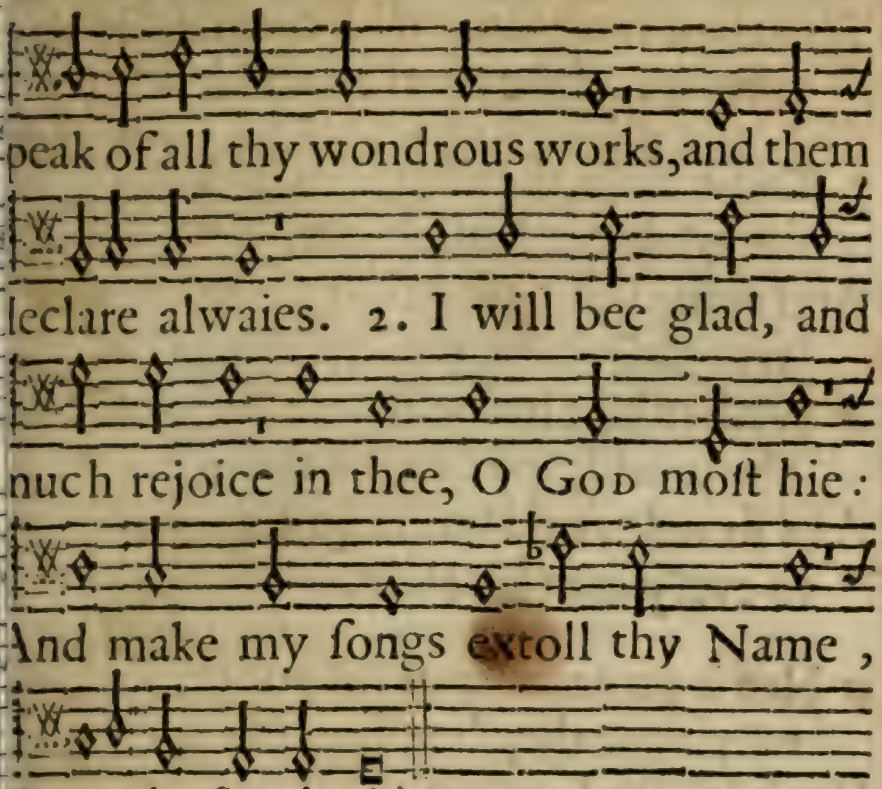
I Will praise the LORD with my whole heart: I will



With heart and mouth unto the

LORD will I sing laude and praise: And

speake



peak of all thy wondrous works, and them
leclare alwaies. 2. I will bee glad, and
nuch rejoice in thee, O God moſt hie:
And make my ſongs extoll thy Name,
bove the ſtarrie skie.

3 For that my foes are driven back,
and turned unto flight:
They fall down flat, and are deſtroide
by thy great force and might.
4 Thou haſt revenged all my wrong,
my griefe, and all my grudge:
Thou doſt with juſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the Heathen folk,
and wicked ſo confound;
That afterward the memorie
of them can not bee found.
6 My fo, thou haſt made good diſpatch,
and all our townes deſtroid:

Thou

ſpeake of all thy marvellous workes.

2 I will bee glad, and rejoice in thee: I will ſing praiſe to thy Name, O moſt high.

3 For that my enemies are turned back: they ſhall fall, and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne, & judgeſt right.

5 Thou haſt rebuked the Heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for ever and ever.

6 O enemie, deſtructions are come to a perpetual end and thou haſt

destroyed the cities: their memoriall is perished with them.

Thou hast their fame with them defac'de
through all the world so wide.

7 But the Lord shall sit for ever: hee hath prepared his throne for iudgement.

7 Know thou, that hee who is above
for evermore shall reigne:
And in the seate of equitie
true judgement will maintaine.

8 For he shal iudge the world in righteousnes, and shal iudge the people with equitie.

8 With justice hee will keep and guide
the world, and every wight:
And so will yeeld with equitie
to every man his right.

9 The Lord also will bee a refuge for the poore: a refuge in due time, even in affliction.

9 Hee is protectour of the poore,
what time they bee oppreſt:
Hee is in all adverſitie
their refuge and their reſt.

10 And they that know thy name wil trust in thee, for thou Lord, hast not fayled them that seek thee.

10 All they that know thine holy Name
therefore shall truſt in thee:
For thou forsakeſt not their sute
in their neceſſitie.

11 Sing praises to the LORD, who dwelleth in Sion, shew the people his works:

11 Sing Pſalmes therefore unto the Lord,
that dwels in Sion hill:
Publiſh among all Nations
his Noble acts and will.

12 For when hee maketh inquisition for blood, hee remembreth it and forgetteth not the complaint of the poore.

12 For hee is mindfull of the blood
of thoſe that bee oppreſt:
Forgetting not th' afflicted heart,
that seekes to him for reſt.

13 Have mercy Lord, on me poore wretch,
whose enemies still remaine:
Who from the gates of death are wont
to raise me up againe.
14 In Sion, that I might set foorth
thy praise with heart and voyce:
And that in thy Salvation, Lord,
my Soul might still rejoyce.

15 The Heathen stick fast in the pit
that they themselves preparde:
And in the net that they did set
their own feet fast are snarde.
16 God shewes his judgements, which were (good
for every man to mark:
When as yee see the wicked man
lye trapt in his own wark.

17 The wicked and the sinfull men
go down to hell for ever:
And all the people of the world
that will not God remember.
18 But sure the Lord will not forget
the poore mans grief and paine:
The patient people never look
for helpe of God in vaine.

19 O Lord arise, lest men prevaile,
that bee of worldly might:

13 Have mercy upon mee, O Lord, consider my troubles, which I suffer of them that hate me, thou that liftest mee up from the gates of death:
14 That I may shew all thy praises within the gates of the daughter of Sion, and rejoyce in thy Salvation.
15 The Heathen are sunken down in the pit that they made: in the net that they hid, is their foot taken.
16 The Lord is knowne by executing iudgement: the wicked is snared in the workes of his owne hands; Higgaion, Selah.

17 The wicked shall turne into Hell, and all Nations that forget GOD.
18 For the poore shall not bee alway forgotten: the hope of the afflicted shall not perish for ever. 19 Up LORD let not man prevaile:

And

And let the Heathen folk receive
their judgement in thy sight.
20 O Lord, strike such terrour, feare, & dread
into the hearts of them:
That they may know assuredly
they bee but mortall men.

let the Heathen be judged in thy sight.

20 Put them in feare, O Lord, that the Heathen may know that they are but men. Selah.

PSAL. X.

¶ *Hee complaineth of the fraude, rapine, tyrannie and all kindes of wrong, which worldly men use assigning the cause thereof, which was, that wicked men, beeing as it were drunken with worldly prosperitie, and therefore setting apart all feare and reverence towards GOD, thinke they may doe all things without controlling. Therefore hee calleth upon GOD, to send some remedie against these desperate evils, and at length comforteth himself with hope of delyverance.*

Sing this as the 2. Psalme.

WHat is the cause, that thou, O Lord
art now so far from thine?
And keepest close thy countenance
from us this troublous time?
2 The poore do perish by the proude,
and wicked mens desire:
Let them bee taken in the craft
that they themselves conspire.
3 For in the lust of his owne heart
th'ungodly doth delight:
So doth the wicked praise himselfe,
and doth the LORD despight.

Psalme x.

WHY standest thou farre off, O Lord, & hidest thee in due time, even in affliction?

2 The wicked with pride do persecute the poore: Let them be taken in the craftes that they have imagined.

3 For the wicked hath made boast of his owne heartes desire, and the covetous blesseth himself: he contemneth ¶ Lord.

4 Hee is ſo proud, that right and wrong
hee ſetteth all apart:
Nay, nay, there is no God, ſaith hee,
for thus hee thinkes in heart.

5 Becauſe his wayes do proſper ſtill,
hee doth thy Lawes neglect:
And with a blaſt doth puffe againſt
ſuch as would him correct.

6 Tuſh, tuſh, ſaith hee, I have no dread
leſt mine eſtate ſhould change:
And why? for all adverſitie
to him is verie ſtrange.

7 His mouth is full of curſednesſe,
of fraude, deceit, and guile:
Under his tongue doth miſchiefe ſit,
and travell all the while.

8 Hee lyeth hid in wayes and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by
his cruell eyes are bent.

9 And like a Lyon privily
lyeth lurking in his den,
(If hee may ſnare them in his net)
to ſpoile poore ſimple men.

4 The wicked is ſo proude, that hee ſeeketh not for God: he thinketh alwayes, There is no GOD.

5 His wayes alway proſper Thy judgements are high above his ſight Therefore defieth hee all his enemies.

6 Hee ſaith in his heart, I ſhall never be moved, nor be in danger.

7 His mouth is full of curſing, and deceite, & fraud: under his tong is miſchiefe & iniquitie.

8 Hee lyeth in waite in the villages: in the ſecret places doeth hee murther the innocent: his eyes are bent againſt the poore. 9. Hee lyeth in waite ſecretly, even as a Lyon in his denne: Hee lyeth in waite to ſpoile the poore: Hee doeth ſpoile the poore, when hee draweth him in his net.

10 And for the nones full craftilie
hee croucheth down, I say:
So are great heaps of poore men made
by his strong power his prey.

11 Tush, God forgetteth this, saith hee,
therefore may I bee bold:
His countenance is cast aside,
hee doth it not behold.

12 Arise, O Lord; O God, in whom
the poore mans hope doth rest:
Lift up thine hand, forget not, Lord,
the poore that bee oppresst.

13 What blasphemie is this to thee,
Lord, dost thou not abhore it?
To heare the wicked in their hearts,
say, Tush, thou car'st not for it.

14 But thou seest all this wickednesse,
and well dost understand:
That friendlesse and poore fatherlesse
are left into thine hand.

15 Of wicked and malicious men
then breake the power for ever:
That they with their iniquitie,
may perish all together.

10 He croucheth and boweth: therefore heaps of the poore do fall by his might. 11 Hee hath said in his heart, GOD hath forgotten, he hideth away his face and will never see. 12 Arise O Lord God: lift up thine hand forget not the poore 13 Wherefore doeth the wicked contemne GOD? he saith in his heart, Thou wilt not regard. 14 Yet thou hast seene it: for thou beholdest mischiefe and wrong that thou mayest take it into thine hands: the poore committeth himselfe unto the for thou art the helper of the fatherles. 15 Breake thou the arme of the wicked and malicious: seek his wickednesse, and thou shalt find none.

16 The Lord shall reigne for evermore,
as King and God alone:
And hee will chase the Heathen folk,
out of his land each one.

17 Thou heares, O LORD, the poore mens
their prayers and request: (plaint
Their hearts thou wilt confirme, untill
thine eares to heare bee prest.
18 To judge the poore and fatherlesse,
and helpe them to their right,
That they may bee no more oppresst
with men of worldly might.

16 The Lord is King for ever and ever: The Heathen are destroyed foorth of his land.
17 Lord, thou hast heard the desire of the poorthou prepareſt their heart: thou bendeſt thine care to them.
18 To judge the fatherles and poore, ℣ earthly man cause to feare no more.

PSAL. XI.

¶ This Psalme conteineth two parts. In the first David sheweth how hard assaultes of temptations hee susteined, and in how great anguish of minde hee was, when Saul did persecute him. Then next hee reioyceth, that God sent him succour in his necessitie, declaring his iustice, as well in governing the good and the wicked men, as the whole world.

Sing this as the 2. Psalme.

Trust in GOD, how dare yee then
say thus my Soul untill,
flee hence as fast as any fowle
and hide you in your hill?
Behold, the wicked bend their bowes,
and make their arrowes prest:

Psalme xi

IN the Lord put I my trust: how say ye then to my Soul, Flee to your mountaine as a bird
2 For lo, the wicked bende their bow, and make readie their arrowes

To

that they may secretly shoot at them who are upright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holy Palace: The Lords Throne is in the Heaven: his eyes will consider, his eye-lids will try the children of men.

5 The Lord will trie the righteous: but the wicked, & him that loveth iniquitie doth his Soul hate.

6 Upon the wicked he shal raine snares, fire, and brimstone, and stormie tempest, this is the portion of their cup.

To shoote in secret, and to hurt
the sound and harmlesse brest.

3 Of worldly hope all stayes were shrunk
and clearely brought to nought:
Alas, the Iust and righteous man
what evill hath hee wrought?

4 But hee that in his Temple is
most holy, and most hie:
And in the Heavens hath his seate
of royall Majestie

The poore and simple mans estate
considereth in his mind:
And searcheth out full narrowly
the manners of mankind.

5 And with a chearefull countenance
the righteous man will use:
But in his heart hee doth abhor
all such as mischiefe muse.

6 And on the sinners casteth snares
as thick as any raine:
Fire and brimstone, and whirle winds thick
appointed for their paine.

7 Yee see then how a righteous God
doth righteousnesse embrace:
And to the just and upright men
shewes foorth his pleasant face.

7 For the righteous Lord loveth righteousnesse, his countenance doth behold the Iust.

The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth GOD speedily to send succour to his children. Then comforting himselfe and others; with the assurance of GODS helpe, hee commendeth the constant veritie that GOD observeth in keeping his promises: concluding, that when all orders are most corrupted, then will GOD delyver his.

Sing this as the vii. Psalme.

HElp LORD, for good and godly men
do perish and decay:
And faith and trueth from worldly men
is parted cleane away.

2 Who so doth with his neighbour talk,
his talk is all but vaine:
For every man bethinketh how
to flatter, lie, and faine.

3 But flattering and deceitfull lips,
and tongues that bee so stout,
To speak proud words, & make great brags
the LORD soone cut them out.

4 For they say still, Wee will prevaile,
our tongues shall us extoll:
Our tongues are ours, wee ought to speak,
what Lord shall us controll?

5 But for the great complaint and cry
of poore and men oppreſt,
Arise will I now, saith the LORD,
and them restore to rest.

HElp Lord, for there is not a godly man left: for the Faithfull are failed from among ſ children of men.

2 They speake deceitfully every one with his neighbour flattering with their lips, and speaking with a double heart.

3 The LORD cut off all flattering lips, and the tongs that speake proude things.

4 Who have said, With our tong wee will prevaile, our lippes are our owne, who is Lord over us?

5 Now for the oppression of the needy, and for the sighes of the poore, I will up, saith the Lord, and will set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the silver tryed in a furnace of earth, fined seven fold.

6 GODS word is like the silver pure,
that from the earth is tride:
And hath no lesse then seven times
in fire bene purifide.

7 Thou wilt keep them, O LORD: thou wilt preserve him from this generation for ever.

7 Now since thy promise is to helpe,
LORD keepe thy promise then:
And save us now, and evermore
from this ill kind of men.

8 The wicked walk on every side, when they are exalted, it is a shame for the sons of men.

8 For now the wicked world is full
of mischiefes manifolde:
When vanitie with worldly men.
so highlie is extolde.

PSAL. XIII.

¶ *David, as it were over-come with sundrie and new afflictions fleeth to God, as his onely refuge and so at length, beeing encouraged through Gods promises, hee conceiveth most sure confidence against the extreame horrours of death.*

Sing this as the 6. Psalme.

Psalme xiii.

HOw long wilt thou forget mee, O Lord, for ever? how long wilt thou hide thy face from mee?

HOw long wilt thou forget me, LORD?
shall I ne'r bee remembred?
How long wilt thou thy visage hide,
as though thou were offended?

2 How long shall I take counsell within my self having wearines dayly in mine hart? how long shall mine enemie be exalted above mee?

2 In heart and minde how long shall I
with care tormented bee?
How long eke shall my deadly foe
thus triumph over mee?

3 Behold mee now, my LORD, my GOD,
and heare mee sore oppreſt:
Lighten mine eyes, leſt that I ſleepe,
as one by death poſſeſt.
4 Leſt thus mine enemie ſay to mee
behold, I do prevaile:
Leſt they alſo that hate my Soul
rejoyce to ſee mee quaile.

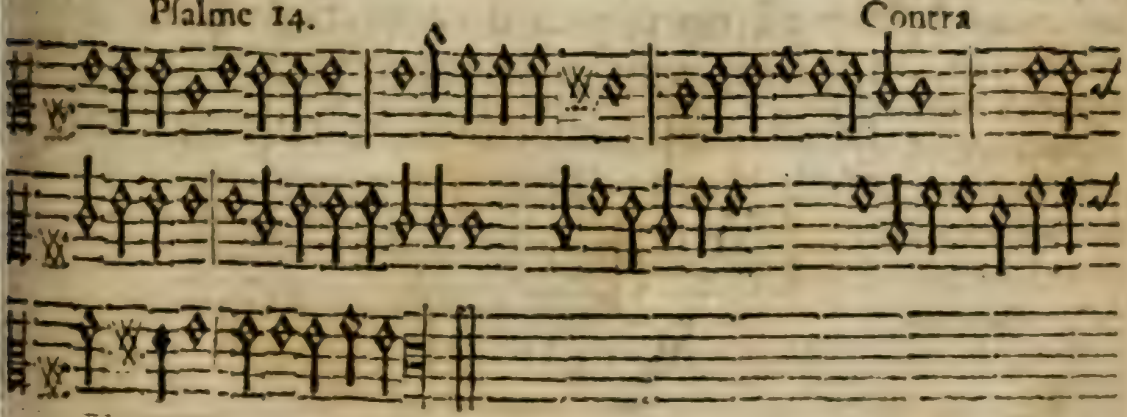
5 But from thy mercies and goodneſſe
my hope ſhall never ſtart:
In thy reliefe and ſaving-health,
right glad ſhall bee mine heart.
I will give thanks unto the LORD,
and praiſes to him ſing:
Becauſe hee hath heard my requeſt,
and granted my wiſhing.

3 Behold, and heare mee, O Lord my God, lighten mine eyes, ℣ I ſleep not in death.
4 Leſt mine enemie ſay, I have prevailed againſt him: and they that afflict me rejoyce when I ſlide.
5 But I truſt in thy mercy: my heart ſhall rejoyce in thy ſalvation, I will ſing to ℣ Lord becauſe hee hath delt lovingly ℣ me.

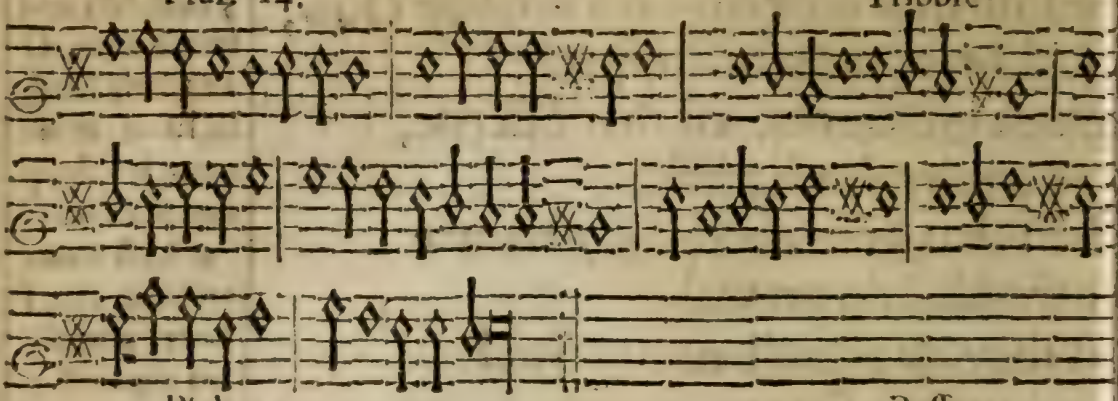
PSAL. XIIII.

℣ *David deſcribeth the perverſe nature of men, who were ſo growne to licentiouſneſſe, that GOD was brought in utter contempt: for the which thing, although hee was greatly grieved yet beeing perſwaded, that GOD would ſend ſome preſent remedie, hee comforteth himſelf and others.*

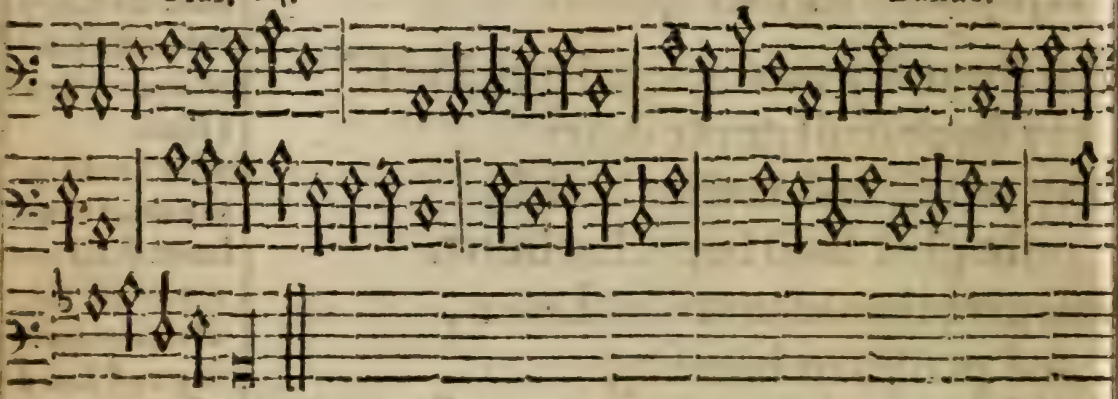
Pſalme 14. Contra



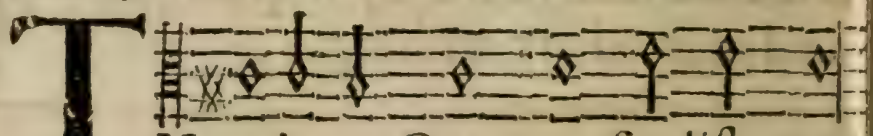
Psal. 14. Tribble-



Psal. 14. Bassus.



Psal. 14. Tenor.



Psalme xiv.

THe foole hath said in his heart, There is no GOD: they have corrupted, and done an abhominable worke, there is none that doth good 2 The LORD looked downe from Heaven, upon the children of men,

THere is no GOD, as foolish men

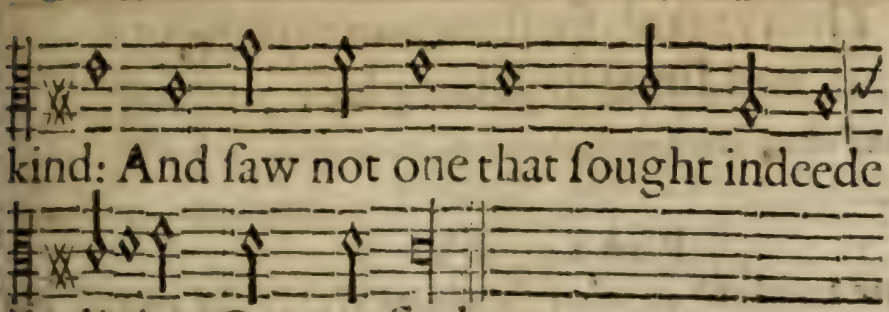
affirme in their mad mood: Their drifte

are all corrupt and vaine, not one of them

doth good. The LORD beheld from

Heaven high, the whole race of man

kin



kind: And saw not one that sought indeede

the living GOD to find.

3 They went all wide, and were corrupt,
and truely there was none
That in the world did any good,
I say, There was not one.

4 Is all their judgement so far lost,
that all work mischiefe still?
Eating my people even as bread,
not one to seeke GODS will.

5 When they thus rage then suddenly
great feare on them shall fall:
For GOD doth love the righteous men,
and will maintaine them all.

6 Yee mock the doings of the poore,
to their reproach and shame:
Because they put their trust in God,
and call upon his Name.

7 But who shall give thy people health?
and when wilt thou fulfill
Thy promise made to Israel,
from out of Syon hill?

8 Even when thou wilt restore againe
such as were captive led:

to see if there were any that would understand and seek GOD.

3 All are gone out of the way: they are all corrupt: there is none that doth good; no not one.

4 Doe not all the workers of iniquity know that they eate up my people as they eate bread, they call not upon the LORD.

5 There they shall be taken with feare, because GOD is in the generation of the Iust.

6 You have made a mock at the counsell of ỹ poor, because the LORD is his trust.

7 O give salvation unto Israel out of Sion.

8 When the Lord turneth

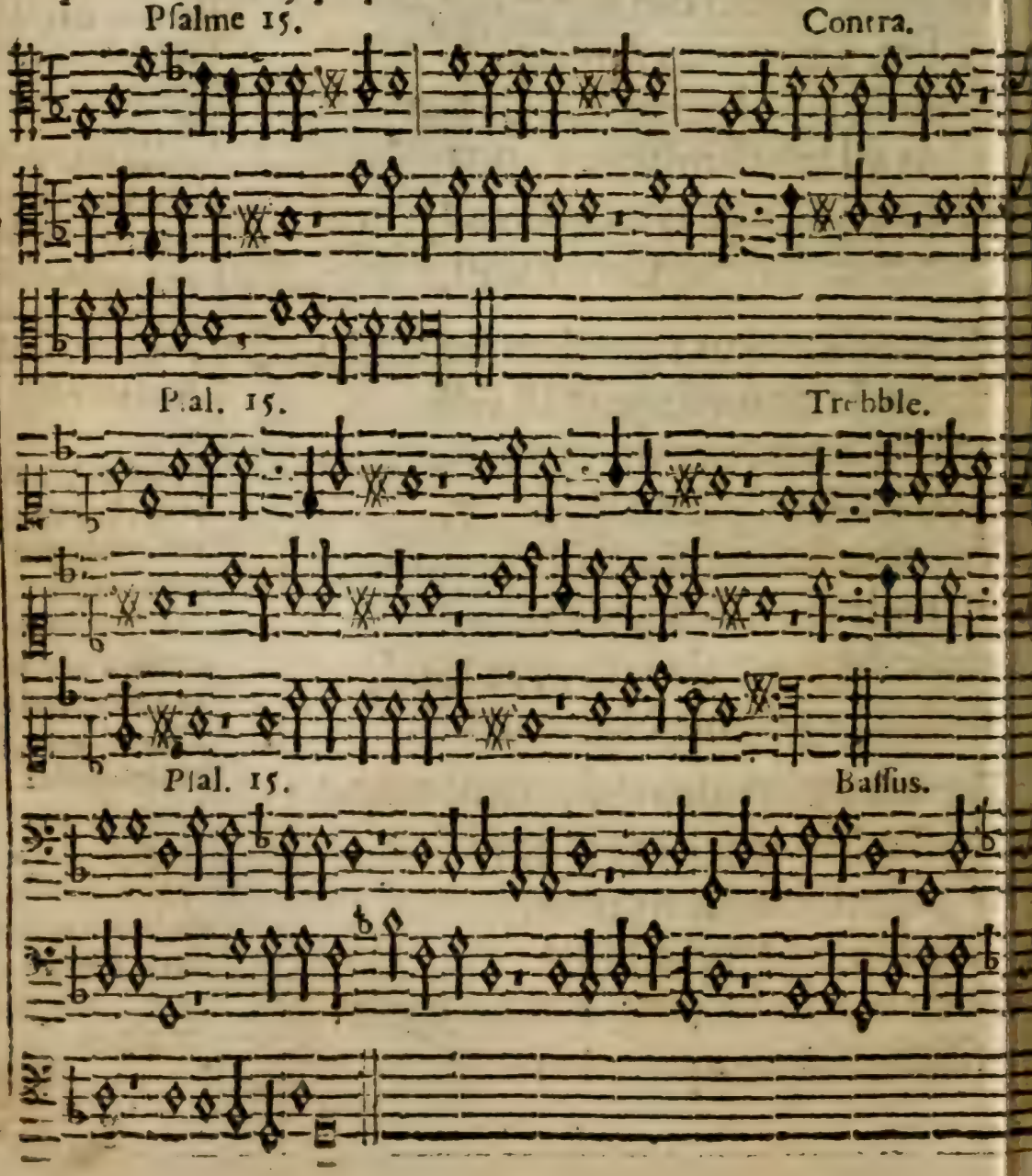
Then

the captivitie of his people, then Iaakob shall rejoice, and Israel shal bee glad.

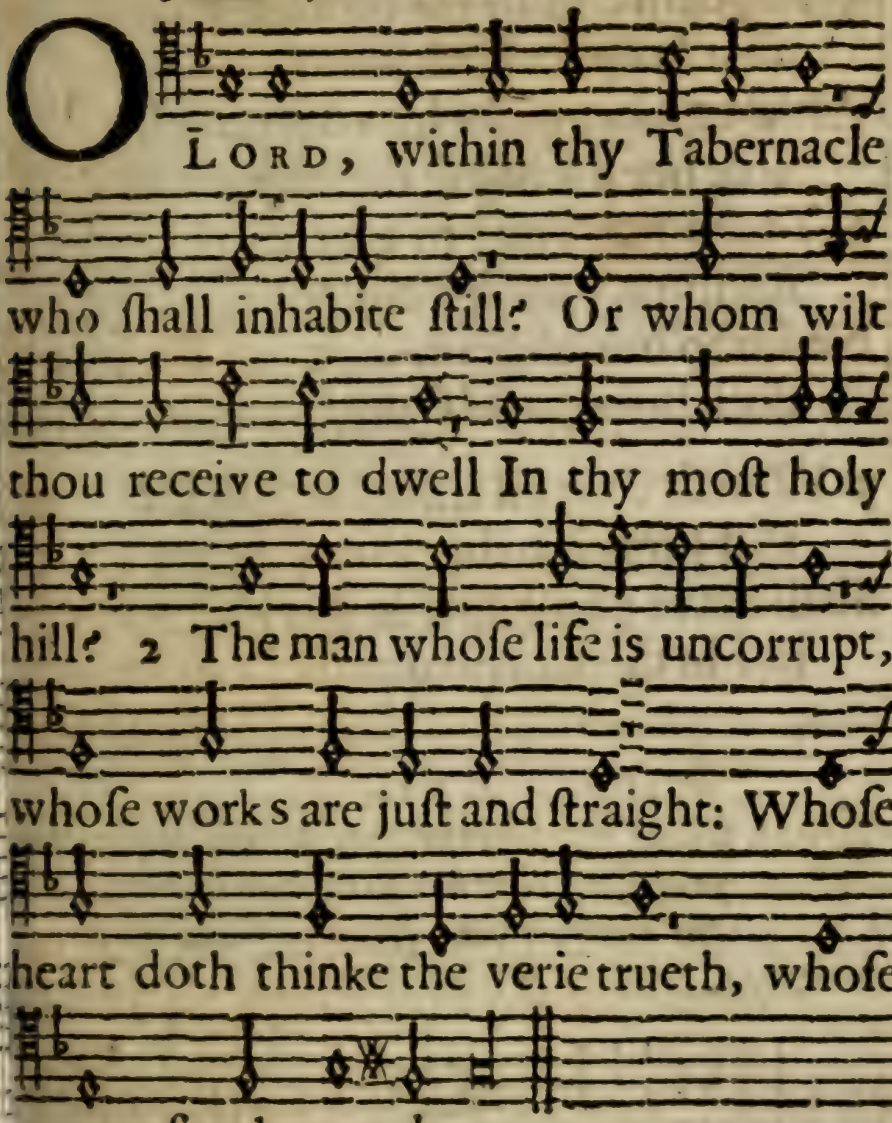
Then Iaakob shall therein rejoice,
and Israel shall bee glad.

PSAL. XV.

¶ *This Psalme teacheth on what condition GOD did chooſe the Iewes for his peculiar people, and wherefore hee placed his Temple amongſt them: which was to the intent, that they by living uprightly and godly, might witneſſe, that they were a ſpeciall and holy people.*



Psalme 15. Tenor.



3 Nor to his neighbour doth none ill
in body goods, or name:
Nor willingly doth heare false tales,
which might impare the same.
4 That in his heart regardeth not
malicious wicked men:
But those that love and feare the LORD
hee maketh much of them.

5 His

Psalme 15.

LOrd, who shal dwell in thy tabernacle? Who shall rest in thine holy mountaine?

2 He that walketh uprightly, and worketh righteousnes, and speaketh the truth in his heart.

3 He that slandreth not with his tongue, nor doeth evil to his neighbour, nor receaveth a false report against his neighbour:

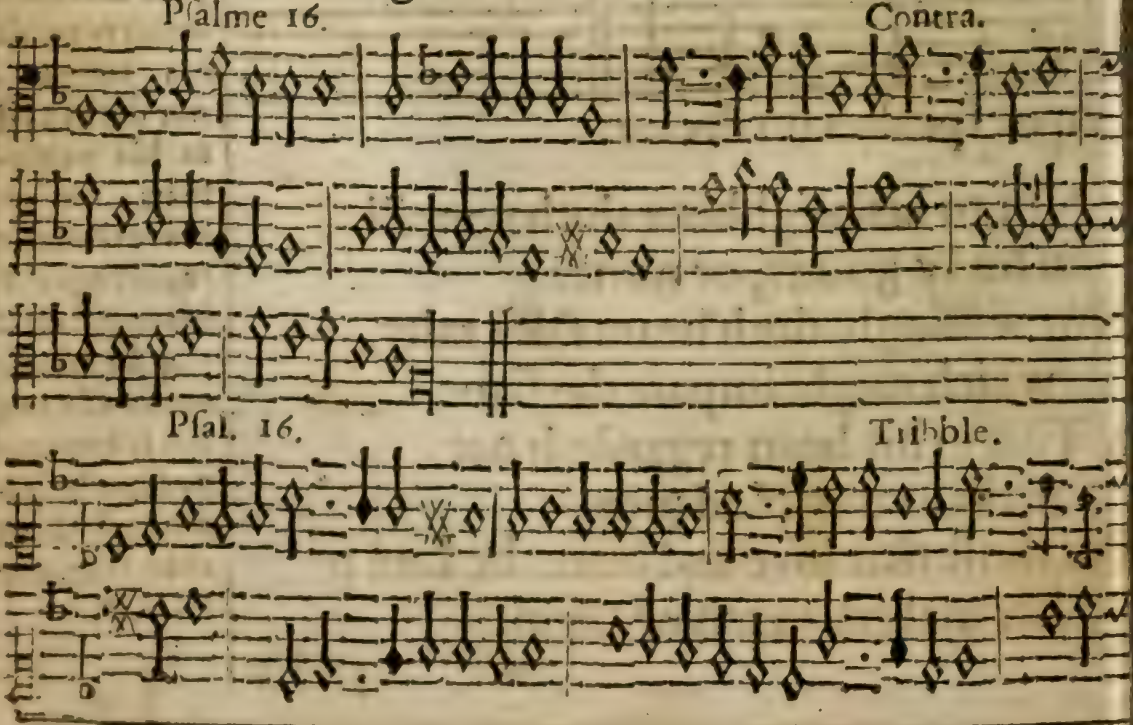
4 In whose eyes a vile person is contemned, but he honoureth them that feare the LORD.

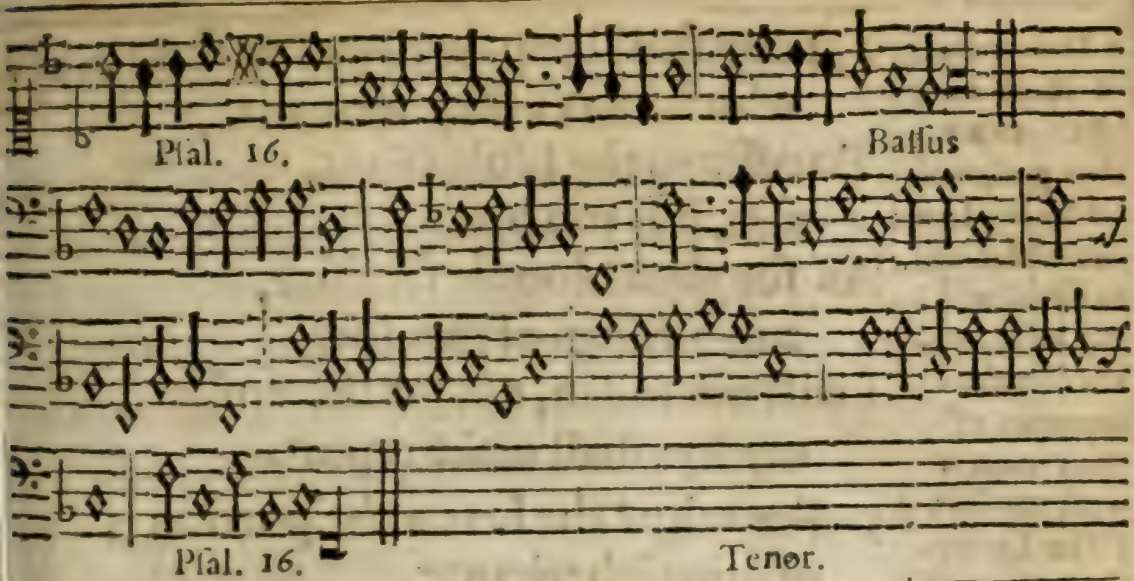
5 Hee that sweareth to his owne hinderance, and changeth not.
6 Hee that giveth not his money unto usurie, nor taketh reward against the innocent.
7 Hee that doeth these things shal never be moved.

5 His oath and all his promises
that keepeth faithfully:
Although hee make his covenant so,
that hee doth lose thereby.
6 That putteth not to usurie
his money nor his coyne:
Ne for to hurt the innocent
doth bribe, or else purloyne.
7 Who so doth all things as you see
that heere is to bee done,
Shall never perish in this world,
nor in the world to come.

PSAL. XVI.

¶ *David prayeth to GOD for succour, not for his works, bu for his faiths sake, protesting that hee hateth all idolatrie, ta king GOD only for his comfort and felicitie, who sufferet his to lacke nothing.*





LORD keepe mee, for I truſt in thee,
and do confeſſe indeed: Thou art my GOD,
and of my good, O LORD, thou haſt no
need. 2. I give my goodneſſe to the Saints
that in the world do dwell: 2. And name-
ly to the faithfull flock, in vertue that
excell.

Pſalme 16.

PReſerve me, O God for in thee do I truſt.

2 O my Soul, thou haſt ſaid unto the Lord thou art my Lord, my well-doing extendeth not to thee.

3 But to the Saints ỳ are in the earth, and to the excellent: all my delight is in them.

4 They shall heap sorrowes on their heads
which run as they were mad,
To offer to the Idole Gods,
alas, it is too bad.
As for their bloodie sacrifice,
and offrings of that sort
I will not touch, nor yet thereof
my lips shall make report.

5 For why? the LORD the portion is
of mine inheritance:
And thou art hee that dost maintaine
my rent, my lot, my chance.

6 The place wherein my lot did fall
in beautie doth excell:
Mine heritage assign'de to mee
doth please mee wondrous well.

7 I thanke the LORD, who caused mee
to understand the right:
For by his meanes my secret thoughts
do teach mee every night.

8 I Set the LORD, still in my sight,
and trust him over all:
For hee doth stand on my right hand,
therefore I shall not fall.

9 Wherefore mine heart and tongue also
do both rejoyce together:
My flesh and body rest in hope,
when I this thing consider.

4 The sorowes of them that offer to another god, shal be multiplied their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup, thou shalt maintaince mylot.

6 The lines are fallen unto me in pleasant places: yea, I have a faire heritage.

7 I will praise the Lord, who hath given me counsell: my reines also teach mee in the nights.

8 I have set the Lord alwayes before me, for hee is at my right hand, therefor I shal not slid.

9 Wherefore mine heart is glad, and my tong rejoyceth: my flesh also doth rest in hope.

10 Thou

10 Thou wilt not leave my Soul in grave,
for, LORD, thou loveſt mee:
Nor yet wilt give thine holy One
corruption for to ſee.
11 But wilt mee teach the way to life,
for all treaſure and ſtore
Of perfect joy are in thy face,
and power for evermore.

10 For thou wilt not leave my Soul in the grave, neither wilt thou ſuffer thine holy One to ſee corruption.
11 Thou wilt ſhew mee the path of life: in thy preſence is the fulneſſe of joy, and at thy right hand there are pleaſures for evermore.

PSAL. XVII.

¶ Heere David complaineth to God, of the cruell pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe given on his part: therefore hee deſireth God to reverge his innocencie, and deliver him. This Pſalme ought diligentlie to bee noted, of ſuch as receive evill for well-doing.

Sing this as the 3. Pſalme.

O LORD, give eare to my juſt cauſe,
attend when I complaine:
And heare the prayer that I put foorth,
with lips that do not faine.
2 And let the iudgement of my cauſe
proceed alwayes from thee.
And let thine eyes behold, and cleare
this my ſimplicitie.
3 Thou haſt well tride mee in the night,
and yet could'ſt nothing find

Pſalme xvii.

HEare the right, O Lord conſider my cry, hearken unto my prayer of lips unfained.
2 Let my ſentence come foorth from thy preſence, and let thin eyes beholde equitie.
3 Thou haſt proved and viſited my heart in the night: thou haſt tryed mee, and foundeſt nothing: for

That

That I have ſpoken with my tongue,
that was not in my mind.
4 As for the works of wicked men,
and pathes perverſe and ill,
For love of thy moſt holy word
I have refrained ſtill.

5 Then in thy pathes, that bee moſt pure
ſtay mee, LORD, and preſerve:
That from the way wherein I walk
my ſteps may never ſwerve.
6 For I do call to thee, O LORD,
ſurely thou wilt mee aid:
Then heare my prayer; and weigh right
the words that I have ſaid. (well

7 O thou the Saviour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Majeſtie.
8 Oh, keepe mee LORD, as thou wouldſt
the apple of thine eye: (keep
And under couert of thy wings
defend mee ſecretly.

9 From wicked men, that trouble mee;
and dayly mee annoy:
And from my foes; that go about
my Soul for to deſtroy.

I was purpoſed that my mouth ſhould not offend.
4 Concerning the workes of men, by the wordes of thy lips, I keept mee from the pathes of the cruell man.
5 Stay my ſteppes in thy pathes, that my feet do not ſlip.
6 I have called upon thee, ſurely thou wilt heare mē O GOD, incline thy eare to mee, and hearken unto my words.
7 Shew thy marveilous mercies, thou that art ỹ Saviour of them that truſt in thee, from ſuch as reſiſt thy right hand
8 Keep me, as the apple of thine eye: hide me under the ſhadow of thy winges. 9 From the wicked that oppreſſe mee, from mine enemies who compaſſe mee round about, for my Soul.

10 Who wallow in their worldly wealth
so full, and eke so fat:
That in their pride, they do not spare
to speake they care not what.

11 They lie in waite where I should passe,
with craft mee to confound.
And musing mischiefe in their minds,
to cast mee to the ground.

12 Much like a lion griedily
that would his prey embrace:
Or lurking like a lions whelpe
within some secret place.

13 Up, LORD, with hast prevent my fo
and cast him at thy feet:
Save thou my Soul from the ill man,
and with the sword him smit.

14 Deliver mee, LORD, by thy power
out of these tyrants hands:
Who now so long time reigned have,
and keept us in their bands.

15 I meane, from worldly men, to whom
all worldly goods are rife:
That have no hope, nor part of joy
but in this present life.

16 Thou of thy store their bellies fils,
with pleasures to their mind:
Their children have enough, and leave
to theirs the rest behind.

10 They are inclosed in their own fat, and they have spoken proudly with their mouth.

11 They have compassed us now in our steps: they have set their eyes to bring downe to the ground.

12 Like as a Lyon, that is greedie of his prey, and as it were a lions whelp lurking in secret places.

13 Up LORD, disapoint him, cast him down

14 Deliver my Soul from the wicked with thy sword.

15 From a men by thine hand, O Lord, from men of the world, who have their portion in this life.

16 Whose bel-

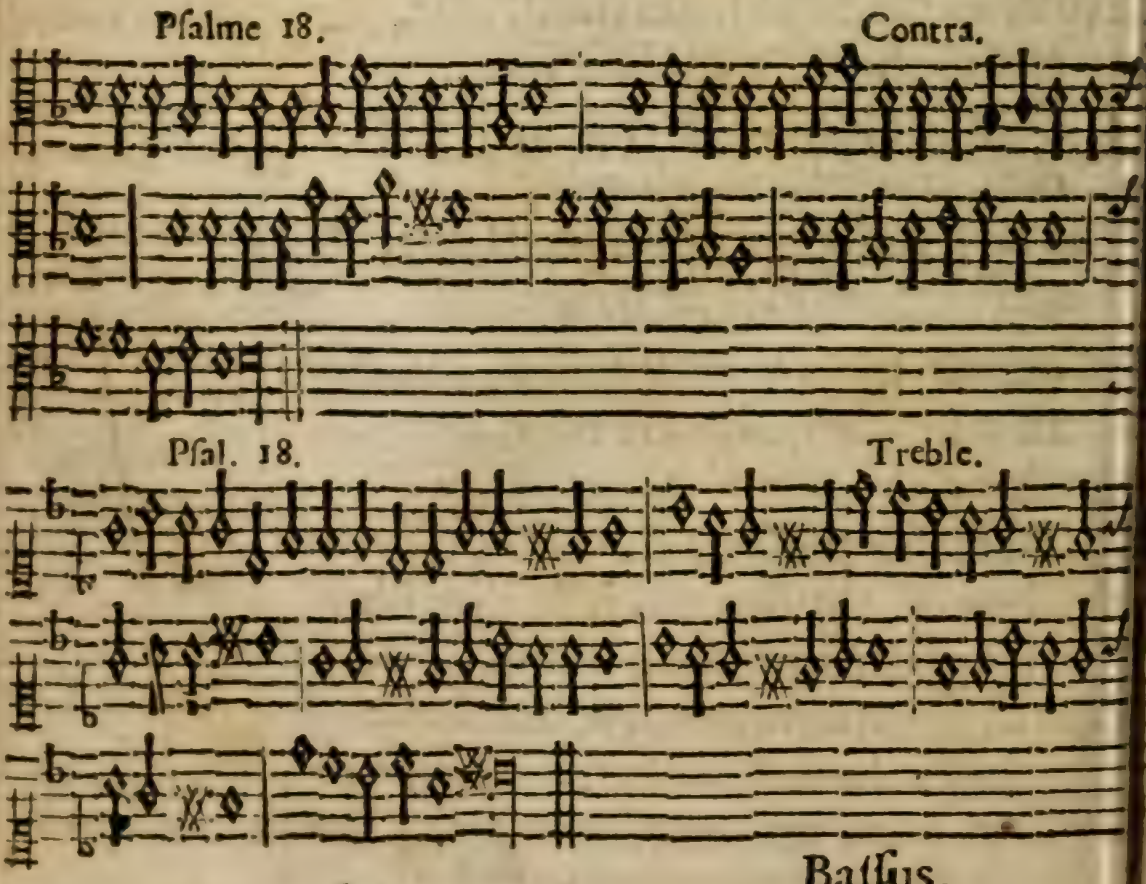
thou *fillest with thine hid treasure: their children have enough and
leave the rest of their substance for their children.

17 But I will behold thy face in righteousnesse, and when I awake, I shall bee satisfied with thine image.

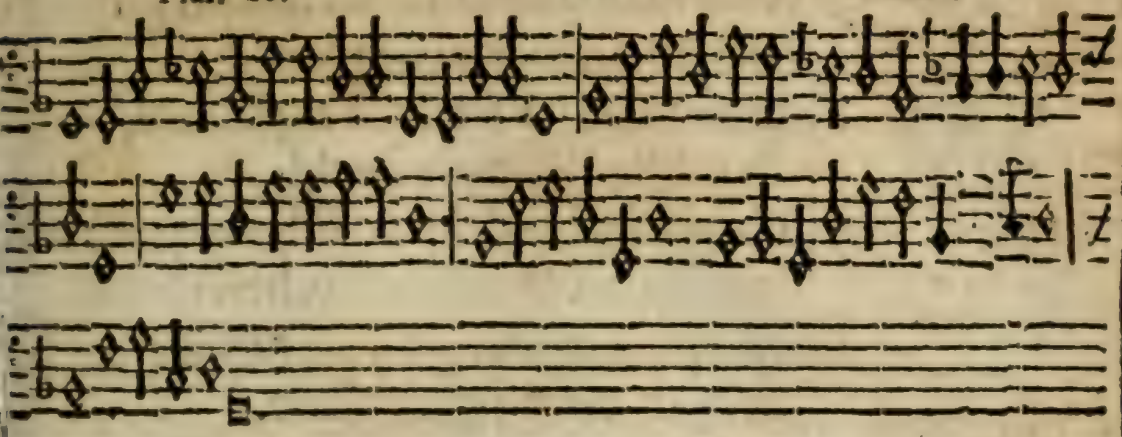
17 But I shall with pure conscience
behold thy gracious face:
So when I wake I shall bee full
with thine image and grace.

PSAL. XVIII.

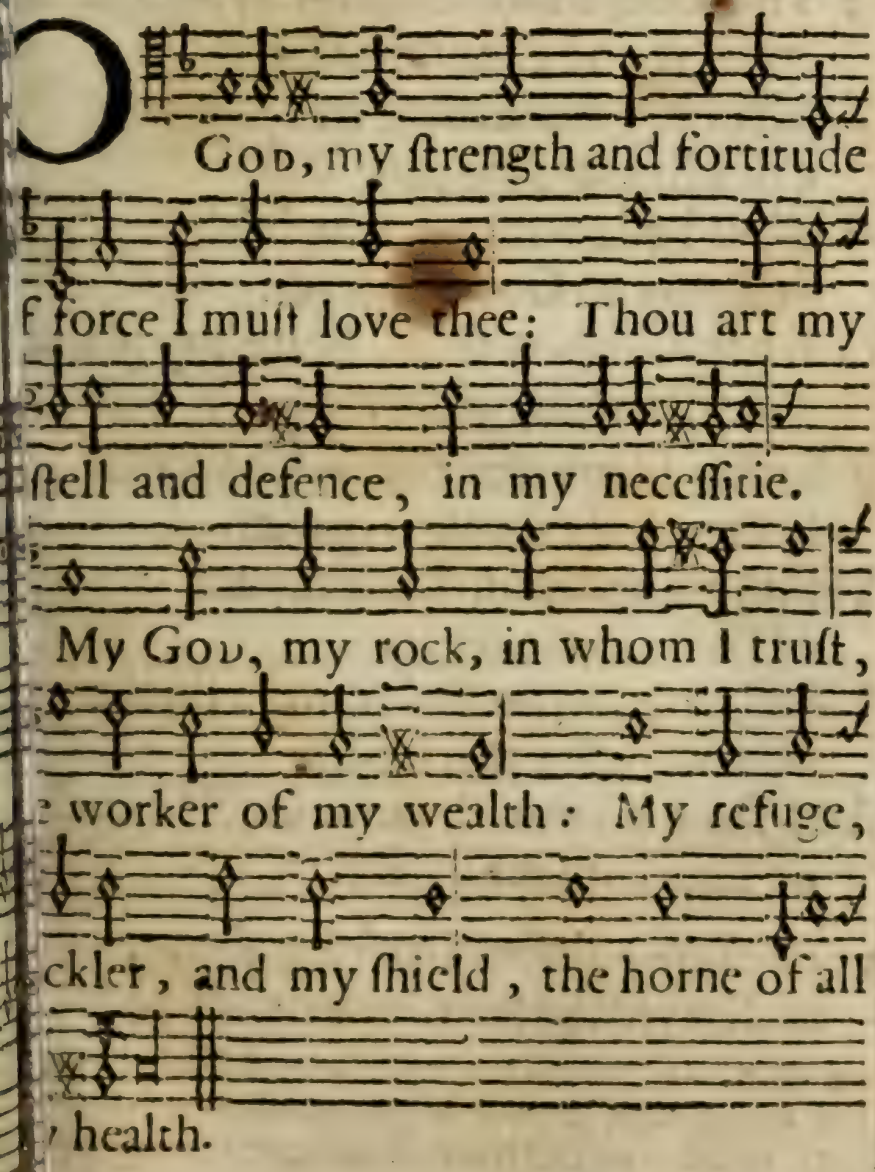
¶ This Psalme is the first beginning of Davids gratulation and thanksgiving, in the entring into his kingdome: wherein hee extolleth and praiseth most highly the marveilous mercies, and grace of GOD, who thus preserved and defended him. Also, hee setteth foorth the image of CHRISTS kingdome, that the Faithfull may bee assured, that Christ shall alwayes conquere and overcome, by the unspeakeable power of his Father, though all the whole world should strive there against.



Psal. 18. Bassus.



Psal. 18. Tenor.



Psalme xviii.

I Will love thee dearly. O LORD my strength.

2 The Lord is my rock and my fortresse, and hee that delivereth me my God, and my strength, in him will I trust, my shield, the horne also of my salvation, and my refuge.

3 When

3 I will cal upon the LORD, who is worthy to be praised, so shall I bee safe from mine enemies.

4 The sorows of death compassed me and the floodes of wickednesse made mee afraid.

5 The sorows of the grave have compassed me about: the snares of death overtook mee.

6 But in my trouble did I call upon the Lord, and cryed unto my God: he heard my voice out of his Temple, and my cry did come before him, even into his eares.

7 Then the earth trembled, and quaked, the foundations of the

3 When I sing laude unto the LORD
most worthie to bee serv'd:
Then from my foes I am right sure,
that I shall bee preserv'd:

4 The pangues of death did compasse mee
and bound mee everie where:
The flowing waves of wickednesse
did put mee in great feare.

5 The slie and subtile snares of Hell
were round about mee set:
And for my death there was prepard
a deadly trapping net.

6 I thus beset with paine and griefe
did pray to God for grace:
And hee foorth-with did heare my plaint
out of his holy place.

7 Such is his power, that in his wrath
hee made the earth to quake:
Yea, the foundation of the mount
of Basan for to shake.

8 And from his nostrels came a smoke
when kindled was his ire:
And, from his mouth came kindled coale
of hote consuming fire.

9 The LORD descended from above,
and bowd the heavens hie:

mountaines mooved and shooke, because hee was angrie. 8 Smok went out of his nostrels. and a consuming fire out of his mouth: coales were kindled thereat. 9 Hee bowed the Heavens also, and came downe

And

And underneath his feete hee caſt
the darkneſſe of the skie.
10 On Cherubs and on Cherubins
full royally hee road:
And on the wings of all the winds
came flying all abroad.

11 And like a den moſt dark hee made
his hid and ſecret place,
With waters black, and airie cloudes
environed hee was.
12 But when the preſence of his face
in brightneſſe did appeare,
Then clouds conſumde, and in their ſtead
came haile, and coales of fire.

13 Theſe fierie darts and thunder bolts
diſperſe them here and there:
And with his often lightenings
hee put them in great feare.
14 Lord, at thy wrath, and threatnings ſharp
and at thy chyding cheare,
The ſprings and the foundations
of all the world appeare.

15 And from above the LORD ſent down
to fetch mee from below:
And pluckt mee out of waters great
that would mee overthrow.

and darkneſſe was under his feete.

10 And hee rode upon Cherub, and did flee, and hee came flying upon the wings of the wind.

12 Hee made darkneſſe his ſecret place, and his pavilion round about him, even darkneſſe of waters and clouds of the aire.

12 At the brightneſſe of his preſence his clouds paſſed, hail ſtones and coales of fire.

13 The LORD alſo thundred in the heavens and the higheſt gave his voice, haile-ſtones, and coales of fire.

14 Then hee ſent out his arrowes, and

ttered them, and hee increaſed lightnings, and deſtroyed them. 15 And
: chanels of waters were ſeene, and the foundations of th: world were diſ-
rered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrels.

16 And mee delivered from my foes,
that would have made mee thrall:
Yea, from such foes as were too strong
for mee to deale withall.

17 They did prevent mee to oppresse,
in time of my great griefe:
But yet the LORD was my defence,
my succour, and reliefe.

18 He brought mee foorth in open place,
where as I might bee free:
And kept me safe, because hee had
a favour unto mee.

19 And as I was an innocent,
so did hee mee regard:
And to the cleanenesse of mine hands
hee gave mee my reward.

20 For that I walked in his wayes,
and in his pathes have trod:
And have not wavered wickedly
against my LORD, my GOD.

21 But evermore I have respect
to his Law and Decree:
His statutes, and Commandements
I cast not out from mee.

22 But pure, and cleane, and uncorrupt
appeard before his face:

Hee hath sent downe from above, and taken me: hee hath drawne me out of many waters.

16 Hee hath delivered mee from my strong enemies, and from them that hate me: for they were too strong for me.

17 They prevented me in the day of my calamitie, but the Lord was my stay.

18 He brought me foorth also into a large place, he delivered mee, because hee favoured mee.

19 The LORD rewarded mee according to my righteousnesse: according to the pureneſſe of mine hands he recompensed mee.

20 Because I keept the wayes of the Lord, and did not wickedly against my God.

21 For all his lawes were before mee, and I did not cast away his Commandements from mee.

22 I was upright also with him,

And

nd did refraine from wickednesse,
and sin in any case.

3 The Lord, therefore; will mee reward,
as I have done aright:
nd to the cleannesse of mine hands
appearing in his sight.
4 Thou wilt with him that holy is
bee holy, (Lord,) also:
nd with the good and vertuous men
right vertuously wilt do.

5 And to the loving and elect
thy love thou wilt reserve:
nd thou wilt vse the wicked men
as wicked men deserve.
6 For thou dost save the simple folk
in trouble when they lie:
nd dost bring down the countenance
of them that looke full hie.

7 The Lord will light my candle so,
that it shall shine full bright:
he Lord my God shall make also
my darkenesse to bee light.
8 For by thine helpe, an hoste of men
discomfite, Lord, I shall:
y thee I scale and over-leape
the strength of any wall.

and have kept mee from my wickednesse.
23 Therefore the Lord rewarded me according to my righteousnes, and according to the pureneſſe of mine hands in his sight.
24 With the godly thou wilt shew thy selfe godly: with the upright man thou wilt shew thy selfe upright.
25 With the pure thou wilt shew thy selfe pure: and with the froward, thou wilt shew thy selfe froward.
26 Thus thou wilt save the poor people, and wilt cast down y proud lookes.
27 Surely thou wilt light my candle the

ord my God will lighten my darkneſſe. 28 For by thee I have broken norow an hoſt, and by my GOD, I have leaped over a wall.

29 Unſpotted are the wayes of GOD,
his word is ſurely tride:
Hee is a ſure defence to ſuch
as in his faith abide.
30 For who is GOD except the LORD,
for other there is none:
Or elſe who is Omnipotent
ſaving our GOD alone.
31 The God that girdeth me with ſtrength
is hee that I do meane:
That all the wayes wherein I walk
did ever more keepe cleane.
32 That made my feete like to the Harts
in ſwiftneſſe of my pace:
And for my ſuretie brought mee foorth
into an open place.
33 Hee did in order put my hands
to battell and to fight:
To breake in ſunder bars of braſſe
hee gave mine armes the might.
34 Thou teacheſt mee thy ſaving health,
thy right hand is my tower:
Thy love and familiaritie
doth ſtill increaſe my power.
35 And under mee thou makeſt plaine
the way where I ſhould walk:
So that my feete ſhall never ſlip,
nor ſtumble at a balk.

29 The way of God is uncorrupt, the word of the Lord is tryed in the fire: hee is a ſhield to all that truſt in him.
30 For who is GOD beſides the Lord? and who is mighty ſave our God?
31 God girdeth mee with ſtrength, and maketh my way upright.
32 He maketh my feete like Hindes feet, and ſetteth me upon mine hie places.
33 Hee teacheth my hands to fight: ſo that a bow of braſſe is broken with mine armes.
34 Thou haſt alſo given me the ſhield of thy ſalvation, and thy right hand ſtayed mee, and thy loving kindneſſe hath cauſed mee to encreaſe. 35 Thou haſt enlarged my ſtep under mee, and mine heeles have not ſlide.

36 And fiercely I pursue and take
my foes that mee annoyed:
And from the field do not return,
till they bee all destroyed.

37 So I suppresse and wound my foes,
that they can rise no more:
For at my feete they fall down flat,
I strike them all so sore.

38 For thou dost gird me with thy strength
to war in such a wise;
That they bee scattered all abroad
that up against mee rise.

39 LORD, thou hast put into mine hands
my mortall enemies yoke:
And all my foes thou dost divide
in sunder with thy stroke.

40 They cald for help, but none would (heare,
nor yet give them relief:
Yea, to the LORD they cald for help,
yet heard hee not their griefe.

41 And still like dust before the wind
I drive them under feet:
And tread them down like filthie clay
that lyeth in the streete.

42 Thou keepes mee from seditious folk
that still in strife bee led:

36 I have pursued mine enemies, and taken them, and have not turned again, till I had consumed them.

37 I have wounded them, that they were not able to rise: they are fallen under my feete.

38 For thou hast girded me with strength to battell: them that rose against mee, thou hast subdued under mee.

39 And thou hast given me the neckes of mine enemies, that I might destroy them that hate me.

40 They cryed, but there was none to save them: even unto the Lord, but hee answered them not.

41 Then I did beat them small, as the dust before the wind: I did treade them flat as the clay in the streets. 42 Thou hast delivered me from the

And

And thou doſt of the Heathen folk
appoint mee to bee head.

43 A people ſtrange, to mee unknown
and yet they ſhall mee ſerve:
And at the firſt obey my word,
whereas mine own will ſwerve.
44 I ſhall bee irkeſome to mine own,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed bee the living LORD,
moſt worthie of all praiſe:
Who is my Rock and ſaving health,
praiſed bee hee alwayes.
46 For GOD it is that gave mee power,
revenged for to bee:
And with his holy word ſubdude
the people unto mee.

47 And from my foes delivered mee,
and ſet mee up from thoſe
That cruell and ungodly were,
and up againſt mee roſe.
48 And for this cauſe, O Lord my God
to thee give thanks I ſhall:
And ſing out praiſes to thy Name
among the Gentiles all.

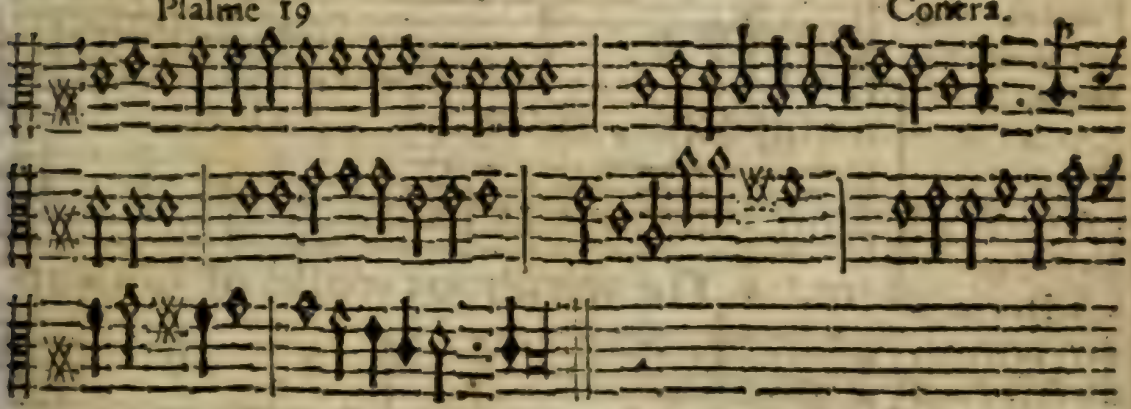
contentions of the people: Thou haſt made mee the heade of the Heathen: a people whom I have not knowne ſhall ſhall ſerve me. 43 Aſſoone as they heare, they ſhall obey mee: the ſtrangers ſhal bee in ſubjection to mee. 44 Strangers ſhall ſhrink away, and feare in their privie chambers. 45 Let the Lord live, and bleſſed be my ſtrength, and the God of my Salvation bee exalted. 46 It is GOD that giveth mee power to avenge mee, and ſubdueth the people under mee. 47 O my deliverer from mine enemies even thou haſt ſet mee up from them that roſe againſt mee thou haſt delivered me from the cruell man. 48 Therefore I will praiſe thee, O Lord, among the Nations; and will ſing unto thy Name.

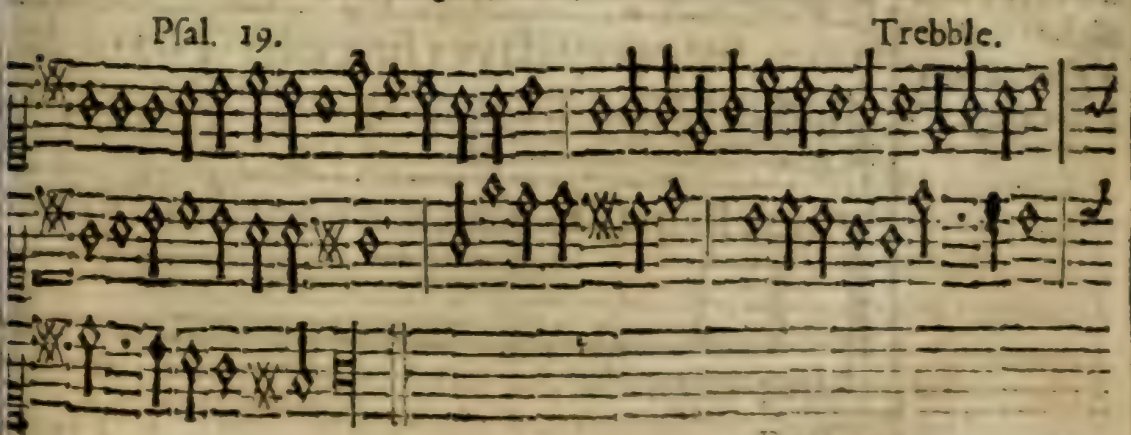
49 That gavest great prosperitie,
unto the King, I say:
To David thine anointed King,
and to his seed for aye.

49 Great deliverance giveth hee unto his King, and sheweth mercy to his anointed, even to David, and to his seed for ever.

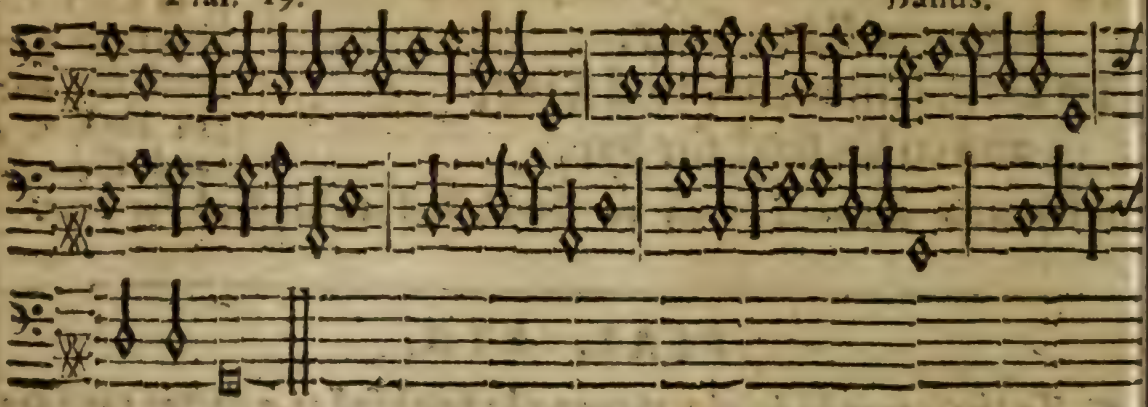
PSAL. XIX.

¶ To the intent he might moove the faithfull to a deeper consideration of GODS glory, hee setteth before their eyes the most exquisite workmanship of the Heavens with their proportion and ornaments. And afterward calleth them to the Law, wherein God hath revealed himself more familiarely to his choosen people. The which peculiar graee, by commending the Law, hee setteth foorth more at large; and in the end hee concludeth with a prayer.





Psal. 19. Bassus.



Psal. 19. Tenor.

Psalm xix.

THe Heavens declare the glory of God, and the firmament sheweth the worke of his hands.

THE Heavens and the Firmament, do wondrouslie declare The glore of God omnipotent, his workes, and what they are.

2 Day unto day uttereth the same; and night unto night teacheth knowledge.

2 The wondrous works of God appeare, by every dayes succesſe: The nights which likewise their race run, the self same thing expresſe.

3 There

There is no language, tongue, nor ſpeach
where their ſound is not heard:
In all the earth and coaſtes thereof
their knowledge is conferd.
In them the LORD made for the Sun
a place of great renowne:
Who like a Bridegrome readie trimd
doth from his chamber come,

And as a valiant Champion,
who for to get a priſe,
With joy doth haſte to take in hand
ſome noble enterpriſe.
And all the skie from end to end
hee compaſſeth about:
Nothing can hide it from his heat,
but hee will find it out.

How perfect is the Law of GOD,
how is his covenant ſure,
Converting Souls, and making wiſe
the ſimple and obſcure.
Iuſt are the LORDS Commandements,
and glad both heart and mind:
His precepts pure, and giveth light
to eyes that bee full blind.

The feare of God is excellent,
and doth endure for ever:

3 There is no ſpeach nor language, where their voice is not heard.
4 Their lyne is gone foorth through all the earth, and their words into the ends of the world, in them he hath ſet a tabernacle for the ſun.
5 Which commeth forth as a bridegrome out of his chāber, and rejoiceth like a mighty man to run his race.
6 His going out is from the end of the heaven, and his compaſſe is unto the ends of the ſame, and none is hid from the heat thereof.
7 The law of the LORD is perfite, converting the Soul: the te-

ſtimonie of the Lord is ſure, and giveth wiſdome unto the ſimple. 8 The ſtatutes of the Lord are right, and rejoice the heart: the commandement of the Lord is pure, and giveth light unto the eyes. 9 The fear of the Lord is clean,

The

The judgements of the Lord are true,
and righteous altogether:
10 And more to bee embrac'd alwayes
then fined gold, I say,
The honie and the honie combe
are not so sweet as they:

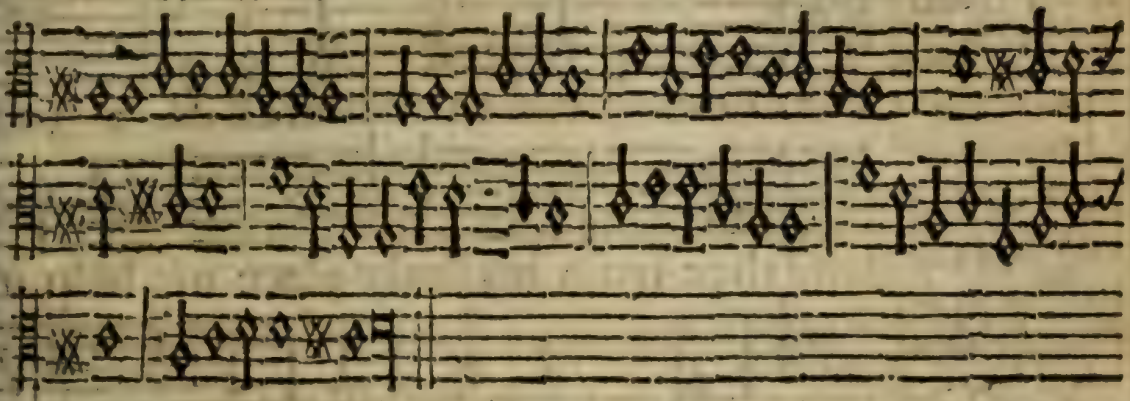
11 By them thy servant is fore-warn'd
to have GOD in regard:
And in performance of the same
there shall bee great reward.
12 But, LORD, what earthlie man doth know
the errours of his life?
Then cleanse my Soul from secret sins
which are in mee most rife.

13 And keepe me, that presumptuous sin
prevaile not over mee:
And so I shall bee innocent,
and great offences flee.
14 Accept my mouth, and eke mine heart
my words and thoughts eachone:
For my redeemer, and my strength
O Lord, thou art alone.

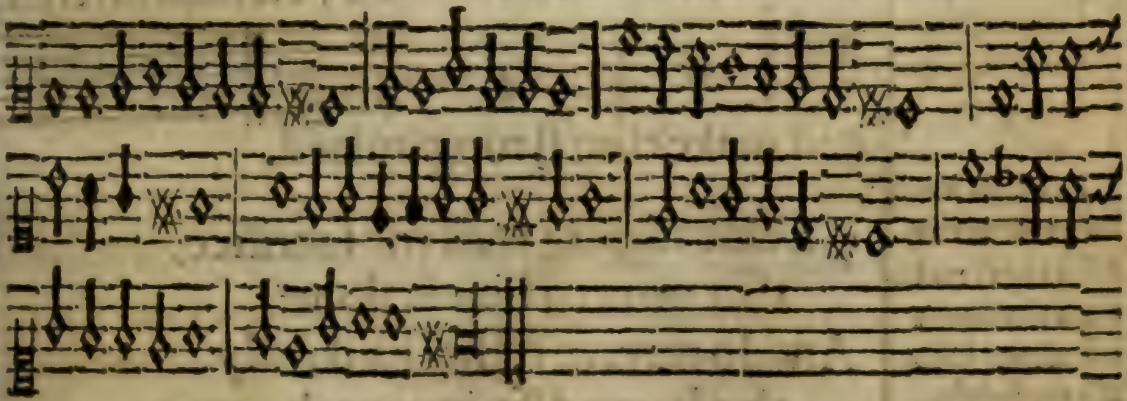
and endureth for ever: the judgements of the Lord are truth, they are righteous altogether.
10 And more to bee desired then gold, yea then much fine gold: sweeter also then the hony and the hony combe.
11 Moreover, by them is thy servant made circumspect and in keeping of them, there is great reward.
12 Who can understand his faultes? cleanse mee from secret faultes.
13 Keepe thy servant also from presumptous sinnes, let them not reigne over mee: so shall I be upright, and made cleane from much wickednesse. 14 Let the wordes of my mouth, and the meditation of mine heart bee acceptable in thy sight O LORD, my strength, and my Redeemer.

¶ *A Prayer of the people unto GOD, that it would pleaſe him to heare their King, and receive his ſacrifice, which hee offered before hee went to battell againſt the Ammonites, declaring how that the Heathen put their truſt in horſes and chariots, but they truſt only in the Name of the LORD their GOD: wherefore the other ſhall fall, but the LORD will ſave the King and his people.*

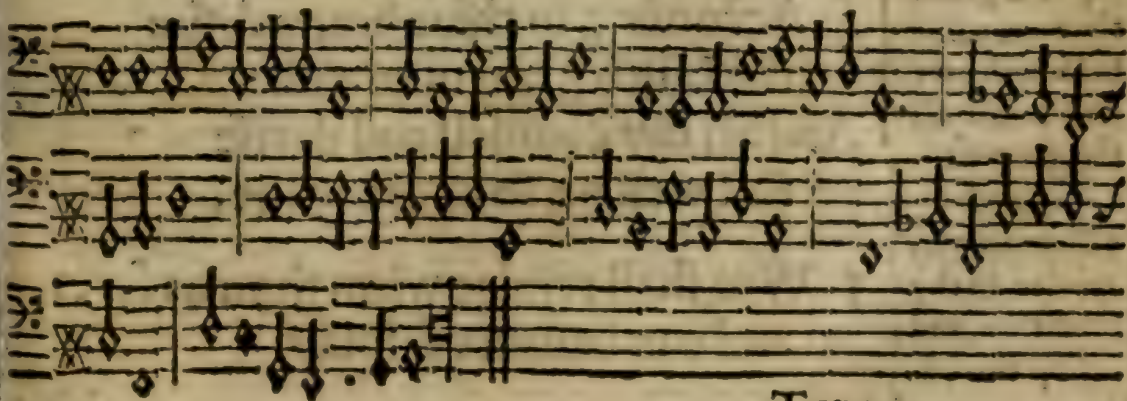
Pſalme 20. Contra.



Pſal. 20. Trebble.

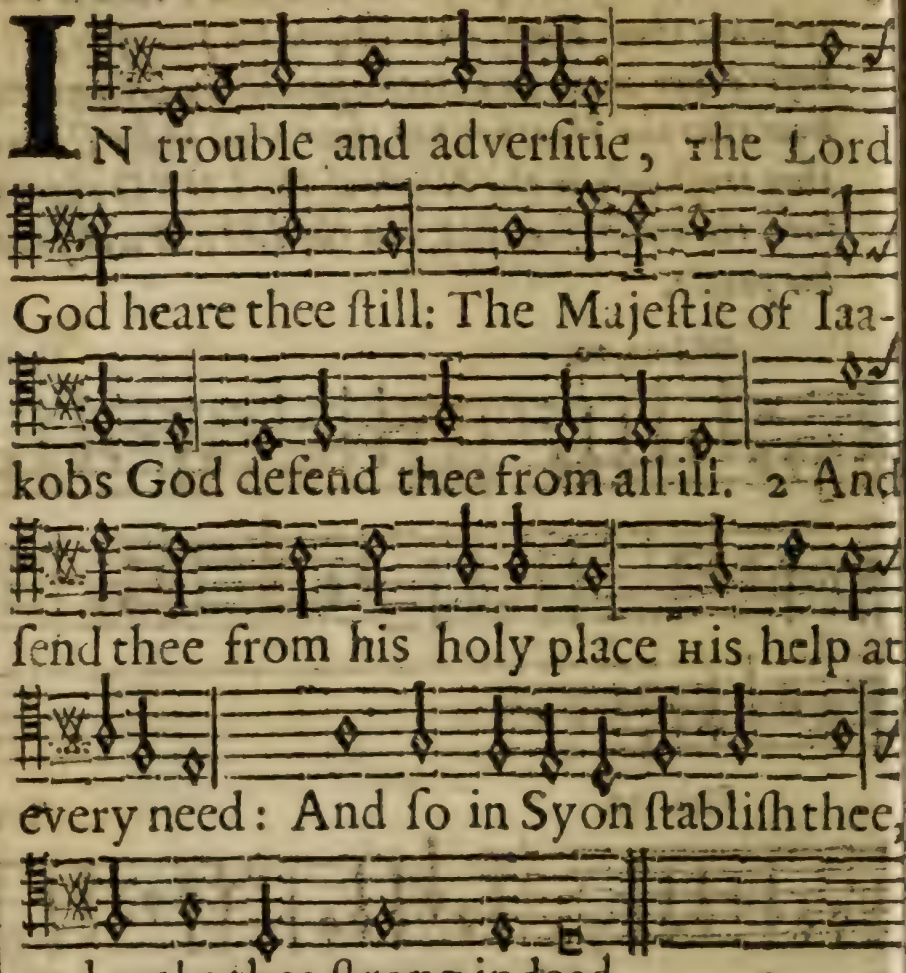


Pſal. 20. Baſſus



Tenor.

Psal. 20. Tenor.



Psalme xx.

THe LORD hear thee in the day of trouble: the Name of the God of Iaakob defend thee.

2 Send thee help from the Sanctuarie, & strengthe thee out of Syon.

3 Remembring well the sacrifice,
that now to him is done:
And so receive right thankfully
thy burnt offerings eachone.

3 Let him remember all thy offerings, and turn thy burnt offerings into ashes. Selah.

4 According to thine hearts desire
the LORD grant unto thee:
And all thy counsell and devise
full well performe may hee.

4 And grant thee according to thine heart and fulfill all thy purpose.

5 Wee shall rejoice when thou us saves,
and our banners display

5 That we may rejoice in thy salvation, and set up the bā-

Unto

Unto the LORD, who thy requests
fulfilled hath alway.
6 The LORD will his Anoynted save
I know well by his grace:
And send him help by his right hand
out of his holie place.

7 In charets some put confidence,
and some in horses trust:
But wee remember God our Lord
who keepeth promise just.
8 They fall down flat, but wee do rise,
and stand up stedfastly:
9 Now save and help us, Lord and King,
on thee when wee do crie.

ner in ỹ Name of our GOD, when the Lord shall perform all thy petitions.

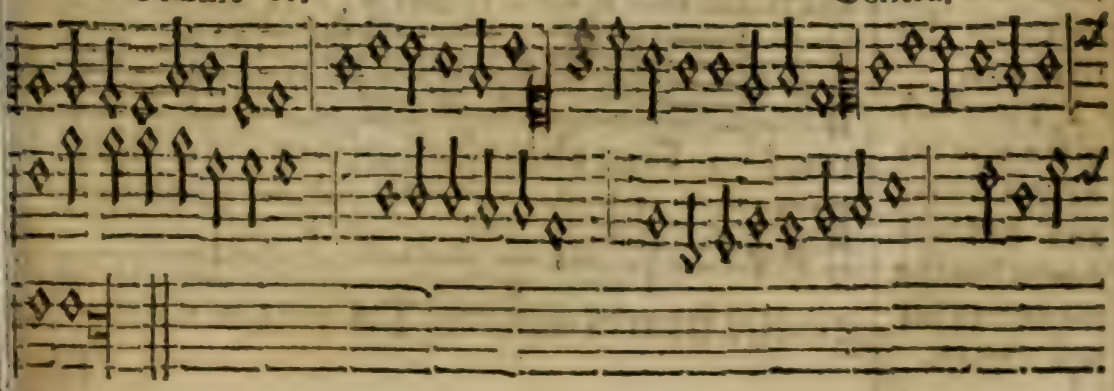
6 Now know I that the Lord will helpe his anoynted, and will hear him from his Sanctuarie, by the mightie helpe of his right hand.

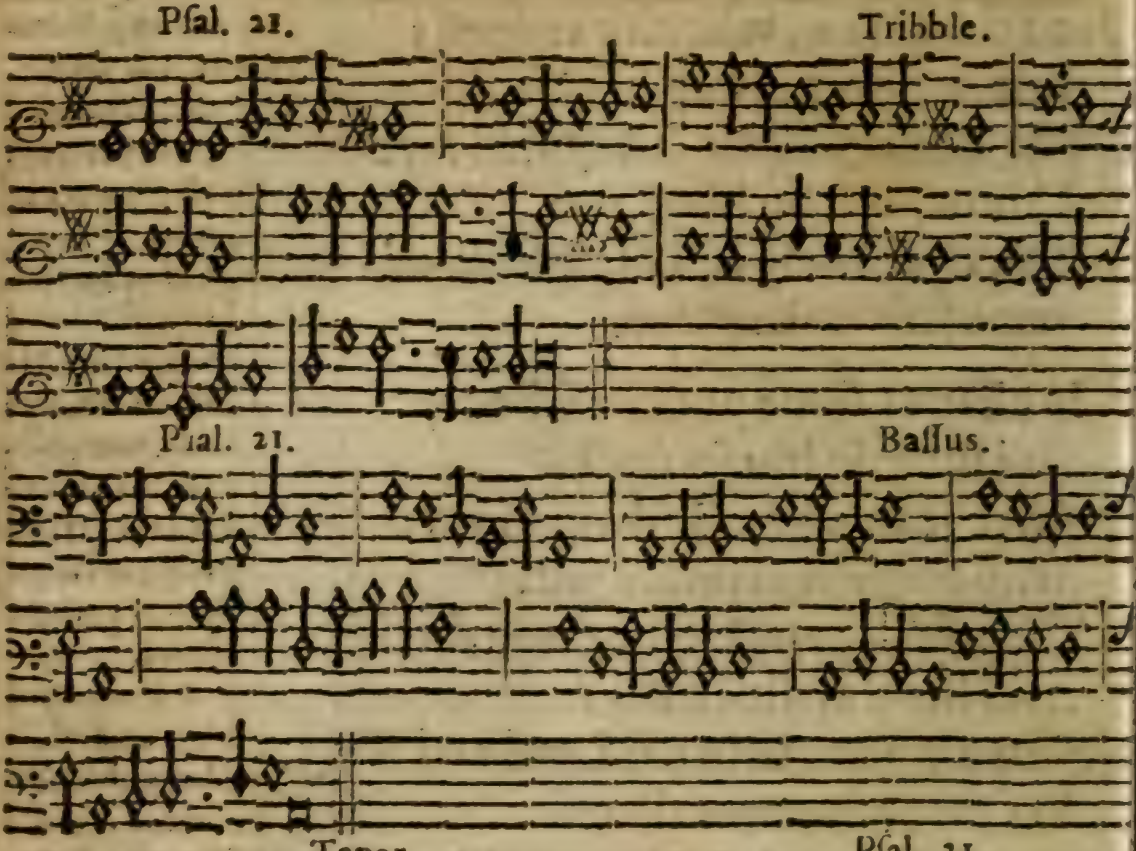
7 Some trust in chariots, & some in horses but wee will remember the Name of the LORD our GOD. 8 They are brought down, and fallen, but wee are risen, and stand upright. 9 Save LORD, let the King heare us in the day that wee call.

PSAL. XXI.

¶ *David in the person of the people praiseth GOD, for the victory which he gave them against the Syrians and Ammonits,* 2 SAM. 10. 11. *wherein hee had the rich crowne of the King of Ammon set upon his head,* 2 SAM. 12. *and was indued with the manifold blessings of GOD, and contrariwise his enemies destroyed.*

Psalme 21. Contra.





Psal xxi.

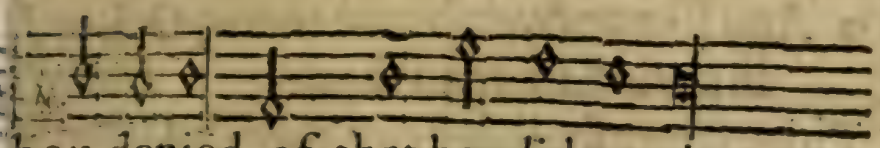
THe King shall rejoyce in thy strength, O Lord: yea, how greatlie shall hee rejoyce in thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips. Selah.

Tenor. Psal. 21.

O LORD, how joyfull is the King in thy strength and thy power! How vehementlie doth hee rejoyce in thee his Saviour! 2 For thou hast given unto him, his godlie hearts desire: To him nothing hast

Thou



hou denied, of that hee did require.

Thou didſt prevent him with thy gifts,
and bleſſings manifold:
And thou haſt ſet upon his head
a Crown of perfect gold.
And when hee asked life of thee,
thereof thou mad'ſt him ſure
o have long life, yea ſuch a life
as ever ſhould endure.

Great is his glorie, by thine helpe,
thy benefite, and aide:
reat worſhip, and great honour both
thou haſt upon him laide.
Thou wilt give him felicitie,
that never ſhall decay:
nd with thy chearefull countenance
wilt comfort him alway.

or why? the King doth ſtrongly truſt
in God for to prevaile:
erefore his goodneſſe and his grace
will not that hee ſhall quaile.
ut let thine enemies feele thy force,
and thoſe that thee withſtand
nd out thy foes, and let them feele
the power of thy right hand.

9 And

3 For thou didſt prevent him with liberall bleſſings, and didſt ſet a crown of pure gold upon his head.
4 Hee asked life of thee, and thou gaveſt him a long life, for ever and ever.
5 His glorie is great in thy ſalvation, dignitie and honour haſt thou laid upon him.
6 For thou haſt ſet him as bleſſings for ever: thou haſt made him glad with the joy of thy countenance.
7 Becauſe the King truſteth in the LORD, and in the mercy of the moſt High' he ſhall not ſl'de.
8 Thine hands ſhall find out all thine enemies, and thy right hand ſhall find out them that hate thee.

9 Thou shalt make them like a fierie oven, in time of thy anger: The Lord shall destroy them in his wrath, and the fire shall devour them.
10 Their fruit shalt thou destroy from the earth, & their seed from the children of men.
11 For they intended evill against thee, and imagined mischiefe, but they shall not prevaile.
12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make readie against their face.
13 Be thou exalted, O Lord, in thy strēgth so will wee sing and praise thy power.

9 And like an oven burne them, O Lord
in fierie flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou wilt roote out of the earth
their fruit that should encrease:
And from the number of thy folke
their seede shall end and cease.

11 For why? much mischief did they mu
against thine holy Name:
Yet did they faile, and had no power
for to performe the same.
12 But as a mark thou shalt them set,
in a most open place:
And charge thy bow-strings readily
against thine enemies face.

13 Bee thou exalted, Lord, therefore
in thy strength every houre:
So shall wee sing right solemnelie,
praising thy might and power.

PSAL. XXII.

¶ *David complaineth himselfe to bee brought in such extremities, that hee is like a man desperat and past all hope: after declareth wherewith h recovereth himself from the bottomlesse pit of ten ptations. And under his owne person hee sette foorth the figure of CHRIST, whom hee d fore-see in the spirit of prophecie. So this Psal*

aft

after two sorts doeth declare that prophecie of Esai. Hee was taken foorth of prison and Iudgement.

Sing this as the 21. *Psalme.*

O God my God, wherefore dost thou
forsake mee utterly?
And helpest not when I do make
my great complaint and cry?
To thee my God even all day long
I do both cry and call:
I cease not all the night, and yet
thou heerest not at all.

Even thou that in thy Sanctuarie,
and holy place dost dwell,
Thou art the comfort and the joy,
and glore of Israel.
And hee in whom our Fathers old
had all their hope for ever:
And when they put their trust in thee
thou didst them ay delyver.

They were delyvered ever when
they called on thy Name:
And for the faith they had in thee
they were not put to shame.
But I am now become a worme
more like than any man:
An out-cast whom the people scorne
with all the spite they can.

Psalme xxii.

MY GOD my God why hast thou forsaken me? and art so far from mine health, and from ỹ words of my roaring?

2 O my God I crie by day, but thou hearest not: and by night, but have no audience.

3 But thou art holy, and dost inhabite the praises of Israel.

4 Our Fathers trusted in thee: they trusted and thou didst deliver them.

5 They called upon thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and not a man: a shame of men and the contempt of the people.

7 All mee despise, as they behold
mee walking on the way:
They girn, they mow, they nod their heads
and in this wise they say:
8 This man did glorie in the LORD,
his favour, and his love:
Let him redeeme and helpe him now,
his power if hee will prove.

9 Even from my mothers wombe, O Lord
to take mee thou was prest:
Thou didst preserve mee still in hope,
while I did suck her brest.
10 I was committed from my birth
with thee to have abode:
Since I was in my mothers wombe,
thou hast beene ay my God.

11 Then, Lord, depart not now from me
in this my present griefe:
Since I have none to bee mine helpe,
my succour and reliefe.
12 So manie bulles do compasse mee,
that bee full strong of head:
Yea, bulles so fat, as though they had
in Bashan field beene fed.

13 They gape upon mee griedily,
as though they would me slay,
Much like a lyon, roaring out
and ramping for his prey.

7 All they that see mee, have me in derision they make a mow, and nod their heads, saying,
8 He trusted in the LORD, let him deliver him let him save him, seeing hee loveth him.
9 But thou didst draw me out of the wombe, thou gavest mee hope even at my mothers breasts.
10 I was cast upon thee, even from the wombe, thou art my GOD from my mothers bellie.
11 Be not far from mee, because trouble is neare, for there is none to helpe me.
12 Many young buls have compassed mee: mighty buls of Bashan have closed mee about.
13 They gape upon mee with their mouthes, as ramping and roaring lion.

4 But I drop down; like water ſhed,
my joynts in ſunder breake:
Mine heart doth in my body melt,
like waxe againſt the heate.

5 And like a potſheard drieth my ſtrength
my tongue it cleaveth faſt
Jnto my jawes, and I am brought
to duſt of death at laſt.

6 And many dogs do compaſſe mee;
and wicked counſell eke,
Conſpire againſt mee curſedly,
they pierce mine hands and feet.

7 I was tormented ſo, that I
might all my bones have told:
Yet ſtill upon mee they do looke,
and ſtill they mee behold.

8 My garments they divided eke
in parts among them all:
And for my coate they did caſt lots
to whom it might befall.

9 Therefore, I pray thee bee not far
from mee at my great need:
But rather, ſith thou art my ſtrength
to helpe mee, LORD, make ſpeed.

10 And from the ſword, Lord ſave my Soul
by thy might, and thy power:

14 I am like water powred out, and al my bones are out of ioynt: mine heart is like waxe: it is molten in the midſt of my bowels.

15 My ſtrength is driedup like a pot-ſheard, and my tongue cleaveth to my iawes, and thou haſt brought mee into the duſt of death:

16 For dogs have compaſſed mee, and the aſſemblie of the wicked have incloſed mee: they pearced mine hands, and my feet.

17 I may tell all my bones: yet they behold, and look upon mee.

18 They part my garmentes among them, and caſt lots upon my veſture.

19 But bee not thou far off, O LORD, my ſtrength haſten to helpe mee.

20 Deliver my Soul from the ſword: my deſolate

Soul from the power of the dogs.
21 Save mee from the lions mouth, and answere me, in saving mee from the horns of the Unicorns.
22 I will declare thy name unto my brethren: in the midst of the Congregation will I praise thee, saying,
23 Praise the Lord, yee that feare him, magnifie yee him, all the seed of Iaakob, and feare yee him all the seed of Israel.
24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called unto him, he heard. 25 My praise shall be of thee in the great Congregation my vow will I performe before them ỳ feare him. 26 The poore shall eate, and satisfied: they ỳ seek after ỳ Lord shal praise him, your hart shal live for ev

And keep my Soul, thy darling deare
from dogs that would devoure.

21 And from the lions mouth, that would
mee all in sunder shiver:
And from the hornes of Unicorns,
LORD, safely mee deliver.
22 And I shall to my brethren all,
thy Majestie record:
And in thy Church shall praise the Nam
of thee the living LORD.

23 All yee that feare the Lord him praise
exalt him Iaakobs seed:
And thou, O house of Israel,
looke thou him feare and dread.
24 For hee despiseth not the poore,
hee turneth not awrie,
His countenance, when they do call,
but granteth to their crie.

25 Among the flock that feare the LORD
I will therefore proclaime
Thy praise, and keepe my promise made,
for setting foorth thy Name.
26 The poore shall eate, and bee sufficed,
and those that endevour
To know the Lord, their heart shall live,
and praise him evermore.

27 All coasts of earth shall praise the Lord,
and turne to him for grace:
The Heathen folk shall worship him,
before his blessed face.
28 The kingdome of the Heathen folk
the LORD shall have therefore:
And hee shall bee their Governour,
and King for evermore.

29 The rich man of his goodly gifts
shall feede and taste also:
And in his presence worship him,
and bow their knees full low.
30 And all that shall go down to dust
of life by him must tast:
My seed shall serve and praise the LORD,
while any world shall last.

31 My seed shall plainly shew to them
that shall bee born heereafter,
His justice and his righteousnesse,
and all his works of wonder.

27 Al theends of the world shall remember themselfs, and turne to the LORD, and all the kinreds of the nations shall worship before thee,

28 For the kingdome is the Lords, and hee ruleth among the nations.

29 All they that bee fat in the earth shal eate and worship: all they that go downe into the dust shall bow before him, even hee that cannot quicken his own Soul.

30 Their seede shall serve him: it shall bee counted unto the LORD for a generation. 31 They shall come, and shall declare his righteousnesse unto a people that shall bee borne, because hee hath done it.

PSAL. XXIII.

¶ Because the Prophet had prooved the great mercies of GOD at diverse tymes, and in sundrie manners, hee gathereth a certaine assurance, fully perswading himselfe, that GOD will continue the verie same goodnesse towards him for ever.

Sing

Sing this as the 3. Psalme.

THe LORD is only my support,
and hee that doth me feede:
How can I then lacke anie thing
whereof I stand in need?

2 Hee doth me fold in coates most safe,
the tender grasse fast by:
And after driv'th me to the streames
which run most pleasantly.

3 And when I feele my self neare lost
then doth hee mee home take:
Conducting mee in his right pathes,
even for his own Names sake.

4 And though I were even at deaths doore
yet would I feare none ill:
For by thy rod, and sheepheards crooke
I am comforted still.

5 Thou hast my table richly deckt
in despite of my foe:
Thou hast mine head with balme refresht,
my cup doth over-flow.

6 And finally, while breath doth last,
thy grace shall mee defend:
And in the house of God will I
my life for ever spend.

Psalme xxiii.

THe Lord is my sheepeheard. I shall not want.

2 Hee maketh me to rest in green pasture, and leadeth me by the stil waters.

3 He restoreth my Soul, and leadeth me in the pathes of righteousnesse for his Names sake.

4 Yea; though I should walke thorow the valley of the shadow of death, I will feare no evill: for thou art with mee: thy rod and thy staffe they comfort me.

5 Thou doest prepare a table before mee, in the sight of mine enemies: thou dost anoint mine head with oyle, and my cup runneth over. 6 Doubtlesse kindnesse and mercie shall follow mee all the dayes of my life; and I shall remaine a long season in the house of the LORD.

¶ *Also*

Albeit the Lord God hath made, and governeth the world, yet towards his choſen people his gracious goodneſſe doth moſt aboundantlie appeare: in that among them hee will have his dwelling place, which though it was appointed among the children of Abraham, yet only they do enter aright into the Sanctuarie, who are the true worſhippers of God, purged from the ſinfull filth of this world. Finally, hee magnifieth Gods grace, for the building of the Temple, to the end hee might ſtir up all the faithfull, to the true ſervice of GOD.

Sing this as the 15. Pſalme.

TO God the earth doth appertaine,
with all things great and ſmall:
The world alſo is his demaine,
with the indwellers all.
2 For hee hath founded it full faſt
above the ſalt-ſea ſtrand:
And ſtabliſht it t' abide and laſt,
and on the floods to ſtand.

3 Now who is hee that ſhall up go
into Gods holy hill?
And in his holy place alſo
who ſhall continue ſtill?
4 The man whoſe hands no wrong have wrought
whoſe heart is pure and neat,
Whoſe mind for vanitie not ſought,
nor ſworn hath with deceit.

5 He

Pſalme xxiiii.

THe earth is ỹ Lords, and all that therein is: the worlde, and they that dwel therein.
2 For he hath founded it upon the ſeas: and eſtabliſhed it upon the floods.
3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?
4 Even hee that hath innocent hands, and a pure heart; who hath not lift up his mind unto vanitie, nor ſworn deceitfully.

5 Hee that is such the LORD will send
his blessings him upon,
And righteousnesse unto him lend
shall GOD his Salvation.
6 This is the stock and off-spring eke
of those that search for thee,
Of them, O LORD that thy face seeke,
who true Israelites bee.

7 Exalt your heads, yee gates on hie,
yee doores that last for ay
Bee lift, so the King of glorie
shall through you make his way.
8 Who is this King so glorious?
the strong and mightie LORD:
Even hee that is victorious
in battell tride by sword.

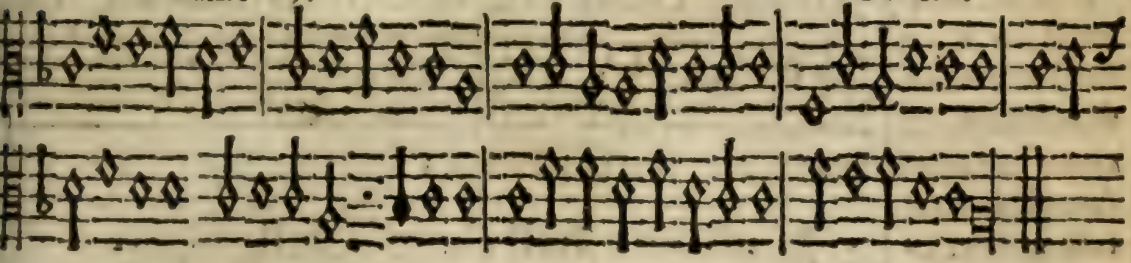
9 Exalt your heads, yee gates on hie,
yee doores that last for ay
Bee lift, so the King of glorie
shall through you make his way.
10 Who is this glorious King, I say?
the LORD of Hostes most hie:
Even hee is King, and shall bee ay
of everlasting glorie.

5 Hee shall receive a blessing from the Lord, & righteousnes from the God of his salvation.
6 This is the generation of them that seek him, of them that seeke thy face, this is Iaakob. Selah.
7 Lift up your heads, ye gats, and bee lift up ye everlasting doores, and the King of glorie shall come in.
8 Who is this king of glory? The LORD strong & mighty, even the Lord mightie in battell.
9 Lift up your heads ye gates and lift up your selfe yee everlasting doores, and the King of glorie shall come in? 10 Who is this King of glorie? The LORD of Hostes, Hee is the King of glorie. Selah.

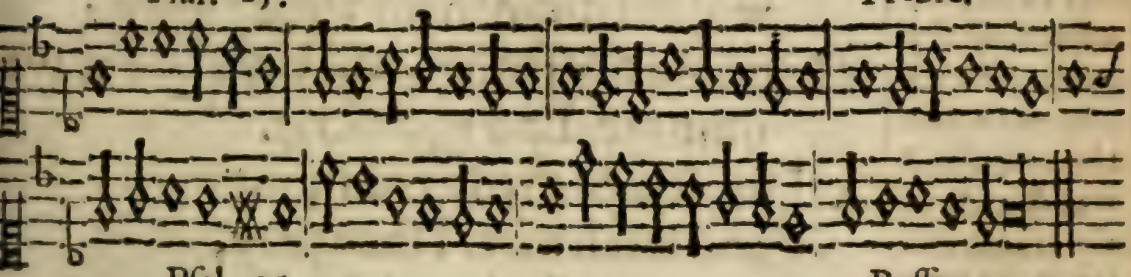
¶ The

¶ The Prophet touched with the consideration of his sins, and also grieved with the cruell malice of his enemies, prayeth to GOD most fervently to have his sins forgiven, especially such as hee had committed in his youth. Hee beginneth everie verse according to the Hebrew letters, except two or three.

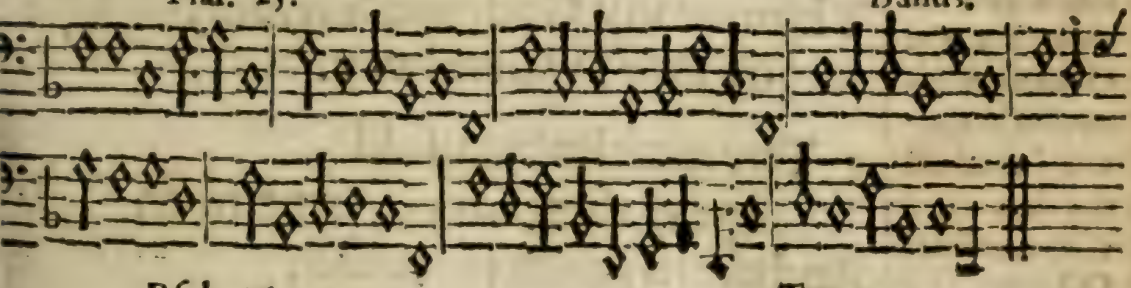
Psalme 25. Contra.



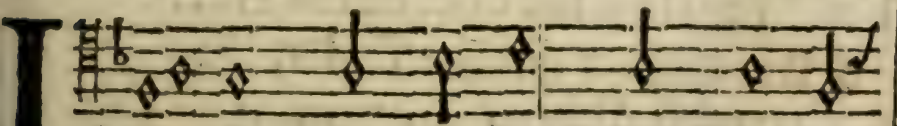
Psal. 25. Treble.



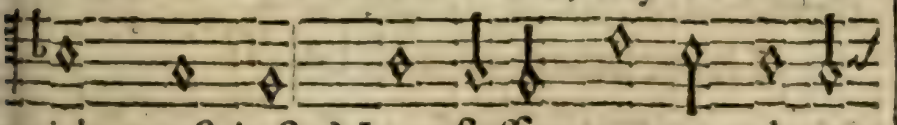
Psal. 25. Bassus.



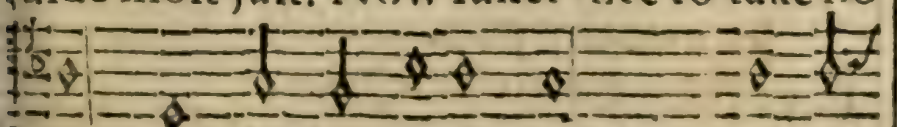
Psal. 25. Tenor.



I Lift mine heart to thee, my GOD and



guide most just: Now suffer mee to take no

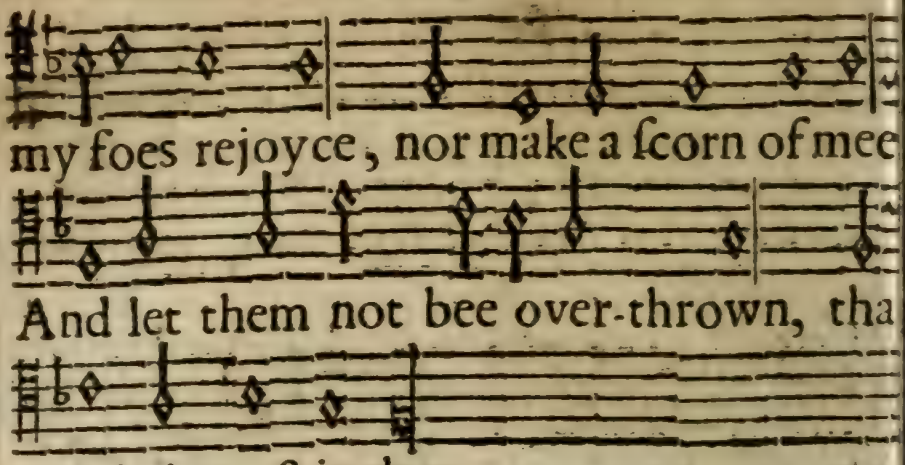


shame, for in thee do I trust. 2. Let not my

Psalme xxv.

VNto thee O Lord, lift I up my Soul.

2 My GOD, I



my foes rejoyce, nor make a scorn of mee
And let them not bee over-thrown, tha
put their trust in thee.

3 But shame shall them befall
which harme them wrongfully:
Therefore thy pathes, and thy right waye
unto me, LORD, descrie.

4 Direct mee in thy truth,
and teach mee, I thee pray,
Thou art my God, and Saviour,
on thee I waite alway.

5 Thy mercies manifold
I pray thee, LORD, remember:
And eke thy pitie plentifull,
for they have beene for ever.

6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant
I have beene of thy truth:
Nor after my deserts
let mee thy mercies find:
But of thine own benignitie,
LORD, have mee in thy mind.

trust in thee, let me not be confounded: let not mine enemies rejoyce over me

3 So all that hope in thee shall not be ashamed, but let them bee confounded that transgres without cause.

4 Shew me thy wayes, O Lord and teach mee thy paths: lead mee foorth in thy truth, and teach me: for thou art the God of my salvation in thee doe I trust all the day.

5 Remember, O Lord, thy tender mercies, and thy loving kindnes, for they have been for ever.

6 Remember not the sins of my youth nor myrebellions, but according to thy kindenesse remember thou me,

7 His mercie is full ſweet,
his truth a perfect guide:
Therefore the LORD, will ſinners teach,
and ſuch as go aſide.

8 The humble hee will teach
his precepts for to keepe:
Hee will direct in all his wayes
the lowlie and the meeke:
9 For all the wayes of GOD
are truth and mercie both,
To them that keepe his teſtament
the witneſſe of his truth.

10 Now for thine holie Name,
O LORD, I thee intreat,
To grant mee pardon for my ſin,
for it is wondrous great.
11 Who ſo doth feare the LORD,
the Lord doth him direct
To lead his life in ſuch a way,
as hee doth beſt accept.

12 His Soul ſhall evermore
in goodneſſe dwell and ſtand:
His ſeed and his poſteritie
inherit ſhall the land.
13 All thoſe that feare the Lord
Know his ſecret intent:

even for thy goodneſſe ſake O LORD.
7 Gracious & righteous is the LORD, therefore will hee teach ſinners in the way.
8 Them that bee meeke wil hee guide in iudgement, & teach the humble his way.
9 Al the paths of the Lord are mercy and truth, unto ſuch as keepe his Covenant and his Teſtimonies.
10 For thy Names ſake, O Lord, be mercifull unto mine iniquitie, for it is great.
11 What man is hee that feareth the Lord: him wil hee teach the way that he ſhall chooſe. 12 His Soul ſhall dwel' at eaſe, and his ſeed ſhall inherit the land. 13 The ſecret of the Lord is reveal.d to them y̆ feare him:

And

and his covenant to give them understanding.

14 Mine eyes are ever toward the Lord for hee will bring my feet out of the net.

15 Turne thy face unto me, and have mercy upon mee: for I am desolate and poor.

16 The sorrowes of mine heart are enlarged: Draw mee out of my troubles.

17 Look upon mine affliction, and my travell, and forgive all my sins.

18 Behold my enemies, for they are many and they hate mee with cruell hatred.

19 Keepe my Soul, and deliver mee. Let me not be confounded, for I trust in thee.

20 Let my uprightnesse and

And unto them hee doth declare
his will and testament.

14 Mine eyes and eke mine heart
to him I will advance;
That pluckt my feete out of the snare
of sin and ignorance.

15 With mercie mee behold,
to thee I make my mone:
For I am poore and desolate,
and comfortlesse alone.

16 The troubles of mine heart
are multiplied indeede:
Bring mee out of this miserie,
necessitie, and neede.

17 Behold my povertie,
mine anguish, and my paine:
Remit my sin, and mine offence,
and make mee cleane againe.

18 O Lord, behold my foes,
how they do still increase:
Pursuing mee with deadly hate
that faine would live in peace:

19 Preserve and keepe my Soul,
and eke delyver mee:
And let mee not bee overthrowne,
because I trust in thee.

20 Let my simple pureness
mee from mine enemies shend:

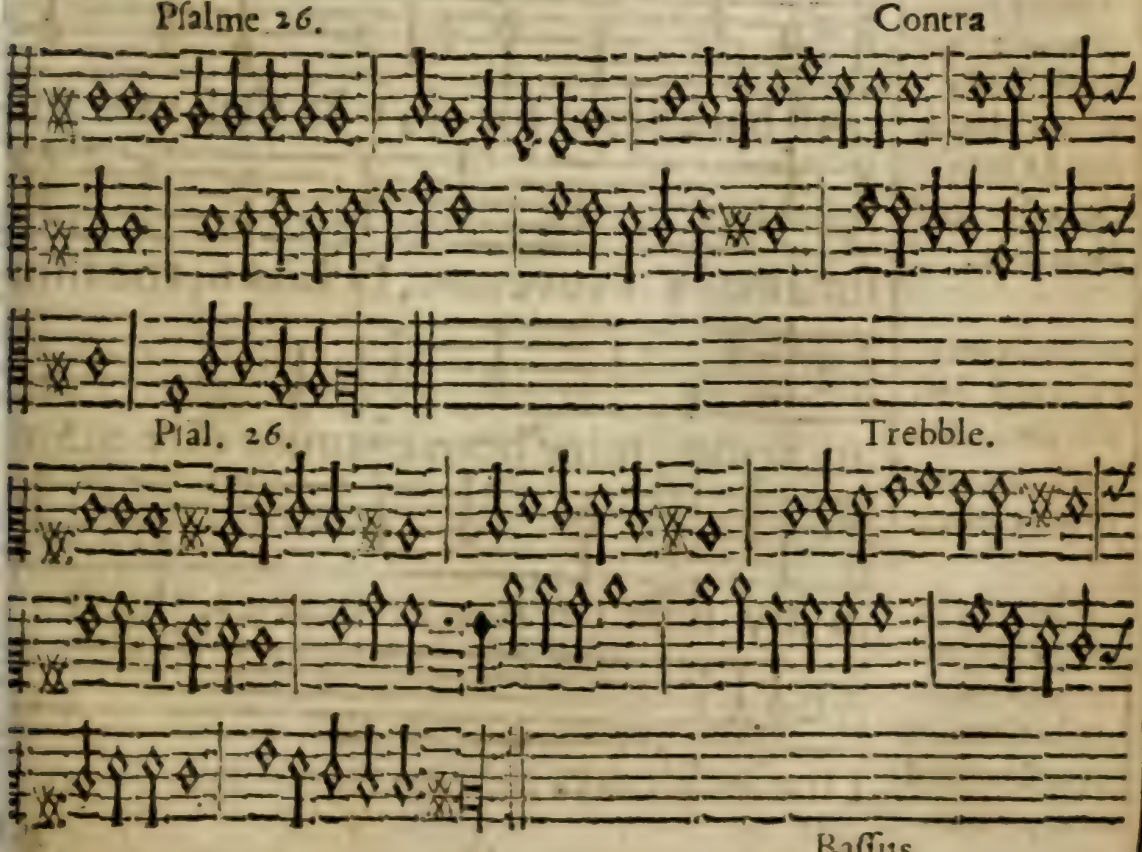
Becaus

Becauſe I looke as one of thine,
that thou ſhouldſt mee defend.
21 Delyver, LORD, thy folk,
and ſend them ſome reliefe:
(I meane thy choſen Iſrael)
from all their paine and griefe.

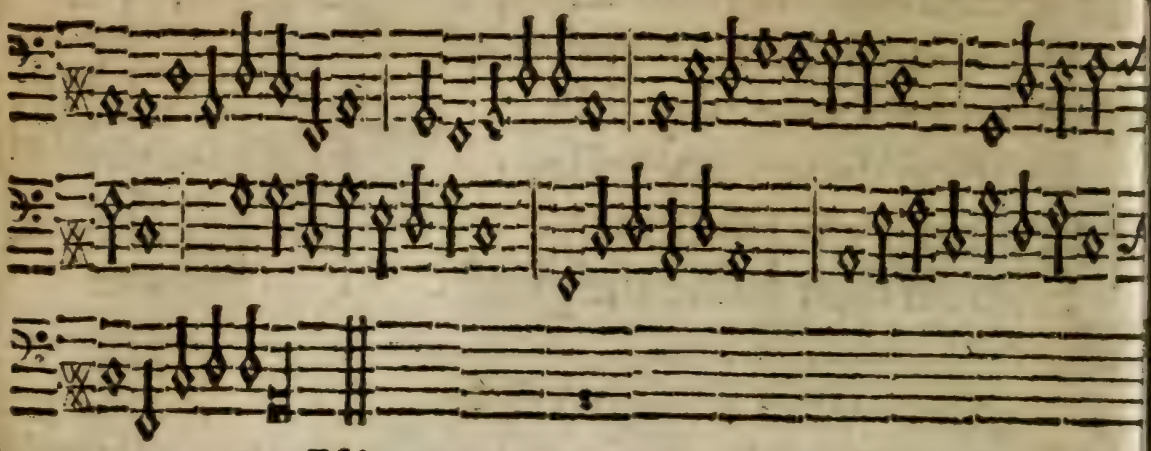
equitie preſerve mee: for mine hope is in thee.
21 Deliver Iſrael, O GOD, out of all his troubles.

PSAL. XXVI.

¶ *David oppreſſed with many iniuries, finding no help in the world called for aide from GOD: and aſſured of his integritie towards Saul, deſireth GOD to bee his Iudge, and to defend his innocencie. Finally, hee maketh mention of his ſacrifice, which hee will offer for his delyverance, and deſireth to bee in the companie of the Faithfull, in the congregation of GOD, whence hee was baniſhed by Saul: promiſing integritie of life; and open praiſes and thankeſgiving.*



Psal. 26. Bassus.



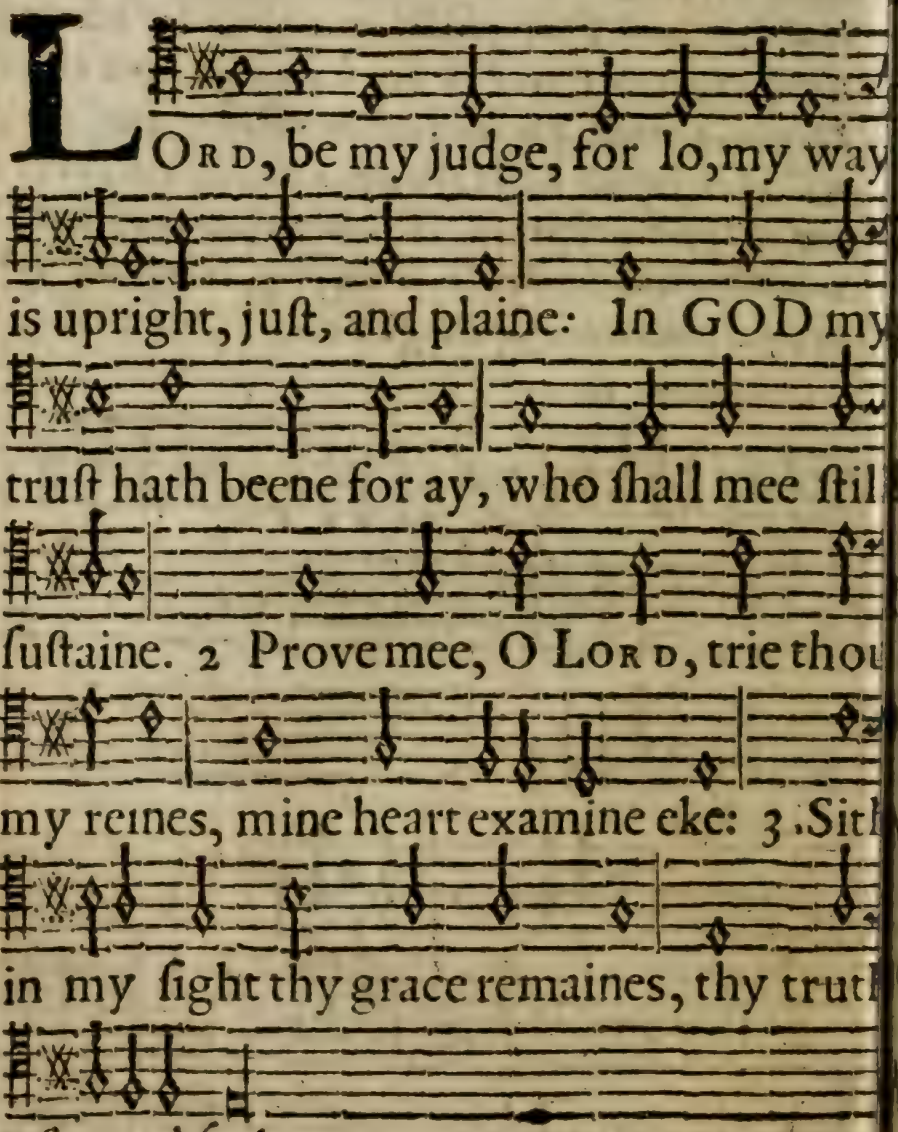
Psal. 26. Tenor.

Psalme xxvi

1 Judge mee, O Lord for I have walked in mine innocencie: my trust hath beene also in the LORD, therefore shal I not slide.

2 Prove mee, O Lord and trie mee: examine myreins & mine heart.

3 For thy loving kindnes is before mine eyes: therefor have I walked in thy truth.



I had no will to haunt or vſe
with men whoſe works are vaine:
The companie I did refuſe
of the deceitfull traine.
I much abhord the wicked ſort,
their deeds did I refuſe:
To them would I not once reſort
which hurtfull things deviſe.

Mine hands I waſh, and do proceed
in works that are upright:
Then to thine Altar I make ſpeed,
to offer there in ſight:
That I may ſpeake and preach the praiſe
that doth belong to thee:
And ſo declare how wondrous wayes
thou haſt beene good to mee.

O Lord thine houſe I love moſt deare
to mee it doth excell:
have delight, and would bee neare
whereas thy grace doth dwell.
Oh, gather not my Soul with them
to ſin that bent their will:
Nor yet my life amongſt thoſe men
that thirſt much blood to ſpill:

Whoſe hands are heapt and ſtuffed full
of fraude, deceit; and guile:
And their right hand for bribes doth pull,
and plucke with wrench and wile.

4 I have not haunted with vaine perſons, neither keept company with ỹ diſſemblers.
5 I have hated the aſſemblie of the evill, and have not companied ẅ the wicked.
6 I will waſh mine hands in innocencie, O Lord and compaſſe thine Altar.
7 That I may declare with the voice of thankſgiving, and ſet foorth all thy wondrous works.
8 O LORD, I have loved the habitation of thine houſe, and the place where thy honour d weleth.
9 Gather not my Soul with the ſinners, nor my life with ỹ bloody men.
10 In whoſe handes is wickedneſſe, and their right hād is ful of bribes

11 But

11 But I will walk in mine innocenci: redeem me therfore, and bee mercifull unto mee.

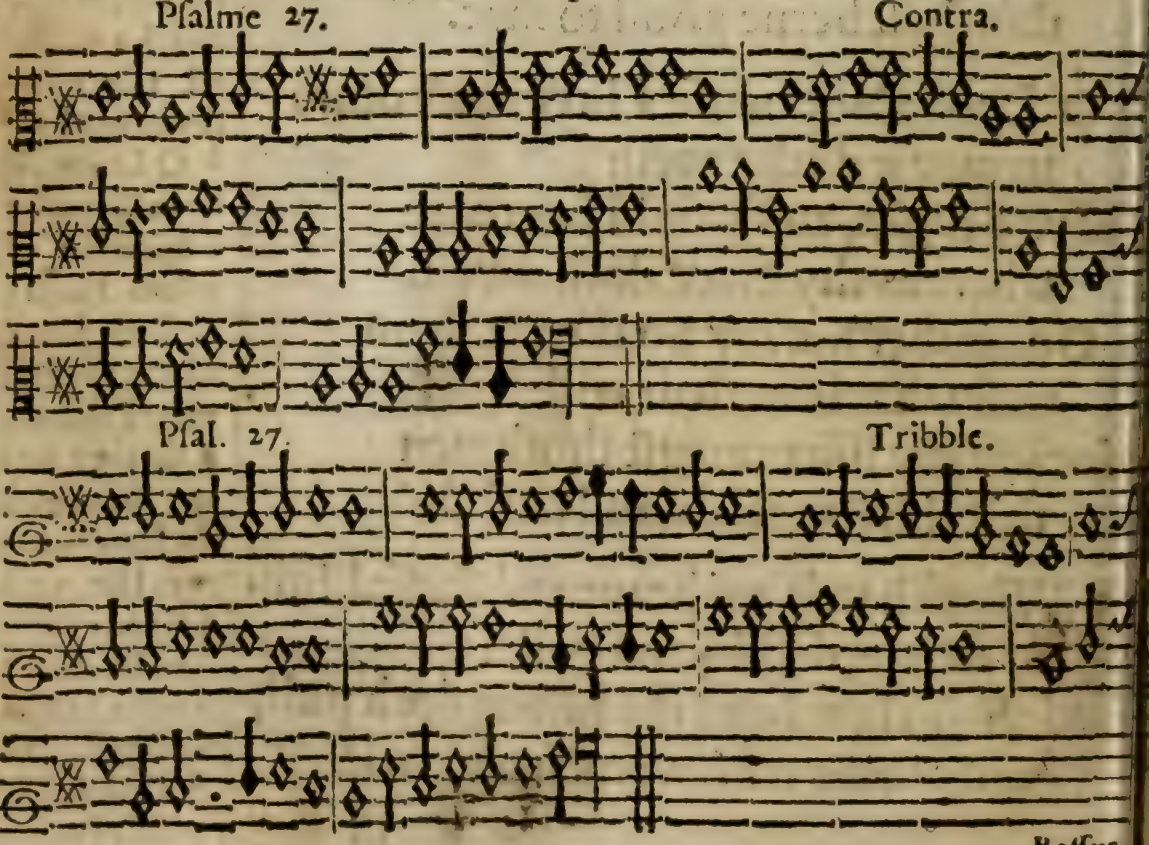
11 But I in righteousneſſe intend,
my time and dayes to ſerve:
Have mercie, LORD, and mee defend,
ſo that I do not ſwerve.

12 My foote ſtandeth inuprightneſſe, I wil praiſe thee O Lord, in the congregation.

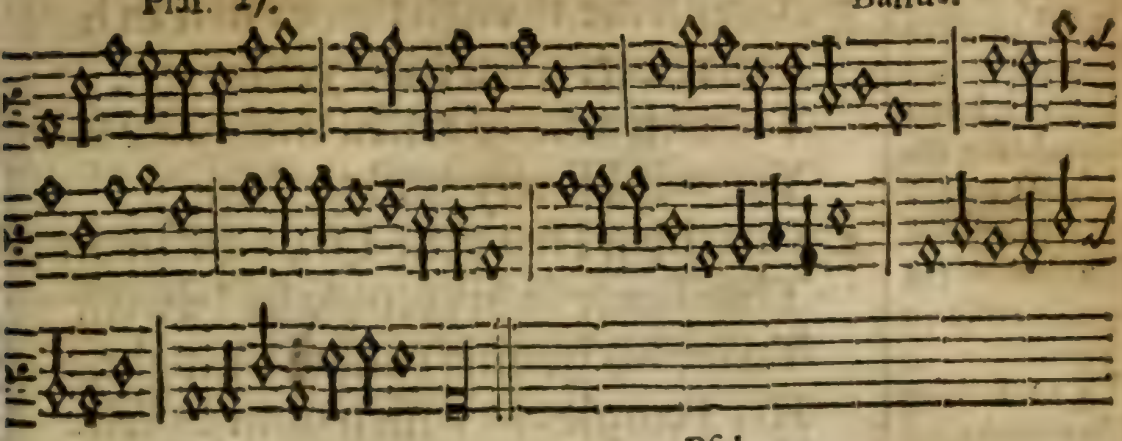
12 My foote is ſtaide 'gainſt all aſſayes,
it ſtandeth well and right:
Therefore O GOD, thee will I praiſe
in all the peoples ſight.

PSAL. XXVII.

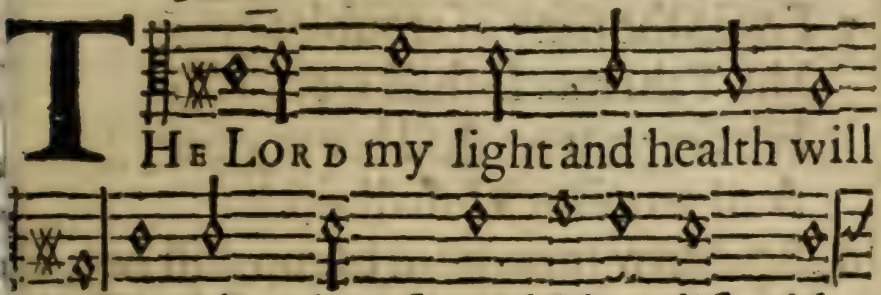
¶ David maketh this Pſalm, being delyvered from great perils, as appeareth by the praiſes and thanksgiving annexed: wherein we may ſee the conſtant faith of David againſt the aſſaults of all his enemies: and alſo the end wherefore hee deſireth to live, and to bee delyvered, only to worſhip GOD in his Congregation.



Psal. 27. Bassus.

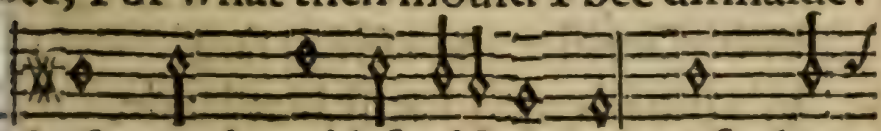


Tenor. Psal. 27.

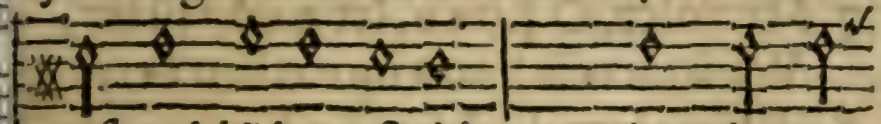


THE LORD my light and health will

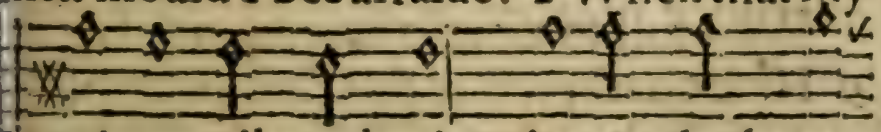
bee, For what then should I bee dismaide?



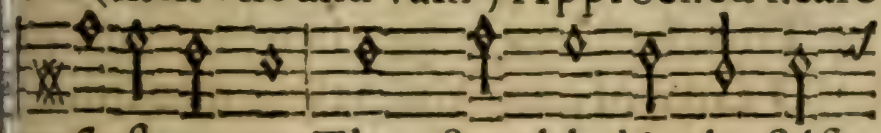
My strength and life also is hee, Of whom



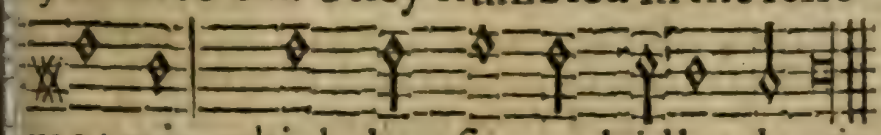
then should I bee afraide? 2 When that my



foes (men vile and vain) Approched neare



my flesh to eat: They stumbled in the selfe-



same train, which they for me laid by deceit.

Psalme xxvii

THE LORD is my light and my salvation, whom shal I fear? the Lord is the strength of my life, of whom shall I bee afraide?

2 When the wicked, even mine enemies and my foes, came upon me to eate up my flesh they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not bee afraid: though war bee raised against mee, I will trust in this.

4 One thing have I desired of the LORD that I will require: even that I may dwell in the house of the LORD all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide me in his tabernacle: in the secret place of his pavilion shall hee hide mee, and set mee up upon a rock.

3 Against me though there pitch an hoſt,
Mine heart from feare yet far it is:
Though wars be raiſed with great boaſt,
Yet will I ſurely truſt in this.

4 One thing I have the LORD beſought,
That I may in his Houſe ſtill dwell:
To ſee his beautie paſſing thought,
His Temple eke which doth excell.

5 For in the time of troubles great
His Tabernacle ſhall mee hide:
His ſecret tents ſhall bee my ſeat,
And on a Rock I ſhall abide.

6 And now mine head lift up will hee,
Above my foes who work ſuch fraud:
With ſacrifice and offring free
Within his tents I will him laude.

7 My voice, O LORD, let it take place,
With mercie heare mee when I cry:

8 When thou didſt ſay, Seek yee my face,
With full conſent lo here, quoth I.

9 Hide not therefore thy face mee fro,
Nor in thy wrath thy Servant ſpill:
Thou haſt mee helpt, then leave not ſo
O GOD of health help thou mee ſtill.

6 And now ſhall hee lift up mine head above mine enemies round about mee: therefore will I offer in his Tabernacle ſacrifices of joy, I will ſing and praiſe the Lord. 7 Hearken unto my voice, O Lord, when I cry: have mercie alſo upon mee, and heare mee. 8 When thou ſaideſt, Seek yee my face, mine heart anſwered unto thee, O Lord, I will ſeek thy face. 9 Hide not therefore thy face from mee, nor caſt thy ſervant away in diſpleaſure: thou haſt beene my ſuccour: leave mee not, neither forſake mee, O GOD of my

10 Although my parents mee forsake,
The LORD yet will me raise and stay:
My foes set snares mee in to take,
11 But, LORD, lead mee in the right way.
Unto mine adversaries lust
12 LORD, give mee not in any wise:
For witnesse false, with words unjust
They seek against mee to devise.

3 I should waxe faint, and sore dismaide,
But that I did beleeve to see
GODS goodnesse in that land displaid,
Whereas his faithfull servants bee.
4 Hope in the LORD, and bee thou strong,
Hee comfort will thine heart indeed:
Trust in the LORD, and think not long,
For hee will surely come with speed.

Salvation.

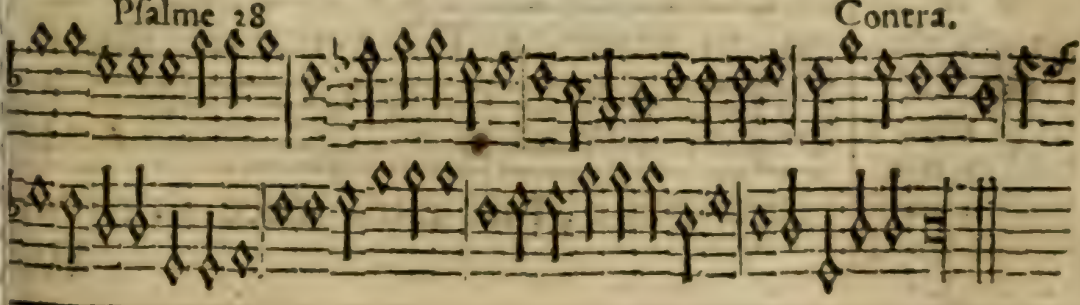
10 Though my father and my mother should forsake mee, yet the Lord will gather me up.
11 Teach mee thy way, O Lord and lead mee in a right path, because of mine enemies.
12 Give mee not unto the lust of mine adversaries, for there are false witnesses risē up against mee, and such

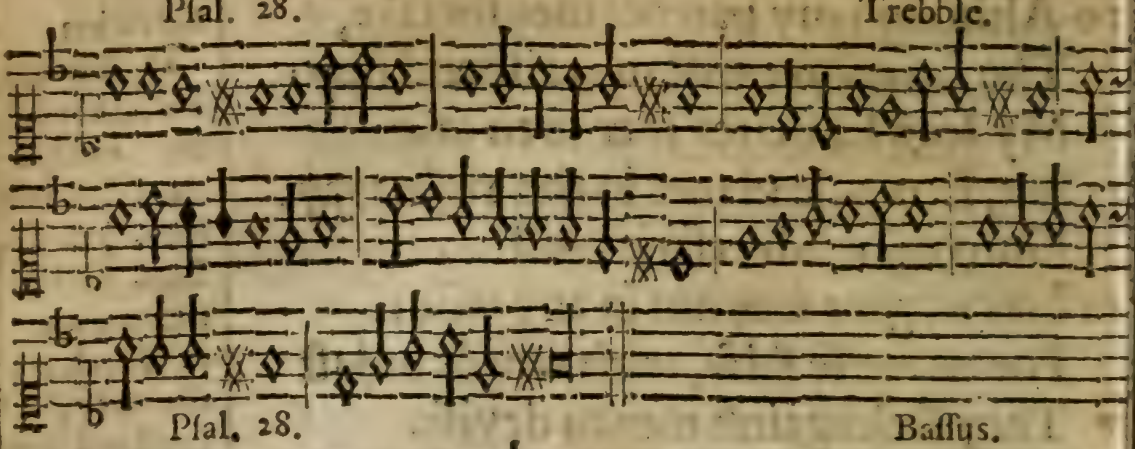
speak cruelly. 13 I should have fainted, except I had beleeved to see the goodnesse of the LORD in the land of the living. 14 Hope in the LORD: be strong, and hee shall comfort thine heart, and trust in the LORD.

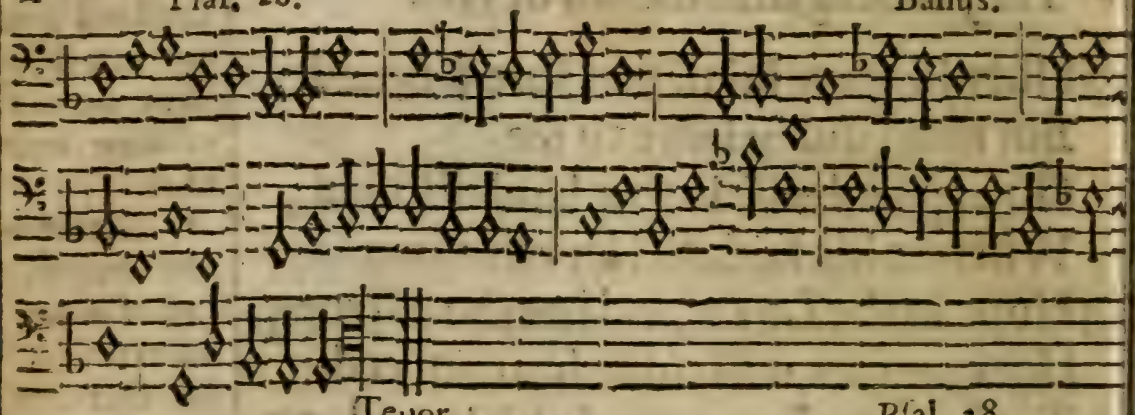
PSAL. XXVIII.

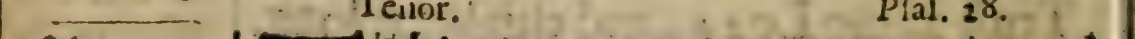
David beeing in great feare and pensivenesse, to see God dishonoured by the wicked men, hee desireth to bee rid of them, and cryeth for vengeance against them: and at length assureth himself, that God hath heard his prayer; unto whose tuition he commendeth all the Faithfull.

Psalme 28 Contra.





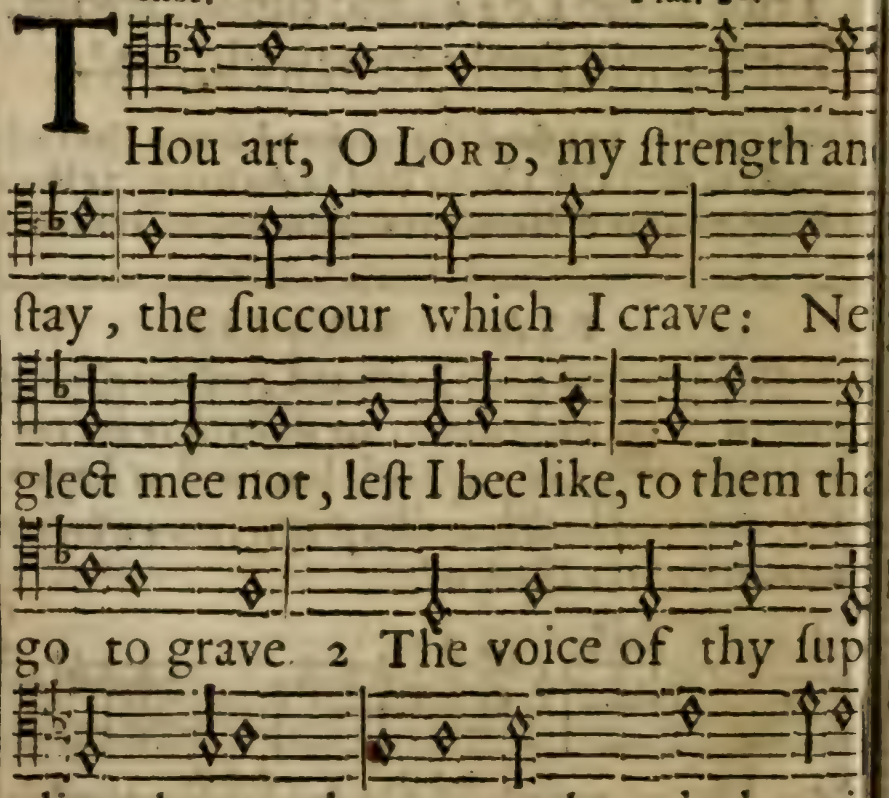




Pſal. xxviii

Vnto thee, O Lord, do *I* crie: O my ſtrength, bee not deafe toward me, leſt if thou anſwer me not, I bee like them that go downe into the pit.

2 Heare the voice of my petitiõs, when I crie unto thee, when I hold up mine hands toward thy holy oracle



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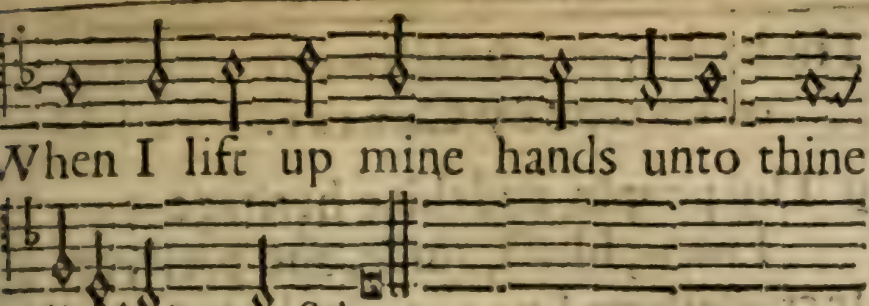


When I lift up mine hands unto thine

holie Arke most hie.

3 Repute mee not among the fort
of wicked and pervert:
That speake right faire unto their friends;
and think full ill in heart.
4 According to their handie work,
as they deserve indeed:
And after their inventions
let them receive their meed.
5 For they regard nothing Gods works,
his law, ne yet his lore:
Therefore will hee them and their seed
destroy for evermore.
6 To render thanks unto the LORD
how great a cause have I?
My voice, my prayer, and my complaint
that heard so willingly.
7 Hee is my shield and fortitude,
my buckler in distresse,
Mine hope, mine helpe, mine hearts relief,
my song shall him confesse.
8 Hee is our strength, and our defence,
our enemies to resist:

3 Draw me not away with the wicked, and with the workers of iniquitie, who speak friendly to their neighbours, when malice is in their hearts.
4 Reward thē according to their deeds, & according to the wickednes of their inventions: recompense them after the work of their hands render them their reward
5 For they regard not the workes of the LORD nor the operation of his handes therefor break them down, & build them not up.
6 Praised bee the Lord, for he hath heard the voice of my petition.
7 The Lord is my strength & my shield: mine heart trusted in him, & I was helped, therefore mine heart shall rejoice, & with my song will I praise him. 8 The Lord is their strength,

The

and hee is the strength of the delyverances of his Anoynted.

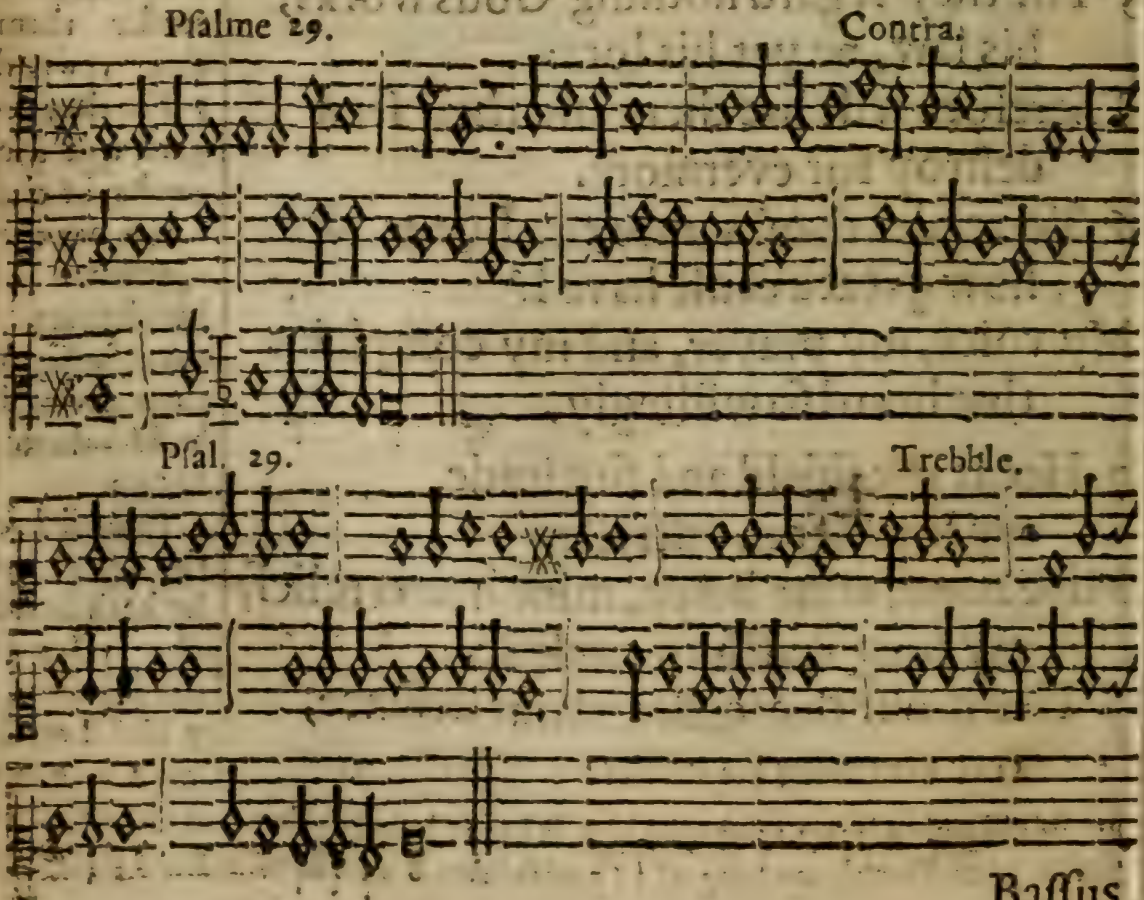
9 Save thy people, and blesse thy inheritance: feed them also, and exalt them for ever.

The health, and the salvation of his elect by CHRIST.

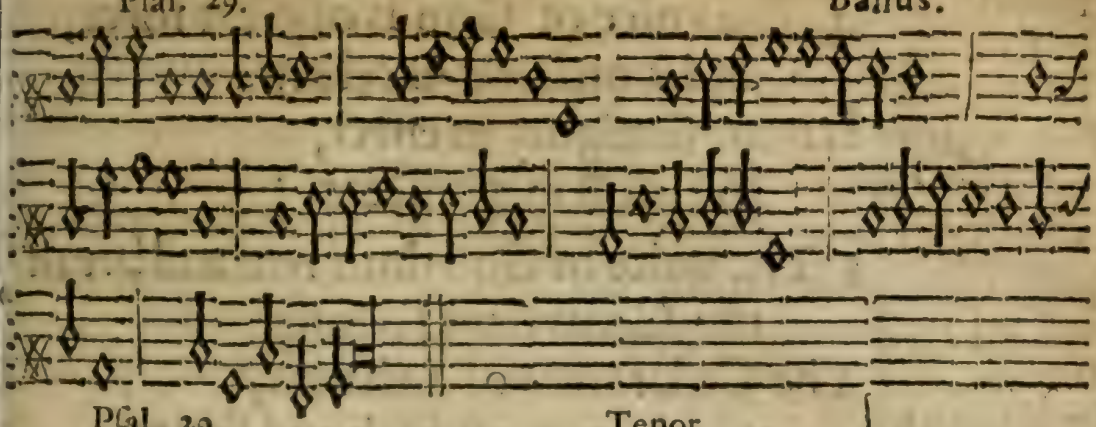
9 Thy people, and thine heritage
LORD, blesse, guide, and preserve:
Increase them LORD, and rule their hearts,
that they may never swerve.

PSAL. XXIX.

An excellent Psalme, wherein the Prophet exhorteth the verie Princes and Rulers of the world (which otherwise for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And though therby God threatneth sinners, yet he is alwaies mercifull to his, and moveth them thereby to praise his Name.



Psal. 29. Bassus.



Psal. 29. Tenor.

GIve to the LORD yee Potentates, yee
rulers of the world: Give yee all praise, ho-
nour and strength Unto the living LORD.
2. Give glory to his holy Name, and ho-
nour him alone: Worship him in his Ma-
jestie, within his holy Throne.
3 His voice doth rule the waters all,
even as himselfe doth please:
Hee doth prepare the thunder claps,
and governes all the seas.

Psal. xxix.

GIve unto the Lord, yee sons of the mightie: Give unto the Lord glorie, and strength.

2 Give unto the Lord glorie due unto his Name: Worship the Lord in the glorious Sanctuarie.

3 The voyce of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

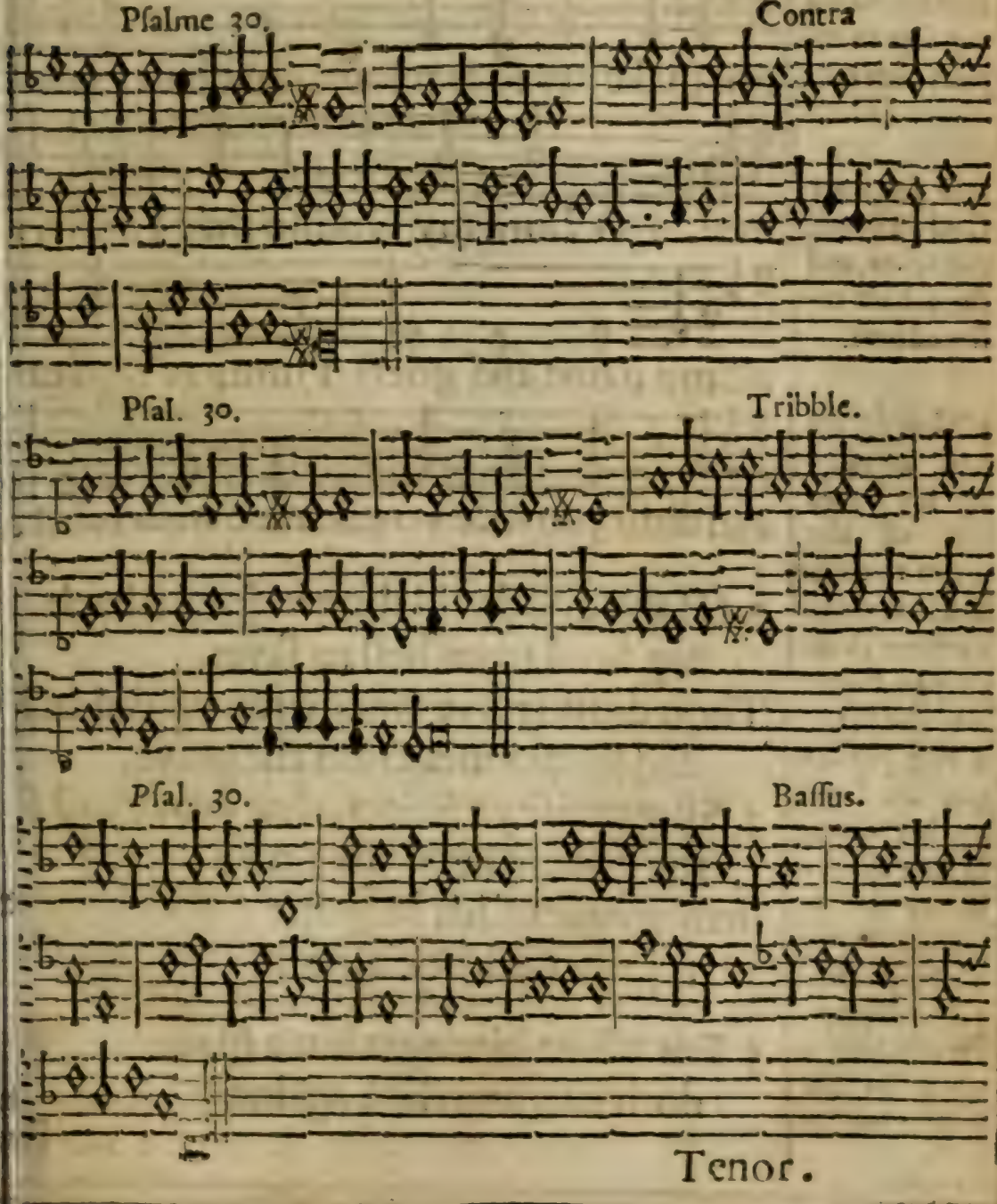
4 The

4 The voice of the Lord is mighty, the voice of the Lord is glorious.
5 The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.
6 Hee maketh them also to leap like a calf Lebanon also and Sirion like a young Unicorne.
7 The voice of the Lord divideth the flams of fire.
8 The voice of the Lord maketh the wilderneſſe to tremble: the Lord maketh the wildernes of Ka-diſh to tremble.
9 The voice of the Lord maketh hinds to calve, and diſcovereth the foreſts: therefore in his

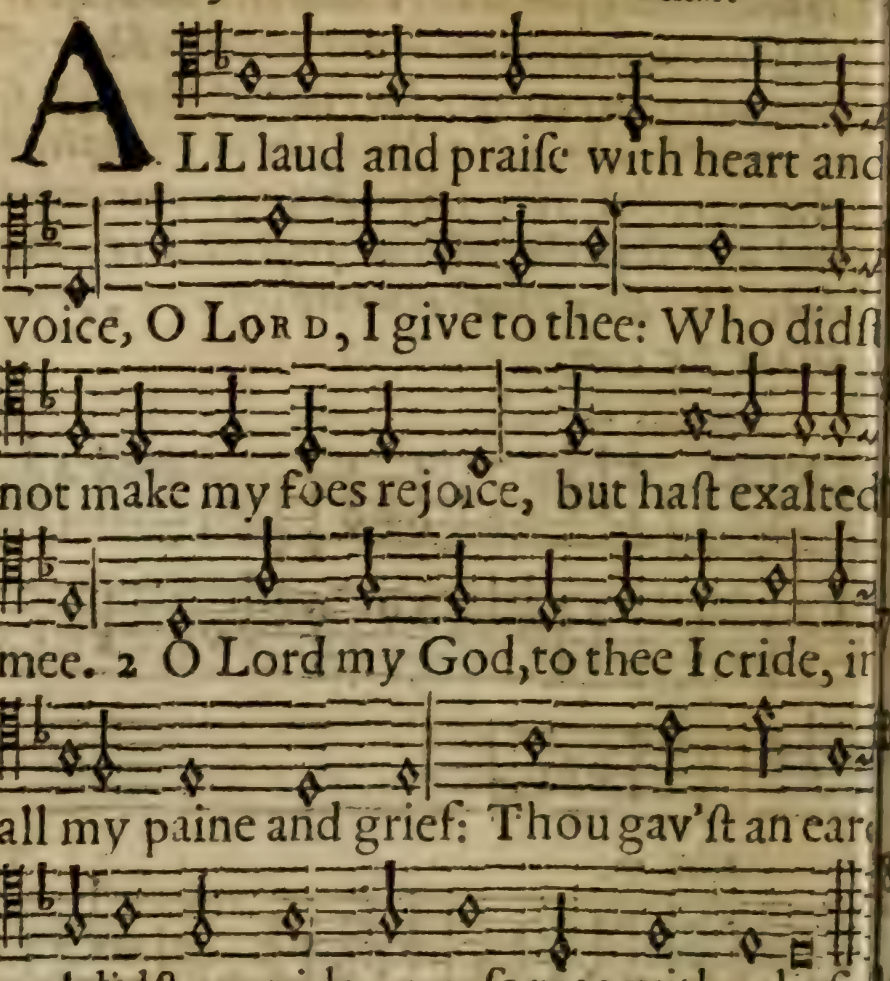
4 The voice of GOD is of great force,
and wondrous excellent:
It is moſt mighty in effect,
and moſt magnificent.
5 The voice of God doth rent and break
the Cedar trees ſo long:
The Cedar trees of Lebanus,
which are moſt high and ſtrong.
6 And makes them leape like as a calf,
or els the Unicorne:
Not only trees, but mountains great,
whereon the trees are borne.
7 His voice divides the flames of fire,
and ſhakes the wilderneſſe:
8 It makes the deſert quake for feare,
that called is Cadeſh.
9 It makes the hinds for feare to calve,
and makes the covert plaine:
Then in his Temple every man
his glory doth proclaime.
10 The LORD was ſet above the floods,
ruling the raging ſea:
So ſhall hee reigne as Lord and King,
for ever and for ay.
11 The LORD will give his people power
in vertue to encreaſe:
The Lord will bleſſe his choſen folke
with everlaſting peace.

Temple doth every man ſpeake of his glory. 10 The Lord ſitteth upon the floods, and the Lord doth remaine King for ever. 11 The Lord ſhall give ſtrength unto his people: the Lord ſhall bleſſe his people with peace.

¶ When David (should have dedicated his house to the Lord, hee fell so extreame sick that he was without all hope of life: and therefore, after his recovery, hee rendreth thanks to God, exhorting others to the like, and to learne by his example, that God is rather mercifull, then severe and rigorous towards his children: and also that the fall from prosperitie to adversitie, is sudden. This done, hee returneth to prayer, promising to praise GOD for ever.



Psal. 30 Tenor.



Psalme xxx.

I Will magnifie thee, O LORD: for thou hast exalted mee, and hast not made my foes to rejoice over me.

2 O Lord my God, I cryed unto thee, and thou hast restored mee.

3 O Lord, thou hast brought up my Soule out of the grave: thou hast revived me from them that go downe into the pit.

4 Sing praises unto the Lord yee his Saints, & give thanks before the remembrance of his Holinesse.

5 For hee endureth but a while in his anger: but in

3 Of thy good will thou hast cal'd back
my Soul from hell to save:
Thou didst revive when strength did lack
and keepes mee from the grave.

4 Sing praise ye Saints, that prove and se
the goodnesse of the LORD:
In memorie of his Majestie
rejoice with one accord.

5 For why? his anger but a space
doth last, and slack againe.

But in his favour and his grace
alwayes doth life remaine.
Though gripes of grief, and pangs full sore
shall lodge with mee all night:
The LORD to joy shall us restore
before the day bee light.

When I enjoyde the world at will,
thus would I boast and say,
Tush, I am sure to feare none ill,
this wealth shall not decay.
For thou, O LORD, of thy good grace
hadst sent mee strength and aide:
But when thou turnd'st away thy face
my minde was sore dismaide.

Wherefore againe yet did I cry
to thee, O LORD of might:
My GOD with plaints I did apply,
and praide both day and night.
What gaine is in my blood, said I,
if death destroy my dayes?
Doth dust declare thy Majestie?
or yet thy truth doth praise?

Wherefore my GOD, some pittie take,
O Lord, I thee desire:
Do not this simple Soul forsake,
of help I thee require.
Then didst thou turn my grief and wo
unto a chearfull voice:

his favour is life. Weeping may abide at evening, but joy commeth in ỹ morning.

6 And in my prosperitie I said I shal never be moved.

7 For thou Lord of thy goodnesse had made my mountaine to stand strong: but thou didst hide thy face, and I was troubled.

8 Then cryed I unto thee, O Lord, & prayed to my Lord

9 What profite is there in my blood, when I go down to the pit? Shall the dust give thankes unto thee? or shall it declare thy trueth?

10 Hear, ô Lord and have mercie upon mee: Lord bee thou my helper.

11 Thou hast turned my mourning into joy:

The

thou haſt loſed my ſack, and girded me with gladnes.
12 Therefore ſhall my tong praiſe thee, and not ceaſe:

The mourning weed thou tookes mee fro
and madſt me to rejoice.
12 Wherefore my Soul unceſſantly,
ſhall ſing unto thee praiſe:
My Lord, my God, to thee will I
give laud and thanks alwayes.

O LORD my GOD, I will give thanks unto thee for ever.

PSAL. XXXI.

Pſalme xxxi.

¶ *David delivered from ſome great danger firſt rehearſeth what meditation hee had by the power of Faith, when death was before his eyes his enemies beeing ready to take him. Then he affirmeth, that the favour of God is alwayes ready to thoſe that feare him. Finally hee exhorteth all the faithfull to truſt in God, and to love him becauſe hee preſerveth and ſtrengtheneth them as they may ſee by his example.*

Sing this as the 18. *Pſalme.*

IN thee, O Lord, have I put my truſt, let mee never be confounded deliver me in thy righteouſneſſe.
2 Bow downe thine eare to me: make haſte to deliver mee: bee unto mee a ſtrong rock, & an houſe of defence to ſave me.
3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct and guide mee.

O LORD, I put my truſt in thee,
let nothing work mee ſhame:
As thou art juſt deliver mee,
and ſet mee quite from blame.
2 Heare mee, O LORD, and that anone,
to help mee make good ſpeed:
Bee thou my Rock, and houſe of ſtone,
my fence in time of neede.
3 For why? as ſtones thy ſtrength is tride
thou art my fort and tower:
For thy Names ſake be thou my guide,
and leade mee in thy power.

Pluck forth my feet, & breake the snare,
which they for mee have laide:
hou art my strength, and all my care
is in thy might and aide.

Into thine hands, Lord I commit
my spirit which is thy due:
or why? thou hast redeemed it,
O Lord my GOD most true.

I hate such folk as will not part
from things to bee abhord:
Vhen they on trifles set their heart,
my trust is in the Lord.

For I will in thy mercy joy,
I see it doth excell:
Thou seest when ought would mee annoy,
and knowst my Soul full well.

Thou hast not left mee in their hand,
that would mee over-charge:
But thou hast set mee out of band
to walk abroad at large.

Great griefe, O Lord, doth me assaile,
some pitie on mee take:
Mine eyes wax dim, my sight doth faile,
my wombe for wo doth ake.

My life is worn with grief and paine,
my yeeres are gone and past:
My strength is gone, and through disdaine
my yeares corrupt and wast.

4 Draw mee out of the net that they have laide privilie for mee, for thou art my strength.

5 Into thine hand I commend my spirit: for thou hast redeemed mee, O Lord God of truth.

6 I have hated them that give themselves to deceitfull vanity: for I trust in the Lord.

7 I wil be glad and rejoice in thy mercy: for thou hast seen my trouble: thou haste known my Soul in adversities.

8 And thou haste not shut me up into the hand of the enemie, but haste set my feet at large.

9 Have mercy upon me, O Lord, for I am

trouble: mine eye, my Soul, & my belly are consumed with grief. 10 For
y life is wasted with heavinesse, and my yeers with mourning: my strength
ileth, for my paine, and my bones are consumed.

11 A-

11 Among my foes I am a scorn,
my friends are all dismaid:
My neighbours and my kinsmen born,
to see mee are afraid.
12 As men once dead are out of mind,
so am I now forgot:
As small effect in mee they find
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray:
How they conspirde, and went about,
to take my life away.
14 But, Lord, I trust in thee for aide,
not to bee overtrod:
For I confesse, and still have said
thou art my Lord and God.

15 The length of all my life and age,
O Lord, is in thine hand:
Defend mee from the wrathfull rage
of them that mee withstand.
16 To mee thy servant, Lord expresse,
and shew thy joyfull face:
And save mee Lord, for thy goodnesse,
thy mercie and thy grace.

17 Lord, let mee not bee put to blame,
for that on thee I call:

11 I was a reproach among all mine enemies, but especially among my neighbors, and a feare to mine acquaintance: who seing mee in the streete fled from mee.
12 I am forgotten as a dead man out of mind: I am like a broken vessell.
13 For I have heard the railing of great men: fear was on every side, while they conspired together against mee, and consulted to take my life.
14 But I trusted in thee ô Lord I said, Thou art my GOD.
15 My times are in thine hand: delyver mee from the hand of mine enemies, and from them that persecute mee. 16 Make thy face to shine upo thy servant, and save mee through thy mercies. 17 Let me not be confour

ut let the wicked beare their ſhame,
and in the grave to fall.
3 O Lord, make dum their lips out-right
which are addict to lies:
nd cruelly with pride and ſpight
againſt the Iuſt deviſe.

) Oh! how great good haſt thou in ſtore
laide up, and done for them
hat feare and truſt in thee, before
the ſons of mortall men.
) Thy preſence doth them fence & guide
from all proud brags and wrongs:
'ithin thy place thou doſt them hide
from all the ſtrife of tongues.

: Thanks to the Lord that hath declard
on mee his grace ſo far,
ee to defend with watch and ward,
as in a towne of war.
. Though in mine haſte and grief, ſaid I,
lo, ſee I am reject:
et Lord on thee when I did cry
my plaint thou didſt accept.

: Yee Saints love yee the Lord, I ſay,
the Faithfull hee doth guide:
nd to the proude hee will repay
according to their pride.

ded, O Lord, for I have called upon thee: let the wicked be put to confuſion, and to ſilence in the grave.
18 Let the lying lippes bee made dumbe, which cruelly proudly, and ſpightfullie ſpeake againſt the righteous.
19 How great is thy goodnes which thou haſt laide up for them that feare thee, and done to them that truſt in thee, even before the ſons of men.
20 Thou doſt hide them privily in thy preſence from the pride of men: thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongs.
21 Bleſſed bee

: Lord, for he hath ſhewed his marveilous kindneſſe toward me in a ſtrong
e. 22 Though I ſaid in mine haſt, I am caſt out of thy ſight, yet thou heard
: voice of my prayer when I cryed unto thee. 23 Love ye the Lord all his
nts, for the Lord preſerveth the faithfull, and rewardeth aboundantly the

proude doer.
24 All ye that trust in ỹ Lord be strong, and hee shall establish your heart.

24 Be strong, and God shall stay your hea
bee bold yee that are just:
For sure the Lord will take your part,
sith yee on him do trust.

PSAL. XXXII.

¶ *David punished with grieuous sickneſſe for his sin counteth all them happy, to whom God doth n impute their transgressions: and after that h hath confessed his sins, and obtained pardon, h exhorteth the wicked men to live godly, and t good to reioyce.*

Sing this as the 29. Psalme.

THE man is blest, whose wickedneſſe
the Lord hath cleane remitted:
And hee whose sin and wretchedneſſe
is hid and also covered.
2 And blest is hee, to whom the Lord,
imputeth not his sin:
Which in his heart hath hid no guile;
nor fraud is found therein.

3 For whiles that I kept close my sin,
by silence and constraint,
My bones did weare and waste away
with dayly mone and plaint.
4 For night and day thine hand on mee
so grievous was and smert:
That all my blood and humours moist
to dryneſſe did convert.

Psalme xxxii.

BLessed is hee, whose wickedneſſe is forgiven, and whose sinne is covered
2 Blessed is the man unto whom ỹ Lord imputeth not iniquitie, and in whose spirit there is no guile.
3 When I held my tongue, my bones consummed or when I roared all the day.
4 For thine hand is heavy upon mee day and night, and moisture is turned into ỹ drought of Summer. Selah.

I did therefore confesse my fault,
and all my sins discover:
hen thou, O Lord, didst mee forgive,
and all my sins passe over.

The humble man shall pray therefore
and seeke thee in due time,
o that the floods of waters great,
shall have no power on him.

When trouble and adversitie
do compasse mee about,
hou art my refuge and my joy,
and thou dost ride mee out.

Come hither, and I shall thee teach,
how thou shalt walk aright:
nd will the guide, as I my self
have learn'd by proofe and sight.

Bee not so rude and ignorant,
as is the horse and mule,
Whose mouth without a raine or bit
from harme thou canst not rule.

The wicked man shall manifold
sorrowes and griefe sustaine:
ut unto him that trusts in God
his goodnesse shall remaine.

5 Then I acknowledged my sinne unto thee, neither hid I mine iniquity: for I thought I will confes against my selfe my wickednes unto the Lord, & thou forgavest the punishmēt of my sin. Selah

6 Therefore shall everyone that is godly make his prayer unto thee, in a time when thou mayest be found: surely in the flood of great waters they shall not come neare him.

7 Thou art my secrete place: Thou preservest me from trouble: thou compassest mee about with joyfull deliverance.

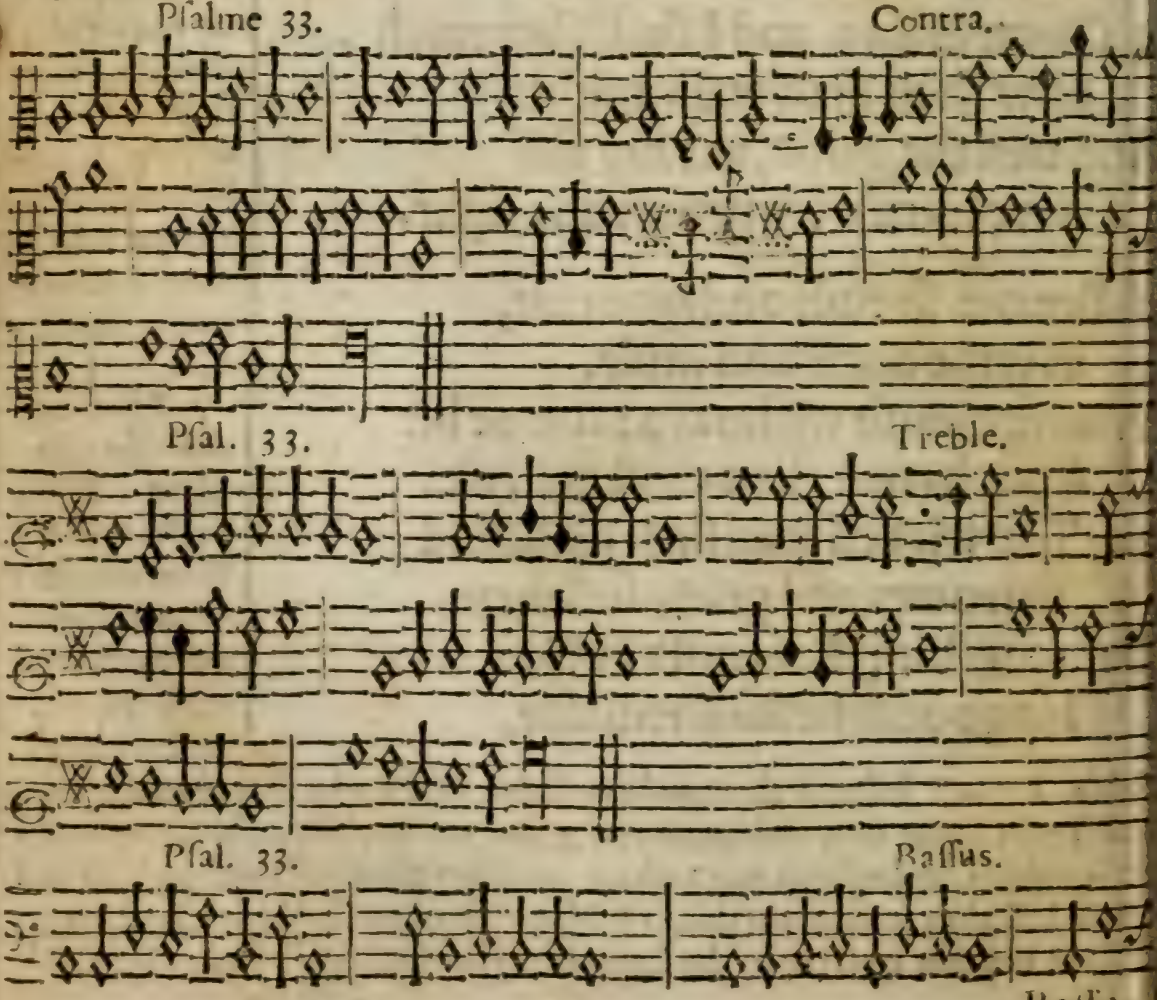
lah. 8 I will instruct thee, and teach thee in the way that thou shalt go, d I will guide thee with mine eye. 9 Bee yee not like an horse, or like a ule, which understand not: whose mouthes thou dost bind with bit and dle lest they come neare thee. 10 Many sorrowes shall come to the wic-l, but hee that trusteth in the Lord mercy shall compasse him.

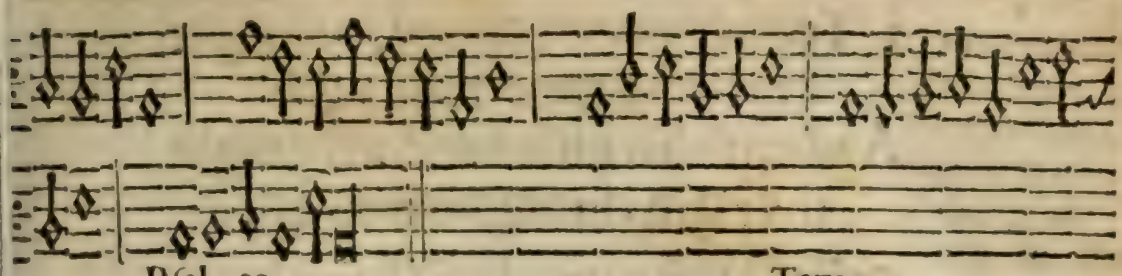
11 Bee glad yee righteous, and rejoice in the LORD, and bee joyfull all yee that are upright in heart.

11 Bee merrie therefore in the LORD
yee Iust lift up your voice:
And yee of pure and perfect heart
bee glad and eke rejoice.

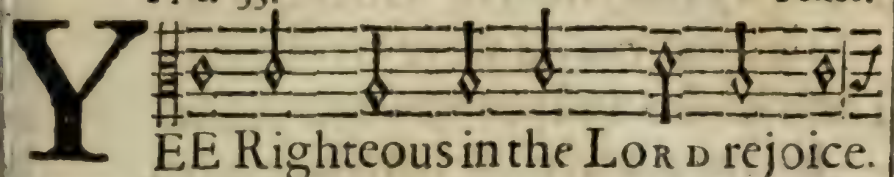
PSAL. XXXIII.

¶ Hee exhorteth good men to praise GOD, for that hee hath not only created all things, and by his providence governeth the same, but also is faithfull in his promises. Hee understandeth mans heart, and scattereth the counsell of the wicked so that no man can bee preserved by any creature; or mans strength: but they that put their confidence in his mercy shall bee preserved from all adversitie.

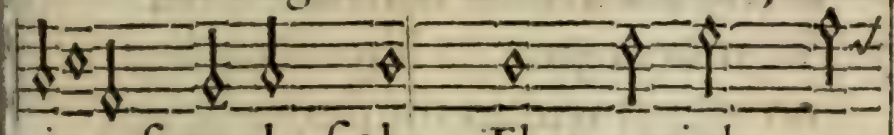




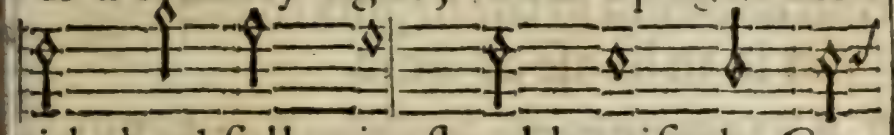
Psal. 33. Tenor.



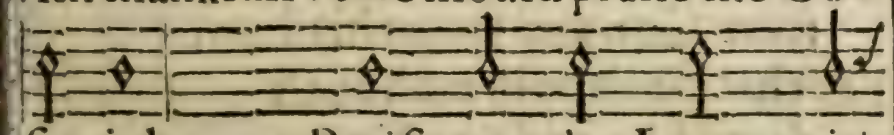
YEE Righteous in the LORD rejoice.



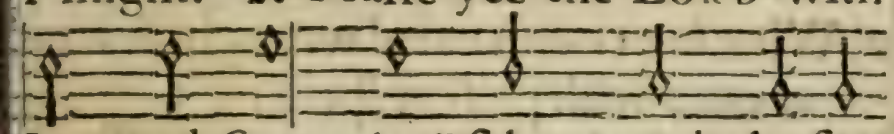
is a seemely sight, That upright men



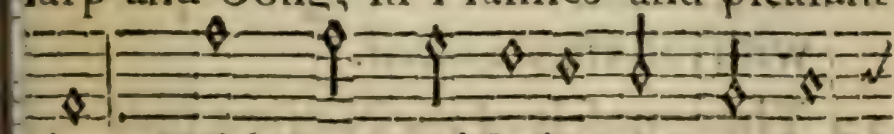
vith thankfull voice should praise the GOD



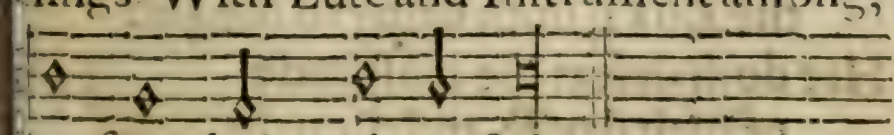
f might. 2. Praise yee the LORD with



Iarp and Song, in Psalmes and pleasant



nings With Lute and Instrument among,



hat soundeth with ten strings.

Sing to the LORD a song most new,
with courage give him praise:
For why? his word is ever true,
his works and all his wayes.

Psalme 33.

REjoyce in the Lord, O yee righteous: for it becommeth upright men to be thankfull.

2 Praise the LORD with Harp, sing unto him with Viole, and instrument of ten strings.

3 Sing unto him a new song: Sing cheerefully with a loude voice.

4 For the word of the Lord is true, and all his workes are faithfull.

5 To judgement, equity, and right
hee hath a great good will:
And with his gifts hee doth delight
the earth throughout to fill.

6 For by the word of GOD alone
the heavens all were wrought:
Their hoſtes and powers every one
his breath to paſſe hath brought.

7 The waters great gath'red hath hee
on heapes within the ſhore:
And hid them in the depths to bee
as in an houſe of ſtore.

8 All men on earth, both leaſt and moſt
feare GOD and keepe his Law:
Yee that inhabite in each coaſt
dread him and ſtand in aw.

9 What hee commanded wrought it was
at once with preſent ſpeed:
What hee doth will is brought to paſſe
with full effect indeed.

10 The counſels of the Nations rude
the LORD doth bring to naught:
Hee doth defeat the multitude
of their deviſe and thought.

11 But his Decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

5 Hee loveth righteouſneſſe & judgement: the earth is ful of the goodneſſe of the LORD.

6 By the word of the Lord were the heavens made, & all the hoſte of them by the breath of his mouth.

7 Hee gathereth the waters of the ſea together as upon an heape and layeth up the depths in his treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the worlde feare him.

9 For he ſpake & it was done, he commãded and it ſtood.

10 The Lord breaketh the counſell of the Heathen, and bringeth to naught the deviſes of the people. 11 The counſell of the Lord ſhall ſtand for ever, and the thoughts of his heart throughout all ages. 12 And

12 And blest are they to whom the LORD
as GOD and guide is known:
Whom hee doth chuse of meere accord
to take them as his own:
13 The Lord frō heaven doth cast his sight
on men mortall by birth:
14 Considering from his seat of might
the dwellers on the earth.

15 The Lord, I say whose hād hath wrought
mans heart, and doth it frame.
For hee alone doth know the thought,
and working of the same.
16 A King that trusteth in his hoste
shall not prevaile at length:
The man that of his might doth boast
shall fall for all his strength.

17 the troups of horse-men eke shall faile,
their sturdie steeds shall sterve:
The strength of horse shall not prevaile
the rider to preserve.
18 But lo, the eyes of GOD intend,
and watch to aide the just:
With such as feare him to offend,
and on his goodnesse trust:

19 That hee of death and all distresse
may set their soules from dread:

12 Blessed is that Nation, whose God is the Lord even the people that hee hath chosen for his inheritance.
13 The Lord looketh down from heaven, and beholdeth all the childrē of men.
14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.
15 Hee fashioneth their hearts everie one, and understandeth al their works.
16 The King is not saved by the multitude of an hoste, neither is the mighty man delivered by great strength
17 An horse is a vaine help, and shall not deliver any by his great strength. 18 Behold, the eye of the Lord is upon them that feare him, & upon them y trust in his mercy. 19 To deliver their

Soules from death, and to preſervethem in famine.

And if that dearth the land oppreſſe,
in hunger them to feed.

20 Our Soule waiteth for the Lord: for hee is our helpe, and our ſhield

20 Wherefore our Soul doth ſtill depend
on GOD our ſtrength and ſtay:
Hee is our ſhield, us to defend
and drive all darts away.

21 Surely our heart ſhall rejoice in him: becauſe wee truſted in his holy Name.

21 Our Soul in God hath joy and game,
rejoycing in his might:
For why? in his moſt holy Name
wee hope and much delight.

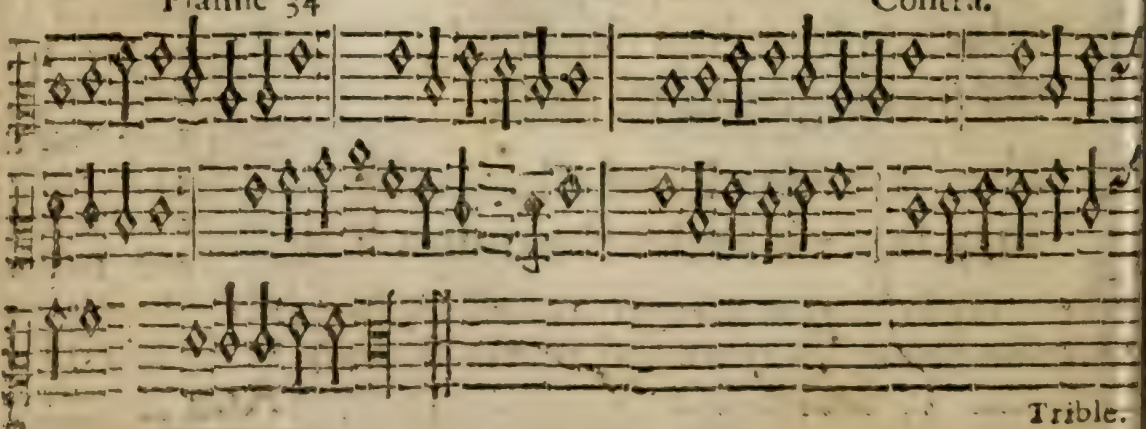
22 Let thy mercie, O LORD bee upon us, as wee truſt in thee.

22 Therefore let thy goodneſſe, O LORD,
ſtill preſent with us bee:
As wee alwayes with one accord
do only truſt in thee.

PSAL. XXXIIII.

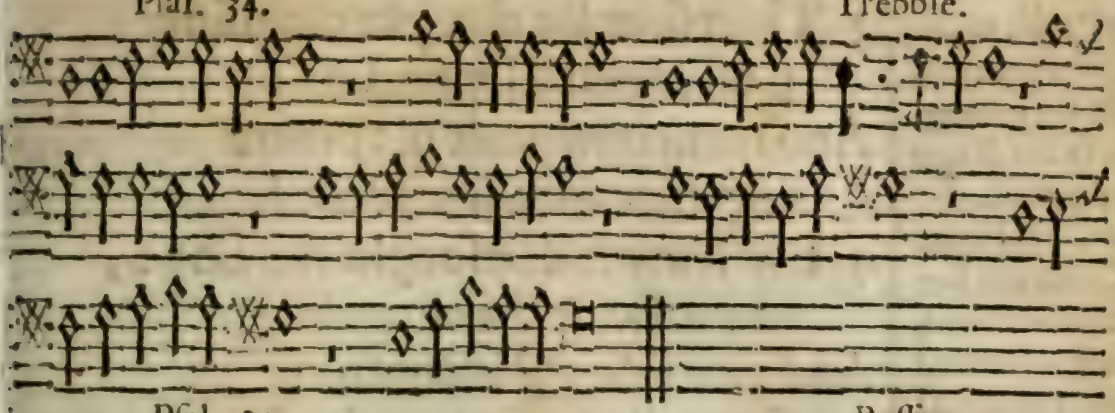
After David had eſcaped Achis, according as it is written, 1. Sam. 21. whom in this title hee calleth Abimelech, (which was a generall name to all the Kings of the Philiſtims) Hee praiſeth GOD for his delyverance, provoking all others by his example to truſt in GOD, to feare and ſerve him, who defendeth the godly with his Angels, and utterly deſtroyeth the wicked in their ſinnes.

Pſalme 34 Contra.

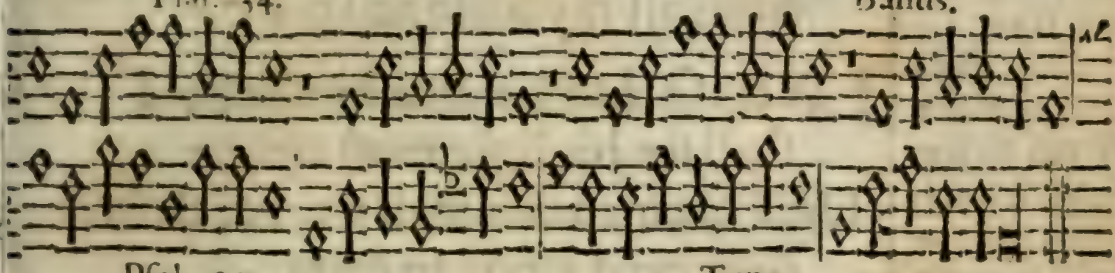


Trible.

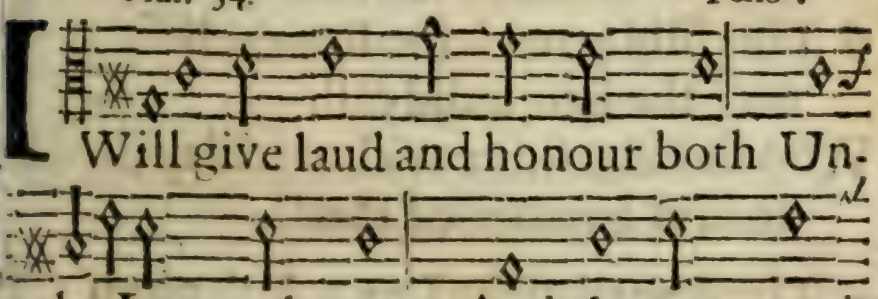
Psal. 34. Trebble.



Psal. 34. Bassus.



Psal. 34. Tenor.



I Will give laud and honour both Unto the LORD alwayes: And eke my mouth
for evermore Shall speake unto his praise
I do delight to laude the LORD, in Soule
and eke in voice: That humble men and
mortified may hear and so rejoice.

Psalme 34.

I Will alwayes give thankes unto the Lord: his praises shalbe in my mouth continually.

2 My Soule shall glory in the LORD: the humble shall heare it, and bee glad.

3 There-

3 Praise ye the Lord with me, & let us magnify his Name together.
4 I sought the Lord, and hee heard me: yea, hee delivered me out of all my feare.
5 They shall look unto him & run to him & their faces, shall not be ashamed, saying
6 This poore man cryed, & ỹ Lord heard him and saved him out of all his troubles.
7 The Angell of the LORD pitcheth roũd about them ỹ feare him, and delivereth thẽ
8 Taste yee and see how gratious the Lord is; blessed is the man that trusteth in him.
9 Feare the Lord, yee his Saints: for no thing wanteth to them that feare him.

3 Therefore see that yee magnifie
with mee the living LORD:
And let us now exalt his Name
together with one accord.
4 For I my self besought the LORD,
hee answered mee againe:
And mee reliev'd incontinent
from all my feare and paine.

5 Who so they bee that him behold
shall see his light most cleare:
Their countenance shall not bee dasht,
they need it not to feare.
6 This silly wretch for some reliefe
unto the LORD did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the LORD doth pitch
his tents in every place:
To save all such as feare the LORD,
that nothing them deface.
8 Taste and consider well, therefore
that God is good and just:
O happy man that maketh him
his only stay and trust.

9 Feare yee the LORD, his holy ones,
above all earthly thing:
For they that feare the living LORD
are sure to lacke nothing.

10 The

10 The lyons ſhall bee hunger bit,
and pin'd with famine much:
But as for them that feare the Lord
no lacke ſhall bee to ſuch.

11 Come neare, therefore; my children dear
and to my words give eare:
ſhall you teach the perfect way
how yee the Lord ſhall feare.
12 Who is that man that would live long,
and lead a bleſſed life:
13 See thou refraine thy tongue and lips
from all deceit and ſtrife.
14 Turne backe thy face from doing ill
and do the godly deed:
nquire for peace and quietneſſe
and follow it with ſpeed.
15 For why? the eyes of God above
upon the juſt are bent:
lis eares likewiſe do heare the plaint,
of the poore innocent.
16 But he doth frown and bend his browes
upon the wicked traine:
nd cuts away the memorie
that ſhould of them remaine.
17 But when the juſt do call and crie
the Lord doth heare them ſo:
hat out of paine and miſerie
foorthwith hee lets them go.

10 The lyons do lacke, and ſuffer hunger, but they that ſeeke the Lord ſhall want nothing that is good.
11 Come children, hearken unto mee, I wil teach you the feare of the LORD.
12 What man is hee, that deſireth life, & loveth long dayes, for to ſee good?
13 Keepe thy tongue from evill, and thy lips that they ſpeak no guile
14 Eſchew evil and do good: ſeeke peace, & followafter it.
15 The eyes of the Lord are upon the righteous, and his eares are open unto their cry.
16 But the face of the Lord is againſt them that do evil to

t off their remembrance from the earth. 17 The righteous cry, & the Lord areth them, and delivereth them out of all their troubles.

18 The Lord is kind and ſtreight at hand
to ſuch as bee contrite:
Hee ſaves alſo the ſorrowfull,
the meeke and pure in ſprite.
19 Full many bee the miſeries
that righteous men do ſuffer:
But out of all adverſities
the Lord doth them delyver.

20 The LORD doth ſo preſerve and keep
his verie bones alway,
That not ſo much as one of them
doth periſh or decay.
21 The ſin ſhall ſlay the wicked man
which hee himſelfe hath wrought:
And ſuch as hate the righteous man
ſhall ſoone bee brought to nought.

22 But they that ſerve the living Lord,
the Lord doth ſave them ſound:
And who that put their truſt in him
nothing ſhall them confound.

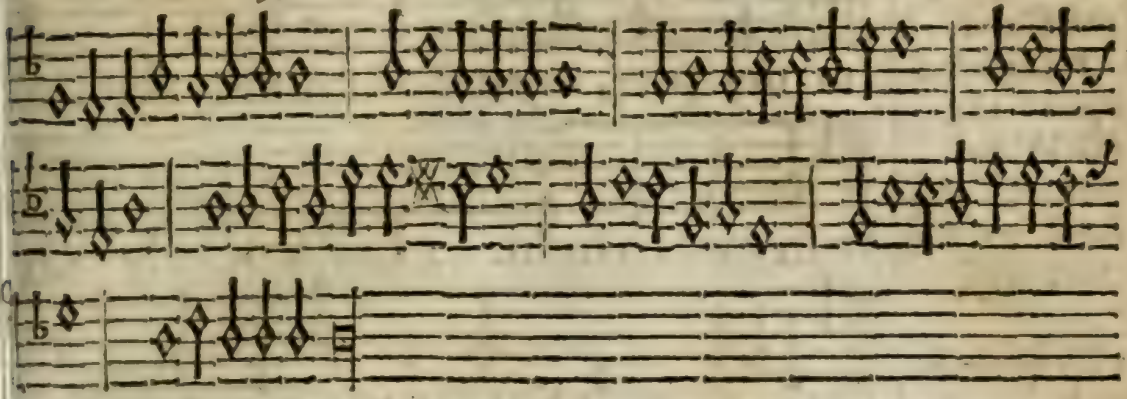
18 The Lord is neere unto them that are of a contrite heart, and will ſave ſuch as be afflicted in ſpirit.
19 Great are the troubles of the righteous: but the Lord delyvereth him out of them all.
20 He keepeth all his bones, not one of thé is broken.
21 But malice ſhall ſlay the wicked: And they that hate the righteous ſhall periſh.
22 The Lord redeemeth the Soule of his ſervants; And none that truſt in him ſhall periſh.

PSAL. XXXV.

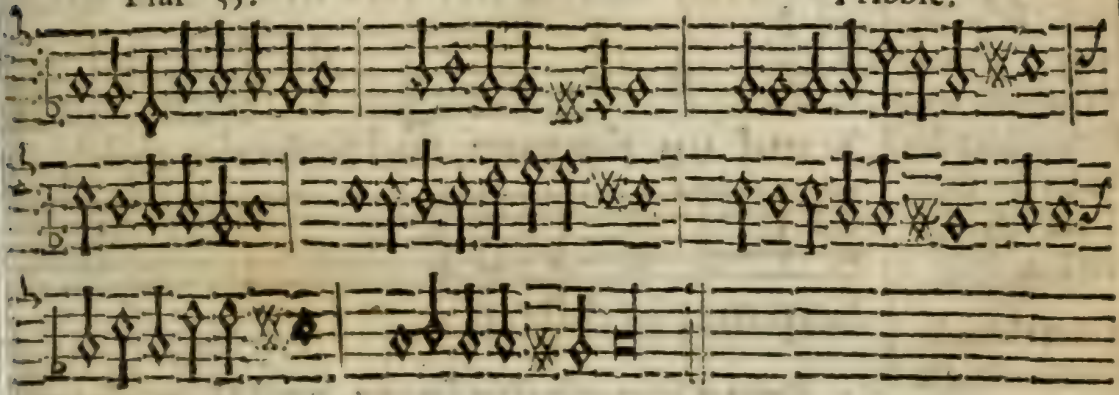
¶ So long as Saul was enemie to David, all that had any authori
under him to flatter their King (as is the courſe of the worl
did alſo moſt cruelly perſecute David: againſt whom he praye
God to plead and to avenge his cauſe, that they may bee taken
their owne net and ſnares, that his innocencie may bee declare
and that the innocent who taketh part with him, may reioy
a

and praiſe the Name of the LORD, that thus delyvereth his ſervant: and ſo hee promiſeth toſpeak foorth the iuſtice of the LORD, and to magniſie his Name all the dayes of his life.

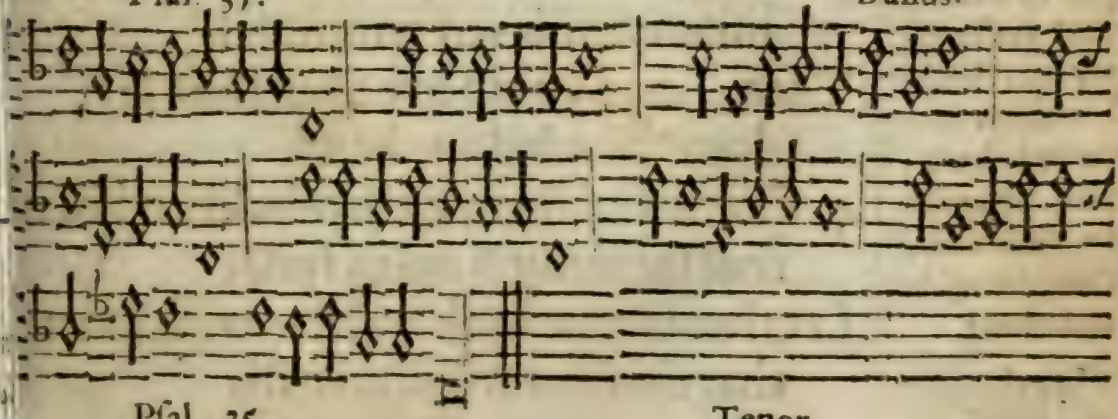
Pſalme 35. Contra.



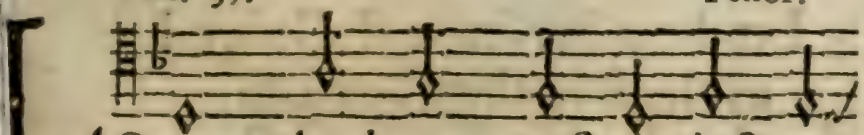
Pſal 35. Tribble.



Pſal 35. Baſſus.



Pſal. 35. Tenor.



LORD, plead my cauſe againſt my foes,

Pſal. 35.

PLead thou my cauſe,

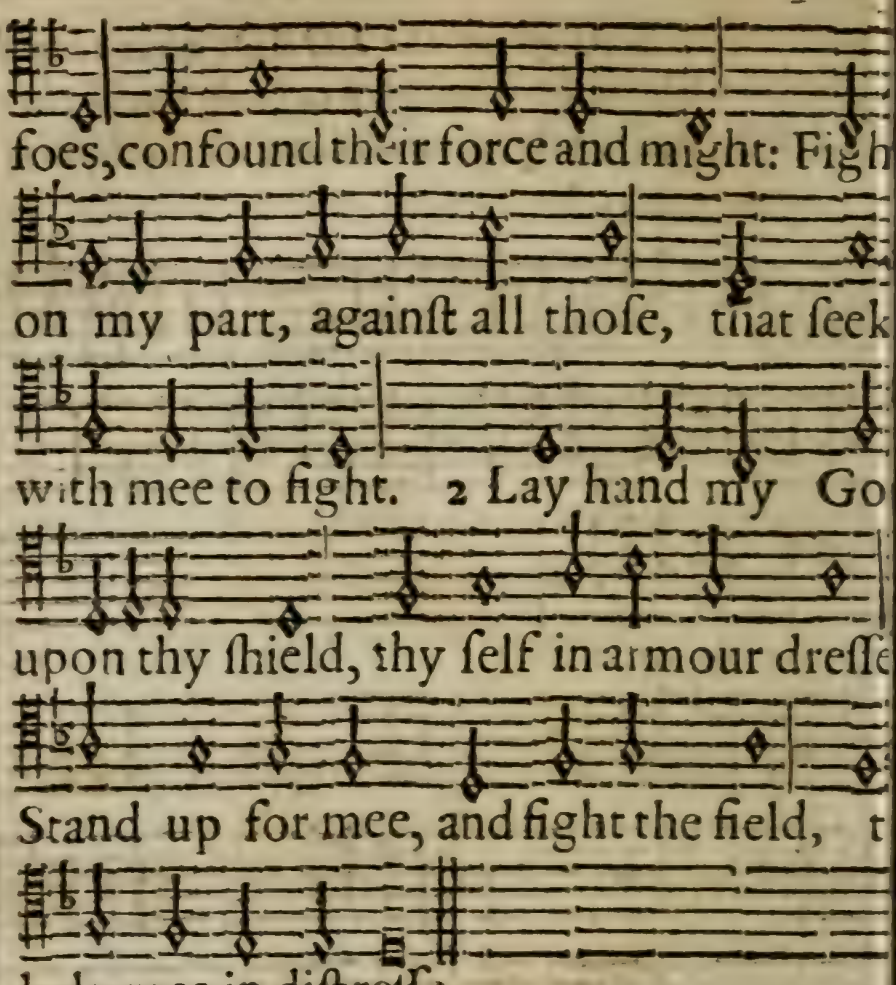
O Lord, with them ỳ ſtrive with mee: fight thou againſt them that fight againſt mee.

2 Lay hand upon thy ſhield and buckler, and ſtand up for mine help.

3 Bring out alſo the ſpeare, and ſtop the way againſt them that perſecute me: ſay unto my Soul I am thy ſalvation.

4 Let them be confounded & put to ſhame, that ſeeke after my Soul, let them bee turned back, and brought to confuſion, that imagine mine hurt.

5 Let them be as chaffe before the wind, & let the Angell of ỳ Lord ſcatter them.



3 Bring foorth the ſpear, and ſtop the wa
mine enemies to withſtand:
Then, LORD, unto my Soul thus ſay,
I am thine help at hand.

4 Confound them with rebuke and blam
that ſeeke my Soul to ſpill:
Let them turne back and flee with ſhame,
that think to work mee ill.

5 Let them bee ſcattred all abrod
as chaffe let them bee toſt:
And by the Angell of our GOD
diſperſt, deſtroid, and loſt.

Let all their wayes be void of light
and ſlipry like to fall:
nd ſend thine Angell with thy might
to perſecute them all.

For why? without my fault they have
in ſecret ſet their girn:
nd for no cauſe have dig'd a cave
to take my Soul therein.

When they think leaſt, and have no care
O LORD deſtroy them all:
:t them be trapt in their own ſnar,
and in their miſchiefe fall.

Then ſhal my Soul, mine heart, & voice
in God have joy and wealth:
hat in the LORD I may rejoyce
and in his ſaving health.

And then my bones ſhall ſpeak and ſay
my parts ſhall all agree:
LORD, though they do ſeeme full gay,
what man is like to thee?

That doſt defend the weak from them
that are both ſtout and ſtrong:
nd rid the poore from wicked men
that ſpoile and do them wrong.

Againſt mee cruell men did riſe,
to witneſſe things untrue:
nd to accuſe mee did deviſe,
of that I never knew.

6 Let their way be dark & ſlipry, and let the Angell of the Lord perſecute them.
7 For without cauſe they have hid the pit, and their net for mee, without cauſe have they digged a pit for my Soul.
8 Let deſtruction come upon him at unwares, and let his net that he hath laid privily take him, let him fall into the ſame deſtruction.
9 Thé my Soul ſhall be joyful in the Lord, it ſhall reioice in his ſalvatiõ.
10 All my bones ſhal ſay Lord, who is like unto thee?
11 Who delivereſt the poore from him that is too ſtrong for him

, the poore and him that is in miſery, from him that ſpoyleth him. 12 uell witneſſes did riſe up: they asked of me things that I never knew.

13 They rewarded mee evill for good, to have spoyled my Soul.

14 Yea, I when they were sick, I was clothed with a sack: I humbled my Soule with fasting: and my prayer was turned upon my bosome.

15 I behaved my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

16 But in mine adversity they rejoiced, and gathered themselves together: the abjects assembled themselves against mee, and I knew not: they tare mee, and ceased not.

13 And where to them I bear good will
they quite mee with disdaine:
For their intent was how to spill,
and bring my Soul in paine.
14 Yet I when they were sick took thought
and clad my selfe in sack:
With fasting I my selfe low brought,
to pray I was not slack.

15 As to my friend or brother deare
I did my selfe behave:
And as one making wofull cheare
about his mothers grave.
16 But in my troubles they did joy,
and gather on a rout:
Yea, abject slaves at mee did toy,
with mockes and checks full stout.

17 The belly gods and flattring traine
at feasts did mee deride:
They gnasht their teeth with great disdain
and wride their mouth aside.
18 Lord, when wilt thou amend this gear
why dost thou stay and pause?
Oh, rid my Soul, repleat with feare
out of these Lyons clawes.

19 So then will I give thanks to thee
before thy Church alwayes.

17 With the false scoffers at bankets, gnashing their teeth against mee. Lord, how long will thou behold this? Delyve my Soul from their tumu even my desolate Soul from the lions. 19 So will I give thee thanks in

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And where in preaſſe the people bee
there will I ſhew thy praiſe.
10 Let not my foes prevaile on mee,
who hate mee for no fault:
Nor yet to wrink or turn their eye,
that cauſeleſſe mee aſſault.

11 Of peace no word they think or ſay,
their talk is all untrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
12 With open mouth they run at mee,
they gape, they laugh, they flire:
Well, well (ſay they) our eye doth ſee
the thing that wee deſire.

13 But Lord thou ſeeſt what waies they take
ceaſe not this geare to mend:
ee not far off, nor mee forſake,
as men that faile their friend.
14 Awake, ariſe, and ſtir abroad,
defend mee in my right:
evenge my cauſe, my LORD, my God,
and aide mee with thy might.

15 According to thy righteouſneſſe
my Lord God ſet mee free:
nd let not them their pride expreſſe,
nor triumph over mee.

great congregation: I will praiſe thee among much people.

20 Let not them that are mine enemies unjuſtly rejoice over me: Neither let them winke with the eye, that hate mee without a cauſe.

21 For they ſpeake not as friends, but they imagine deceitful words againſt the quiet of the land.

22 And they gaped on mee with their mouthes, ſaying, Aha, aha, our eye hath ſeene.

23 Thou haſt ſeene it, O LORD, keepe not ſilence: bee not farre from mee, O LORD.

24 Ariſe, and

te to my Iudgement: even to my cauſe, my GOD and my Lord. 25 Iudge ,O Lord my God, according to thy righteouſneſſe, and let them not re- e over mee.

26 Let

26 Let them not say in their hearts, O our Soul reioice: neither let them say, We have devoured him.
27 Let them bee confounded and put to shame together, that reioyce at mine hurt: let them bee cloathed with confusion and shame that lift up themselves against mee.
28 But let them bee ioyfull and glad that love my righteousnes: yea, let them say alway:

26 Let not their hearts rejoyce and cry,
There, there, this geare goth trim,
Nor give them cause to say on hie,
Wee have our will on him.

27 Confound them with rebuke & shame,
that joy when I do mourn:
And pay them home with spite and blame
that brag at mee with scorn.

28 Let them bee glad and eke rejoyce,
who love mine upright way:
And they all times with heart and voyce
shall praise the LORD; and say

29 Great is the Lord, and doth excell,
for why? hee doth delight
To see his servants prosper well,
that is his pleasant sight.

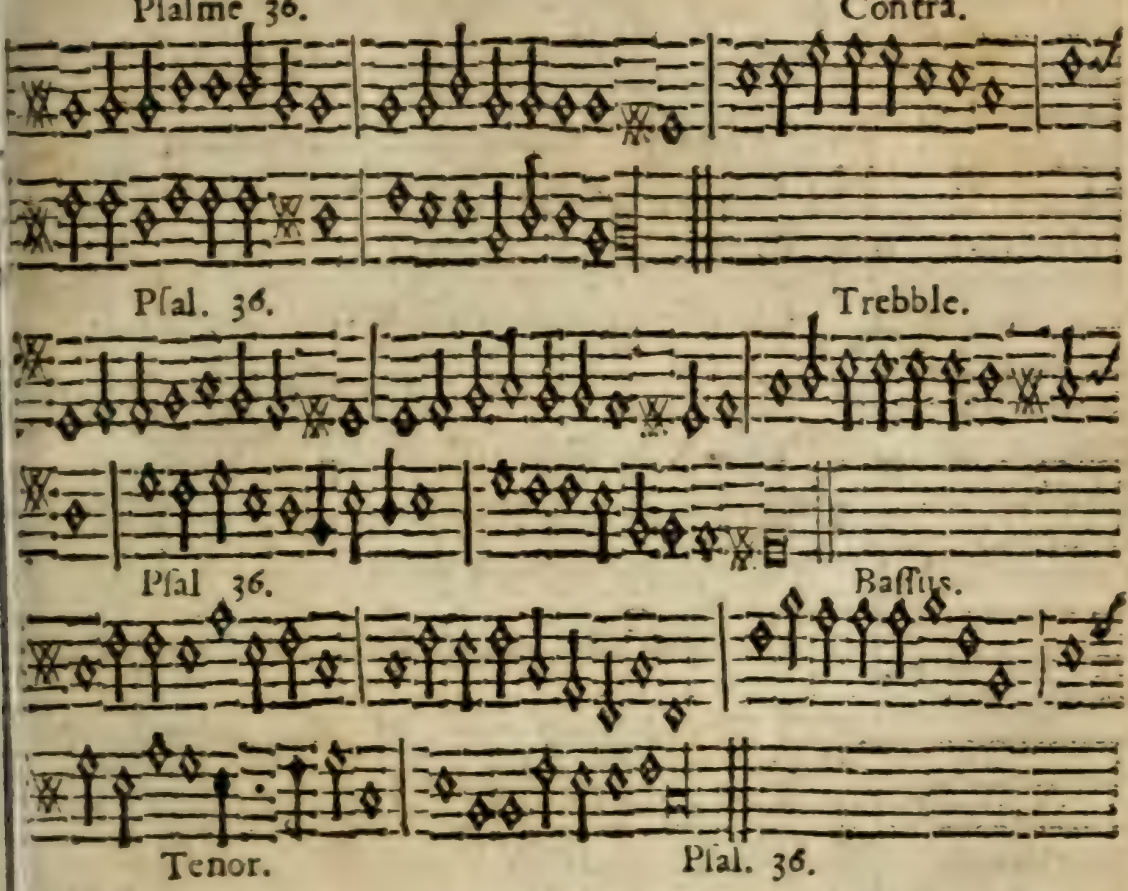
30 Wherefore my tongue I will apply
thy righteousnesse to praise:
Unto the Lord my God will I
sing laud and thanks alwayes.

29 Let the Lord bee magnified, who loveth the prosperity of his servant.
30 And my tongue shall utter thy righteousnes, & thy praise every day.

PSAL. XXXVI.

¶ *The Prophet grievously vexed by the wicked, doth complaine of their malicious wickednesse: Then hee turneth to consider the unspeakeable goodnesse of God towards all creatures, but especially towards his children, that by the faith thereof he may be comforted and assured of his deliverance, by this ordinary cour*

of GODS work, who in the end destroyeth the wicked, and saveth the iust.



THE wicked deedes of the man, Unto mine heart do witnes plaine: hat feare of GOD in him is none, Though himself would flatter faine: His wic-

H kednesse

Psalme 36.

Wickednesse saieth to the wicked man, even in mine heart, that there is no feare of GOD before his eies

2 For he flattereth himself in his owne eyes, whiles his iniquitie

is found worthie to bee hated.

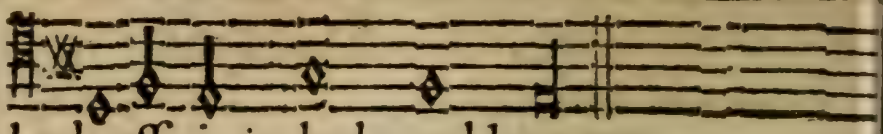
3 The words of his mouth are iniquitie, and deceit: he hath left off to understand & to do good.

4 Hee imagineth mischief upon his bed: he setteth himself uponaway ỹ is not good, and doth not abhor evill.

5 Thy mercy, O Lord reacheth unto the heavens, and thy faithfulnes unto ỹ clouds

6 Thy righteousnesse is like the mightie mountaines: thy judgemẽts are likea great deepe: thou Lord dost save man and beast.

7 How excellent is thy mercie, O GOD!



kednesse is judgde and knowne.

3 His mouth is bent to vile deceit,
With ignorance hee is repleat,
And to do good hee hath no will.
4 In bed hee doth for mischief wait,
Full bent to seeke the way most ill.

5 Thy mercies, L̄ord, to Heaven reach,
Thy faithfulnesse the clouds do preac
6 Thy righteousnesse as mountaines hug
Thy judgements deep no tong can teac
To man and beast thou art refuge.

7 O God! how great thy mercies bee!
The sons of men do trust in thee:
8 With thee they shall bee fully fed,
And thou wilt give them drink full fr
Of pleasant rivers largely spred.

9 The Well of life is thine by right,
Thy brightnesse doth give us our light
10 Thy favour, Lord, to such extend
As knowledge thee with heart upright
Thy righteousnesse to such men lend

therefore the children of men trust under the shadow of thy wings. 8 T shalbe satisfied with the fatnesse of thine house, and thou shalt give th drink out of the rivers of thy pleasures. 9 For with thee is the Well of li and in thy light shall we see light. 10 Extend thy loving kindnes unto th that know thee, and thy righteousnesse unto them that are upright in hea

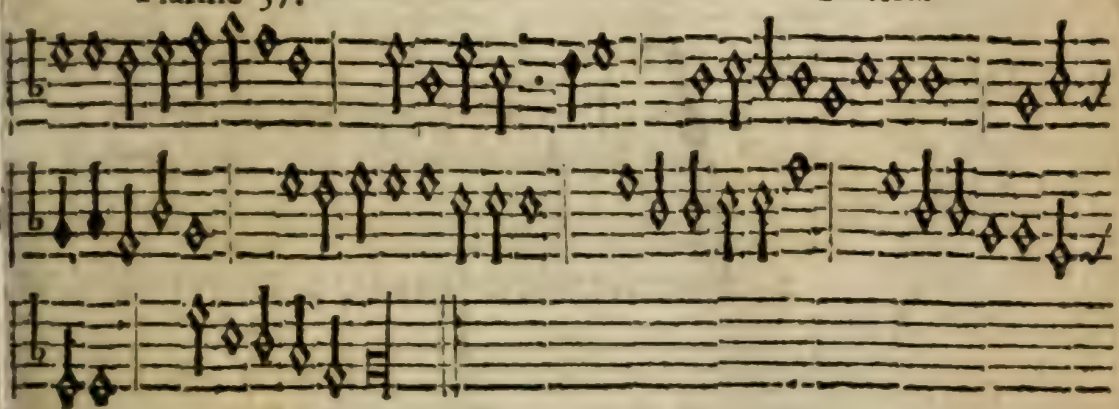
1 Let not the proud, O Lord, prevaile,
Nor vain mens power make me to quail:
2 But lo, they faile in their deviſe,
They miſchiefe work with tooth & nail
And fall, but can by no meanes riſe.

11 Let not the foote of pride come againſt me, and let not the hand of the wicked men

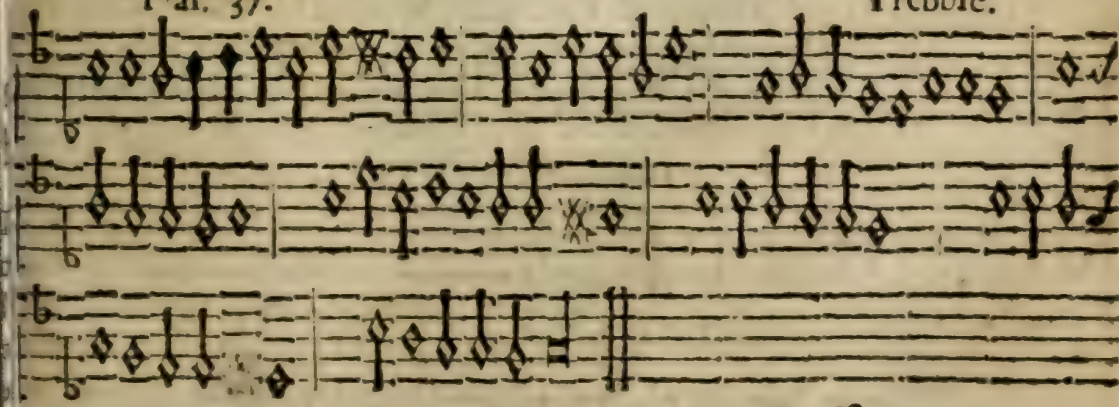
PSAL. XXXVII.

7 Becauſe the Godly ſhould not wonder to ſee wicked men proſper in this world, the Prophet ſheweth that all things ſhall bee granted according to their hearts deſire; to them that love and feare GOD, and they that do the contrarie, although they ſeeme to flouriſh for a tyme, ſhall at length periſh.

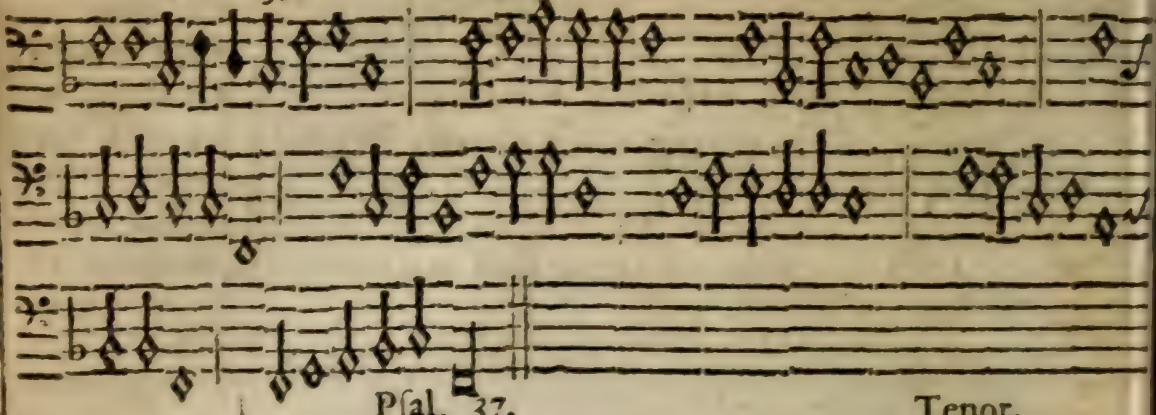
Pſalme 37. Contra.



Pſal. 37. Trebble.



Psal. 37. Bassus.



Psal. 37. Tenor.

Psalme 37.

FRet not thyself, because of the wicked men, neither be envious for the evill doers.

GRudge not to see the wicked men
in wealth to flourish still: Nor yet envie
such as to ill have bent and set their will.

2 For they shal soone bee cut downe like grasse, & shall wither as the green hearbe.

2 For as greene grasse, and flourishing
hearbs, are cut and wither away. So shal
their great prosperitie, soone passe
fade, and decay.

3 Trust thou in the Lord, and doe good,

3 Trust thou, therefore in God alone
to do well give thy mind:

o ſhalt thou have the land as thine,
and there ſure food ſhalt find.
In God ſet all thine hearts delight,
and look what thou wouldſt have,
)r els canſt wiſh in all the world,
thou needſt it not to crave.
Caſt both thy ſelf and thine affaires
on God with perfect truſt:
\nd thou ſhalt ſee with patience,
th' effect both ſure and juſt.
Thy perfect life and godly name
hee will cleare as the light:
o that the Sun even at noone dayes
ſhall not ſhine half ſo bright.
Be ſtill, therefore, and ſtedfaſtly
on God ſee thou waite then:
Jot ſhrinking for the proſperous ſtate
of lewd and wicked men.
Shak off deſpight; envie, and hate,
at leaſt in any wiſe:
heir wicked ſteps auoide and flee,
and follow not their guiſe.
For every wicked man will God
deſtroy both more and leſſe:
ut ſuch as truſt in him are ſure
the land for to poſſeſſe.
o Watch but a while, and thou ſhalt ſee;
no more the wicked traine:

dwell in the land and thou ſhalt bee fed aſſuredly.
4 And delight thy ſelf in the Lord, and hee ſhall give thee thy hearts deſires.
5 Commit thy way unto the Lord, and truſt in him, and he ſhall bring it to paſſe.
6 And he ſhal bring foorth thy righteouſneſſe as the light, and thy judgement as the noon day.
7 Wait patiently upon the Lord and hope in him freet not thy ſelfe for him who proſpereth in his way, nor for y man y bringeth his enterprifes to paſſe
8 Ceaſe from anger, & leave off wrath: fret not thy ſelfe alſo to do evil

) for evil doers ſhal be cut off, and they that wait upon the LORD, they all inherite the land. 10 Therefore yet a little while, and the wicked ſhal

No not so much as house or place
where once hee did remaine.

11 But mercifull and humble men
enjoy shall sea and land:
In rest and peace they shall rejoice,
for naught shall them withstand.
12 The leud men and malicious
against the Iust conspire:
They gnash their teeth at him, as men
who do his bane desire.

13 But while that leud men thus do think,
the Lord laughes them to scorn:
For why? hee sees their terme approach
when they shall sigh and mourn.
14 The wicked have their sword out drawn
their bow eke have they bent,
To overthrow and kill the poore,
as they the right way went.

15 But the same sword shall pierce their hearts
which was to kill the just:
Likewise the bow shall breake to shivers
wherein they put their trust.
16 Doubtlesse the just mans poore estate
is better a great deale more
Than all these leud and worldly mens
rich pompe and heaped store.

not appeare, and thou shalt looke after his place, and hee shall not bee found.

11 But meeke men shall possesse the earth and shall have their delight in the multitude of peace.

12 The wicked practiseth against the Iust and gnasheth his teeth against him.

13 But the LORD shall laugh him to scorn: for hee seeth that his day is comming.

14 The wicked have drawne their sword, and have bent their bow, to cast down the poor & needie and to slay such as bee of upright conversation.

15 But their sword shal enter into their own heart, and their bowes shall bee broken. 16 A small thing unto the iust man is better than great riches to the wicked and mightie.

7 For bee their power never ſo ſtrong
God will it overthrow:
Where contrarie hee doth preſerve
the humble men and low.
8 Hee ſeeth by his great providence
the good mens trade and way:
And will give them inheritance
which never ſhall decay.

9 They ſhall not bee diſcouraged
when ſome are hard beſted:
When other ſhall bee hunger-bit
they ſhall bee clad and fed.
10 For whoſoever wicked is,
and enemies to the Lord,
Shall quaile, yea melt even as lambs greaſe,
or ſmoak that fleeth abroad.

11 Behold the wicked borroweth much,
and never payeth againe:
Whereas the Iuſt by liberall gifts
makes many glad and faine.
12 For they whom God doth bleſſe ſhall (have
the land for heritage:
And they whom hee doth curſe likewiſe
ſhall periſh in his rage.

13 The Lord the juſt mans waies doth guid
and gives him good ſucceſſe:

17 For the armes of the wicked ſhalbe broken: but the Lord upholdeth the iuſt men.
18 The Lord, knoweth the dayes of upright men, and their inheritance ſhall bee perpetuall.
19 They ſhall not bee confounded in the perilous time, & in the daies of famine they ſhall have enough.
20 But the wicked ſhal periſh, and the enemies of the Lord ſhall bee conſumed as the fatte of lambes, even with the ſmok ſhall they conſume away.
21 The wicked borroweth, and payeth not againe, but the righteous is mercifull, and giveth. 22. For ſuch as bee bleſſed of God ſhall inherite the land, and they that bee curſed of him, ſhall bee cutte off. 23. The pathes of man are directed by the LORD:

To

To every thing hee taks in hand
hee ſendeth good addreſſe,
24 Though that hee fall, yet is hee ſure
not utterly to quaile:
Becauſe God ſtretcheth out his hand
at need, and doth not faile.
25 I have beene young, and now am old,
yet did I never ſee
The juſt man left, or els his ſeed
to beg for miſery.
26 But gives alwayes moſt liberallie,
and lends whereas is need:
His children and poſteritie
receive of God their meed.
27 Flee vice, therefore, and wickedneſſe,
and vertue do embrace:
So God ſhall grant thee long to have
in earth a dwelling place,
28 For God ſo loveth equity,
and ſhewes to his ſuch grace.
That hee preſerveth them alway,
but ſtroyeth the wicked race.
29 Whereas the good and godly men
inherite ſhall the land:
Having as lords all things therein
in their own power and hand.
30 The juſt mans mouth doth ever ſpeake
of matters wiſe and hie:

for he loveth his way.
24 Though he fall, hee ſhall not be cut off, for the Lord puttethunder his hand
25 I have bene young and I am old, yet I ſaw never the righteous forſaken, nor his ſeed begging bread.
26 But hee is ever mercifui and lendeth, and his ſeed enioyeth the b'eſſing.
27 Flee from evill, and do good and dwel for ever.
28 For the Lord loveth iudgement, and forſaketh not his Saincts they ſhall bee preſerved for evermore: but the ſeed of the wicked ſhall bee cut off.
29 The righteous man ſhall inherite the land & dwell therein for ever. 30 The mouth of the righteous wil ſpeake

His

His tongue doth talk to edifie
with truth and equitie.

31 For in his heart the law of GOD
his LORD doth ſtill abide:
So that where ever he goth or walk'th,
his foot can never ſlide.

32 The wicked like a ravening wolf
the juſt man doth beſet:
By all meanes ſeeking him to kill,
if hee fall in his net.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend:
Though men againſt him ſentence give,
GOD would him yet defend.

34 Wait thou on God, and keep his way,
hee ſhall preſerve thee then,
The earth to rule and thou ſhalt ſee
deſtroid theſe wicked men.

35 The wicked have I ſeen moſt ſtrong,
and plac'd in high degree:
Flouriſhing in all wealth and ſtore,
as doth the lawrell tree.

36 But ſuddenly he paſſed away,
and lo, hee was quite gone:
Then I him ſought, but could ſcarce find,
the place where dwelt ſuch one.

of wiſedome, and his tong will talk of iudgement.

31 For the law of his God is in his heart and his ſteps ſhall not ſlid.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 But the LORD will not leave him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and hee ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I have ſeene the wicked ſtrong & ſpreading him like a green bay tree. 36 Yet he paſſed away: and lo, hee was gone, and ſought him, but hee could not bee found.

37 Mark the upright man, and behold the Iust: for the end of that man is peace.

38 But the transgressours shall bee destroyed together, and the end of the wicked shall bee cut off.

39 But the Salvation of the righteous men shall bee of the Lord: hee shall bee their strength in the tyme of trouble.

37 Mark and behold the perfect man,
how GOD doth him increase:
For the just man shall have at length
great joy with rest and peace.
38 As for transgressours, wo to them,
destroid they shall all bee:
GOD will cut off their budding race,
and rich posteritie.

39 But the Salvation of the Iust
doth come from GOD above,
Who in their trouble sends them aide
of his meere grace and love.
40 GOD doth them help, save, and delyve
from leud men and unjust:
And still will save them, whiles that they
in him do put their trust.

40 For the LORD shall helpe them, and delyver them: Hee shall delyver them from the wicked, and shall save them, because they trust in him

PSAL. XXXVIII.

¶ David lying sick of some grievous disease, acknowledgeth himselfe to bee chastised of the LORD for his sins, and therefor prayeth GOD to turne away his wrath: Heeuttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of GODS ire: forsaken of his friends, evill treated of his enemies: but in the end, with firme confidence he commendeth his cause to God, & hopeth for speedie help at hand.

Sing this as the 6. Psalme.

Psal. 38. O Lord, rebuke mee not in thy an-

PUt mee not to rebuke, O LORD,
when kindled is thine ire:

No

Nor in thy furie mee correct,
O LORD, I thee desire.
2 For lo, on mee poor wretch have light
thine arrowes sharp and keene:
And on my back thine heavie hand
to lie may well bee seene.

3 Sith thou art angrie, LORD therefore
no health my flesh is in:
Nor in my bones rest lesse or more
by reason of my sin.
4 For lo, my wicked doings LORD,
above mine head are gone:
A greater load than I can beare
they lie mee sore upon.

5 My wounds so stink, and festered are,
as loathsome is to see:
Which all through mine owne foolishnesse
betideth unto mee.
6 I am bowde down, and crookt full sore,
through this my great distresse:
That I passe over all the day
with plaints and heavinesse.

7 For why? with raging heat throughout
my loines are whole repleat:
And in my flesh no part at all
is sound or yet compleat.

ger, neither chastise me in thy wrath.
2 For thine arrowes have light upon me and thy hand lyeth upon mee.
3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.
4 For mine iniquities are gone over my head, and as a weightie burthen they are too heavie for mee.
5 My wounds are putrified, and corrupt, because of my foolishnesse.
6 I am bowed and crooked verie sore: I go mourning all the day.

7. For my reines are full of burning, and there is nothing sound in my flesh.

8 So weake and feeble am I brought,
and broken eke so sore:
That even for verie griefe of heart,
I am compeld to roare.

9 My whole requeſt, my ſighes alſo
are open in thy ſight.

10 Mine heart doth pant, my ſtrength hath faild
mine eyes have loſt their light.

11 My lovers and my wonted friends
flee this my plague and grief:
My kinsfolk they aloofe do ſtand
and ſhew mee no reliefe.

12 They that did ſeeke my life laid ſnares,
and they that ſought the way
To do mee hurt, ſpake lyes, and thought
on treaſon all the day.

13 But as a deafe man I became
that could not heare at all:
And as one dumbe, that openeth not
his mouth to ſpeake with all.

14 Even as the man both deafe and dumbe
that anſwereth not againe:
When hee reprooved is, ſuch like
am I become certaine.

15 For why? O Lord, on thee with hope
I wait and do attend:

8 I am weakened and ſore broken, I roare for the verie griefe of mine heart,
9 Lord I powre my whole deſire before thee, and my ſighing is not hid from thee
10 Mine heart panteth: my ſtrength faileth mee, and the ſight of mine eyes, even they are not mine own.
11 My lovers & my friends ſtād aſid from my plague: & my kinſmen ſtand afar off.
12 They alſo, that ſeek after my life, lay ſnares, and they that goe about to doe me evill, talk wicked things and imagine deceit continually.
13 But I as a deafe man heard not, and am as a dumbe man who opened not his mouth.
14 Thus am I as a man that heareth not, and in whoſe mouth are no reproofs. 15 For on thee, O LORD doe I waite, thou wilt heare

Thou

hou wilt me heare, my Lord my God,
and ſuccour to mee ſend.

6 Heare mee in time ſaid I, leſt that
my foes ſhould mee deſpiſe:
ejoycing when they ſee mee ſlip,
who then againſt mee riſe.

7 For lo, I am already brought
to halt moſt ſhamefully:
nd ever preſent mee before
is my great miſery.

8 For whiles that I my wickedneſſe
in humble wayes confeſſe:
nd whiles I for my ſinfull deeds
my ſorrow do expreſſe.

9 My foes do ſtill remaine alive,
and mighty are alſo:
nd they that hate mee wrongfully
in number hudgely grow.

0 They are mine adverſaries eke
that ill for good repay:
ecauſe I follow with mine heart,
and enſue goodneſſe ay:

1 Forſake not mee therefore, O LORD
bee not far off away:
Vith ſpeed make haſt unto mine help,
O God, mine health and ſtay.

mee, my Lord my GOD.
16 For I ſaid, Heare me, leſt they reioyce over mee: for when my foot ſlippeth they extoll themſelves againſt mee.
17 Surely I am ready to halt and my ſorrow is ever before mee.
18 When I declare my paine, and am ſorie for my ſin.
19 Then mine enemies are alive, and are mightie, and they that hate mee wrongfullie are many.
20 They alſo that reward evill for good, are mine adverſaries, becauſe I follow goodneſſe.
21 Forſake

ee not O LORD: bee thou not far from mee, my GOD: Haſt thee help mee, O my LORD, my ſalvation.

PSALME

¶ *David uttereth with what griefe and bitternesse of minde hee was driven to these outrageous complaints of his infirmitie: For hee confesseth, that when hee had determined silence, that hee brake foorth yet into words, that hee would not through the greatnesse of his griefe. Then he rehearseth certaine requests, which taste of the infirmitie of man, and mixeth with them many prayers: but all do shew a mind wonderfully troubled, that it may plainly appeare how hee did strive mightily against death and desperation.*

Sing this as the 29. Psalme.

I Said, I will looke to my wayes,
for feare I should go wrong:
I will take heed all tymes that I
offend not with my tongue.
As with a bit I will keepe fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.

2 I held my tongue, and spake no word,
but kept mee close and still:
Yea, from good talk I did refraine,
but sore against my will.
3 Mine heart waxt hote within my brest
with musing, thought, and doubt:
Which did increase, and stirre the fire,
at last these words brast out,

4 Lor

Psalme 39.

I Thought, I wil take heed to my wayes, that I sin not w my tongue. I will keep my mouth bridled, while the wicked is in my sight.
2 I was dumb, and spake nothing: I kept silence, even from good, and my sorow was more stirred.
3 Mine heart was hote within mee, and while I was musing, the fire kindled, and I spake with my tong, saying,

LORD, number out my life and dayes,
which yet I have not past:
So that I may bee certified
how long my life shall last.

LORD, thou hast pointed out my life
in length much like a span:
Mine age is nothing unto thee,
so vaine is everie man.

Man walketh like a shade, and doth
in vaine himselfe annoy,
In getting goods, and cannot tell
who shall the same enjoy.

Now Lord, sith things this wise do frame
what help do I desire?
Of truth my hope doth hang on thee,
I nothing else require.

From all the sins that I have done,
LORD, quite mee out of hand:
And make mee not a scorn to fooles
that nothing understand.

I should have beene as dumb, and to
complaine my lips not move:
Because I knew it was thy work
my patience for to prove.

Lord, take from me thy scourge & plague
I can them not withstand:

4 Lord, let me know mine end, and the measure of my dayes what it is: let me know how long I have to live.
5 Behold, thou hast made my dayes as an hand-bredth, and mine age is nothing in respect of thee Surely everie man in his best estate is altogether vanitie. Selah.
6 Doubtlesse man walketh in a shaddow, and disquyeteth himself in vain: hee heapeth up riches and can not tell who shall gather them.
7 And now, LORD, what waite I for? mine hope is even in thee.
8 Deliver mee from all my transgressions and make mee

not a rebuke unto the foolish. 9 I should have bene dumb, and not have opened my mouth, because thou didst it. 10 Take thy plague away from mee:

For

for I am consumed by the strock of thine hand.
11 When thou with rebukes dost chastise man for iniquitie, thou as a mothe makest his beauty to consume, surelie every man is vanity. Selah.
12 Heare my prayer, O Lord, & hearken unto my crie: keepe

For I consume and pine with feare
of thy most heavy hand.
11 When thou for sin dost man rebuke,
hee waxeth wo and wan:
As doth a cloth that moths have fret,
so vaine a thing is man.
12 Lord, heare my sute & give good heed
regard my teares that fall:
I sojourne like a stranger heere,
as did my fathers all.
13 Oh, spare a little give mee space,
my strength for to restore:
Before I go away from hence,
and shall bee seene no more.

not silence at my teares: for I am a stranger with thee, and a sojourner as all my fathers. 13 Stay thine anger from me e, that I may recover n strength before I go hence, and bee not.

PSAL. XL.

¶ David delivered from great danger, doth magnifie and praise the grace of God, for his deliverance, and commendeth his providence towards all mankind. Then doth hee promise to give himself whollie to Gods service, and so declareth how God is truely worshipped. Afterward he giveth thanks and praiseth GOD, and having complained of his enemies, with good courage hee calleth for aide and succour.

Sing this as the 35. Psalme.

I Waited long and sought the LORD,
and patiently did beare:

At

Psal. 40

I Waited
tiently
the L O R

.t length to mee hee did accord
my voice and cry to heare.
Hee pluckt me from the lake so deepe,
out of the myre and clay:
\nd on a rock hee set my feet,
and hee did guide my way.

To mee hee taught a Psalme of praise
which I must shew abroad:
\nd sing new songs, of thanks alwayes,
unto the LORD, our GOD.
Vhen all the folk these things shall see,
as people much afraid:
'henthey unto the LORD will flee,
and trust upon his aid.

O blest is hee whose hope and heart
doth in the LORD remaine:
'hat with the proud doth take no part,
nor such as lie and faine.
For Lord my God, thy wondrous deeds
in greatnesse far do passe:
'hy favour towards us exceeds
all things that ever was.

Vhen I intend and do devise
thy works abroad to show:
'o such a reckoning they do rise
thereof none end I know.

and he inclined unto mee, and heard my cry.
2 He brought me also out of the horrible pit, out of the myry clay, & set my feet upon the rock, and ordered my goings.
3 And he hath put in my mouth a new song of praise unto our God many shall see it, and feare and shall trust in the Lord.
4 Blessed is the man that maketh the Lord his trust and regardeth not the proud nor such as turne aside to lyes.
5 O Lord my God, thou hast made thy wonderfull works so many, that none can count in order to thee thy

oughtes toward us: I would declare and speak of them but they are more
hen I am able to expresse.

6 Sacrifice and offring thou dideſt not deſire: (for mine eares haſt thou prepared) burnt offrings and ſin offrings haſt thou not required.
7 Then ſaid I, lo, I come: for in the rol of thy booke it is written of mee.
8 I deſired to doe thy good will, O my God: yea thy Law is within mine heart.
9 I have declared thy righteouſnes in the great Congregation lo, I will not reſtraine my lips O Lord, thou knoweſt.
10 I have not hid thy righteouſnes within mine heart: but I have declared thy truth, and thy

6 Burnt offrings thou didſt not deſire,
(mine eares well underſtand)
Nor ſacrifice for ſin with fire
thou didſt at all demand.

7 But then, ſaid I, behold and looke,
I come; O LORD to thee:
For in the volume of thy booke
thus is it writ of mee:
8 That I O God, with my whole mind
thy will to do like well:
For in mine heart thy Law I find
faſt placed there to dwell.

9 Thy juſtice and thy righteouſneſſe
in great reſorts I tell:
Behold, my tongue no time doth ceaſe,
O LORD, thou knoweſt full well.
10 I have not hid within my breſt
thy goodneſſe as by ſtealth:
But I declare and have expreſt
thy truth and ſaving health.

I keept not cloſe thy loving mind
that no man ſhould it know:
The truſt that in thy truth I find
to all the Church I ſhow.
11 Thy tender mercie LORD from mee
with-draw thou not away:

ſalvation: I have not concealed thy mercie & thy truth from the great Congregation. 11 With-draw not thou thy tender mercie from mee, O Lord.

But

But let thy love and veritie
preserve mee still for ay.

12 For I with mischiefs many one
am sore beset about:
My sins such hold have tane mee on
I cannot once looke out.
Yea, they in number far exceed
the haires upon mine head:
So that mine heart doth faint for dread
that I almost am dead.

13 With speed send help, and set mee free
O LORD, I thee require:
Make hast with aid to succour mee
O LORD, at my desire.
14 Let them sustaine rebuke and shame
that seeke my Soul to spill.
Drive back my foes, and them defame
that wish and would mee ill.

15 For their ill feats do them destroy,
that would deface my name:
Who at mee thus do raile and cry,
Fie on him, fie for shame.
16 Let them in thee have joy and wealth
that seeke to thee alwayes.
That such as love thy saving health
may say, To GOD bee praise.

let thy mercy and thy truth alway preserve mee.

12 for innumerable troubles have compassed me: my sins have taken such hold on me that I am not able to looke up: yea, they are more in number then the haires of mine head: therefore my heart hath failed me

13 Let it please thee, O Lord, to deliver me: make hast O Lord, to help mee.

14 Let them be confounded & put to shame together, that seek my Soul to destroy it: let them bee driven backward, and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a reward of their shame who say to mee, A ha a. 16 Let all them that seeke thee, reioyce and bee glad in thee and let em that love thy salvation say alway, The Lord bee praised.

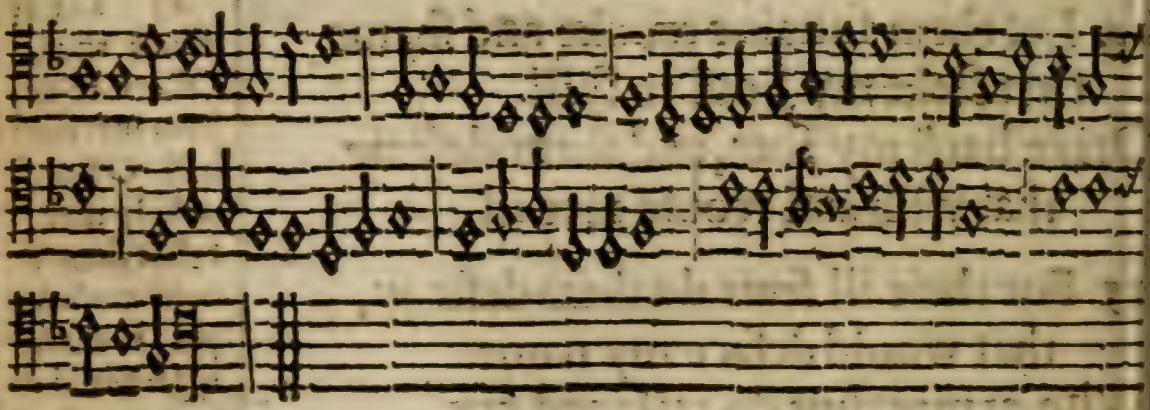
17 Though I bee poore and nedy, the Lord thinketh on mee: thou art mine helper, and my deliverer: my God make no tarying.

17 But as for mee, I am but poore,
oppreſt, and brought full low:
Yet thou O LORD, wilt mee reſtore
to health full well I know.
For why? thou art mine hope and truſt,
my refuge, help, and ſtay:
Wherefore, my God, as thou art juſt
with mee no time delay.

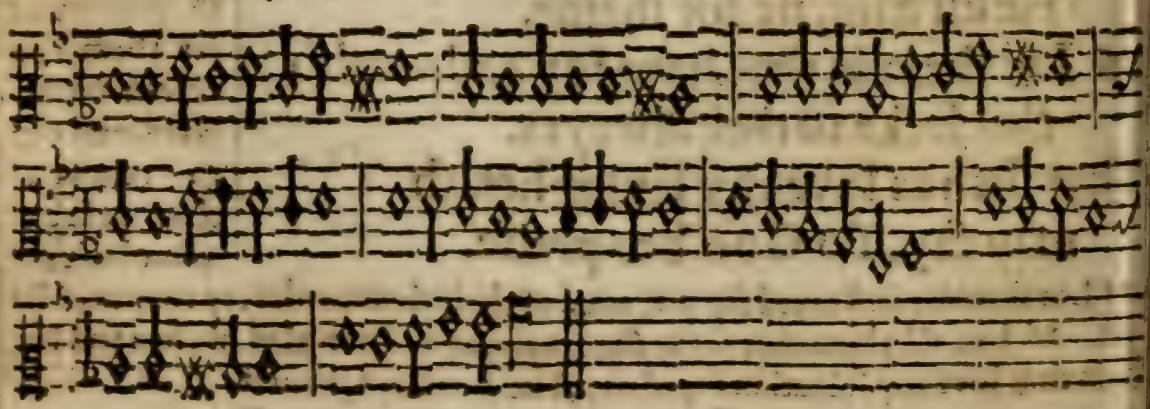
PSAL. XLI.

¶ David beeing afflicted, bleſſeth them that pitie his caſe, and complaineth of the treaſon of his friends and familiars, as come to paſſe in Iudas, Ioh. 15. After, having felt GODS mercies in delivering him hee giveth moſt hearty thanks unto God.

Pſalme 41. Contra.

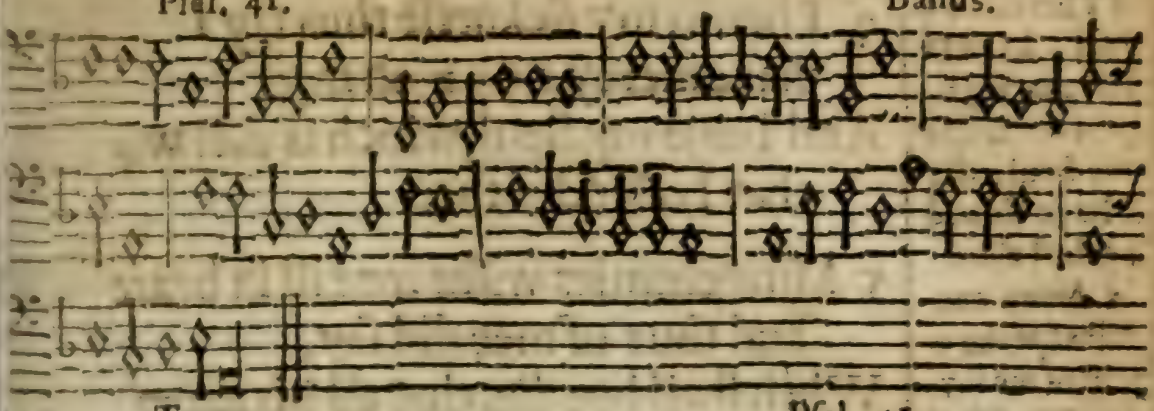


Pſal. 41. Tribble.



Baſſus.

Psal. 41. Bassus.



Tenor. Psal. 41.

THe man is blest, that carefull is the needy to consider: For in the season perilous the LORD will him deliver. 2 The LORD will make him safe and sound, and happy in the land: And hee will not deliver him, into his enemies hand.

3 And in his bed when hee lieth sick
the LORD will him restore:
And thou, O LORD, wilt turne to health
his sickenesse and his sore.

4 Then

Psalme 41.

BLessed is hee that judgeth wisely of the poor the LORD shal deliver him in the time of trouble.

2 The LORD will keep him and preserve him alive: he shall bee blessed upon the earth, & thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of sorrow: thou hast turned all his bed in his sickenesse.

4 Therefore I said, LORD have mercy upon me, heale my Soul, for I have sinned against thee.

4 Then in my sickneſſe thus say I
have mercy LORD on mee:
And heale my Soul, which is full wo
that I offended thee.

5 Mine enemies speake evill of me saying Whē shal he die, and his name perish.

5 Mine enemies wisht mee ill in heart
and thus of mee did say,
When shall hee die, that all his name
may vaniſh quite away?

6 And if hee come to see me, he speakth lies but his heart heapeth iniquity within him, and when he commeth foorth, hee telleth it.

6 And when they come to visite mee
they aske if I do well:
But in their hearts miſchiefe they hatch
and to their mates it tell.

7 All they that hate me, whisper together against me even against me do they imagine my hurt.

7 They bite their lips, and whiſper ſo
as though they would mee charme:
And caſt their fetches how to trap
mee, with ſome mortall harme.

8 A miſchiefe is light upon him, and hee that lyeth, shall no more rise.

8 Some grievous ſin hath brought him to
this ſickneſſe, ſay they plaine:
Hee is ſo low, that without doubt
riſe can hee not againe.

9 Yea, my familiar friend, whom I trusted, who did eate of my bread, hath lifted up the heele against mee.

9 The man alſo that I did truſt
with mee did uſe deceit:
Who at my table ate my bread
the ſame for mee laid wait.

10 Have mercy LORD, on mee therefore
and let mee bee preſerved:

19 Therefore, O LORD, have mercie upon mee, and raiſe me up:

That

That I may render unto them
the things they have deserved.

11 By this I know assuredly
to bee beloved of thee:
When that mine enemies have no cause
to triumph over mee.
12 But in my right thou hast mee keept
and maintained alway:
And in thy presence place assign'd
where I shall dwell for ay.

13 The LORD the GOD of Israel
bee praised evermore:
Even so bee it LORD, will I say,
even so bee it, therefore.

sc. I shall reward them.

11 By this I know, that thou favourest me because mine enemie doth not triumph against mee.

12 And as for mee, thou upholdest me in mine integritie, and doest set mee before thy face for ever

13 Blessed bee the LORD GOD of Israel world without end, So bee it, even So bee it.

PSAL. XLII.

The Prophet grievously complaineth, that being hindered by his persecution, hee could not bee present in the Congregation of Gods people: protesting that although hee was separat in body from them, yet his heart was thitherward affectioned. And last of all hee sheweth that hee was not so far overcome with these sorrowes and thoughts, but that he continually put his confidence in the Lord.

Sing this as the 15. Psalme.

Like as the Heart doth breath and bray
the well-springs to obtaine:
So doth my Soul desire alway
with thee, LORD, to remaine.

Psalme 42.

AS the Hart brayeth for the rivers of water, so panteth my Soul after thee, O GOD.

2 My Soul thirsteth for God, even for the living GOD: when shall I come and appeare before the presence of GOD.

2 My Soul doth thirst, and would draw neare
the living GOD of might:
Oh, when shall I come and appeare
in presence of his sight.

3 My teares have been my meat day and night; while they daylysay unto mee Where is thy GOD.

3 The teares all times are my repast
which from mine eyes do slid:
When wicked men cry out so fast
where is now GOD thy guide?

4 When I remembred these things, I powred out my very heart, because I had gone with the multitude & led them into the house of GOD with the voyce of singing and praise as a multitude that keepeth a feast.

4 Alas, what griefe is it to think,
what fredome once I had:
Therefore my Soul, as at pits brink
is most heavy and sad.

When I did march in good aray
well furnisht with my traine,
Unto the Temple was our way,
with songs aud hearts most faine.

5 Why art thou cast down my Soul and unquiet within mee? wait on GOD: for I will yet give him thanks for the help of his presence.

5 My Soul, why art thou sad alwayes,
and fret'st thus in my brest?
Trust still in God, for him to praise
I hold it ever best.

By him I have succour at need,
against all paine and griefe:
Hee is my God, who with all speed
will hast to send reliefe.

6 My GOD, my Soul is cast down within mee, because I remember thee

6 And thus my Soul within mee, Lord,
doth faint to think upon,

The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burst out their voyce:
The floods of evils that do fall
run over mee with noyse.
8 Yet I by day felt his goodnesse
and help at all assayes:
Likewise by night I did not cease
the living GOD to praise.

9 I am perswaded thus to say
to him with poore pretence:
O LORD, thou art my guide and stay,
my rock, and my defence.
Why do I then in pensiveneſſe
hanging the head thus walk?
While that mine enemies mee oppresse,
and vexe mee with their talk.

10 For why? they pearce mine inward parts
with pangues to be abhord:
When they cry out with stubborn hearts
where is thy GOD thy LORD?
11 So soone why dost thou faint and quaile
my Soul with paines oppreſt?
With thoughts why dost thy self assaile,
so sore within my breſt.

from the land of Iordane & Hermon, and from the mount Mizar 7 One deepe calleth another deepe by the noyse of the water-spouts: al thy waves & thy floods are gone over me 8 The LORD will grant his loving kindneſſe in the day, and in the night shal I sing of him even a prayer unto the God of my life. 9 I will say unto GOD, who is my rock, Why hast thou forsaken mee? why go I murning whē the enemie oppresseth mee? 10 My bones are cut asunder, while mine enemies

reproach mee, saying dayly unto mee Where is thy GOD? 11 Why art thou cast downe, my Soul? and why art thou disquieted within mee? Wait

on God: for I will yet give him thanks: he is my present help & my God

Trust in the LORD thy GOD alwayes
and thou the time shall see:
To give him thanks with laud and praise,
for health restord to thee.

Psalme 43.

1 Judge me, O God, & defend my cause against the unmercifull people: deliver mee from the deceitfull & wicked man.
2 For thou art the God of my strength: why hast thou put me a way: why go I so mourning, when the enemy oppresseth mee?
3 Send thy light and thy truth: let thē leadme let thē bring me unto thine holie mountaine & to thy Tabernacles.
4 Then will I goe unto the Altar of God even unto the God of my ioy and gladnesse and upon the harpe will I give thanks to thee, O GOD my GOD. 5 Why art thou cast down my Soul, and why art thou disquieted

BSAL. XLIII.

¶ *Hee prayeth to bee delivered from them which conspire with Absolon, to the end that hee might ioyfully praise God in his holy Congregation.*
Sing this as the 35. Psalme.

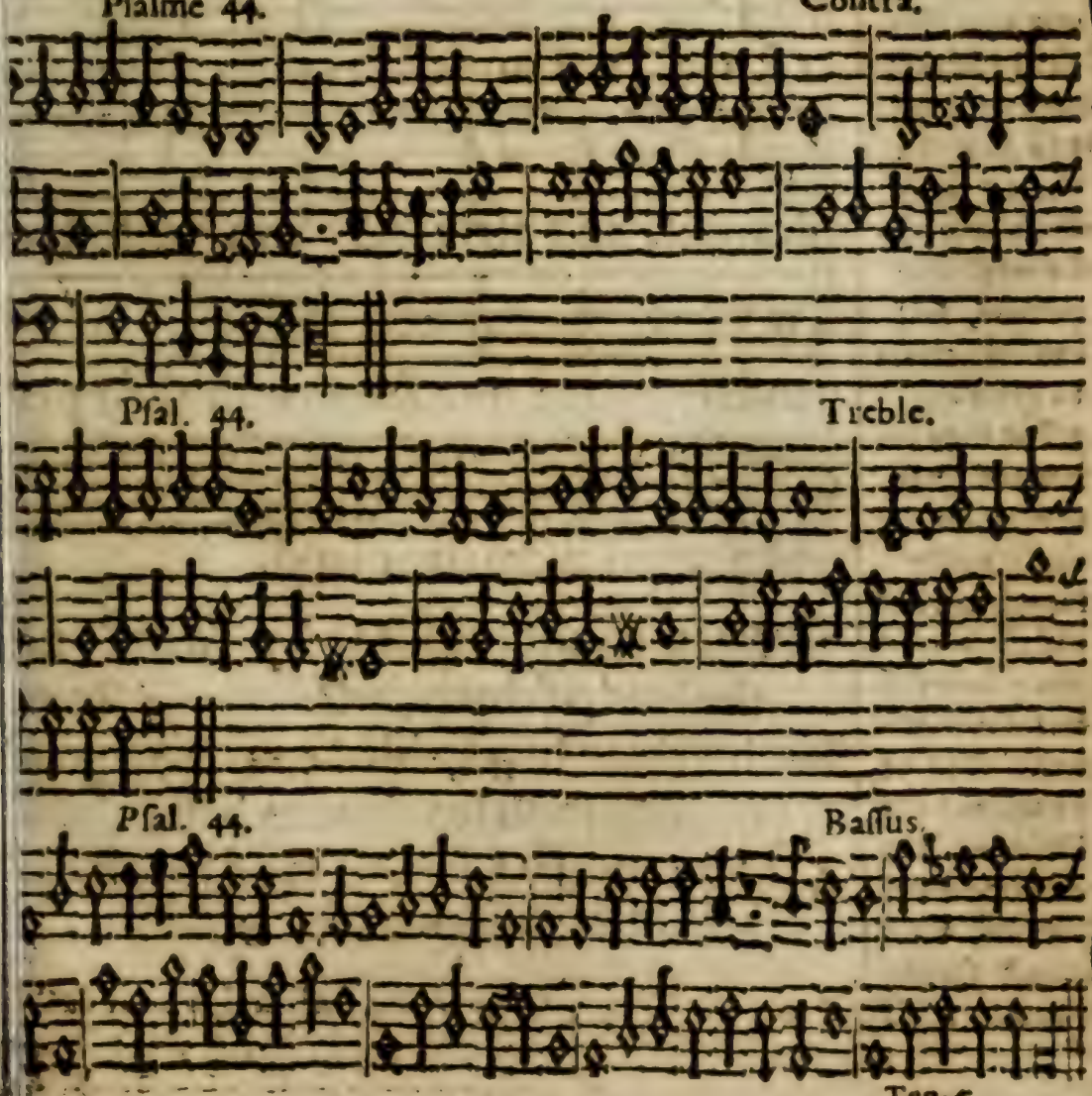
JUdge and revenge my cause, O LORD,
from them that evill bee:
From wicked and deceitfull men,
O LORD deliver mee.
2 For of my strength thou art the GOD,
why putst thou mee thee fro?
And why walk I so heavily
oppressed with my fo?
3 Send out thy light and eke thy truth,
and lead mee with thy grace:
Which may conduct mee to thy hill,
and to thy dwelling place.
4 Then shall I to the Altar go
of GOD my joy and cheare,
And on mine harp give thanks to thee,
O God my God most deare.
5 Why art thou then so sad my Soul,
and fretst thus in my brest?

ill truſt in GOD, for him to praiſe
I hold it alwayes beſt.
/ him I have deliverance
againſt all paine and griefe:
ee is my GOD, which doth alwayes
at need ſend mee reliefe.

within mee wait on God, for I will yet give him thanks, hee is my preſent help and my GOD.

PSAL. XLIIII.

A moſt earneſt Prayer, made in the name of the faithfull, when they are afflicted by their enemies, for ſuſtaining the quarell of Gods word, according to the expoſition, Rom. 8.



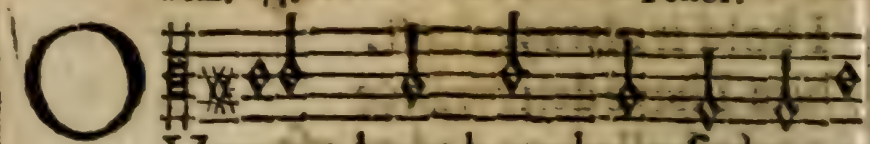
Psalme 44.

WE have heard with our ears, O God, our fathers have tolde us the works ỳ thou hast done in their dayes, in the old time.

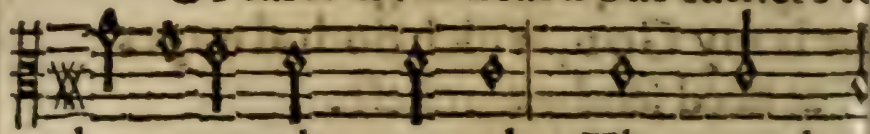
2 How thou hast driven out the Heathen with thy mighty hand, and planted them: how thou hast destroyed the people, and caused them to grow.

3 For they inherited not the land by their owne sword: neither did their own arme save thé but thy right hand, & thine arme, and the light of thy countenance, because thou didest favour them.

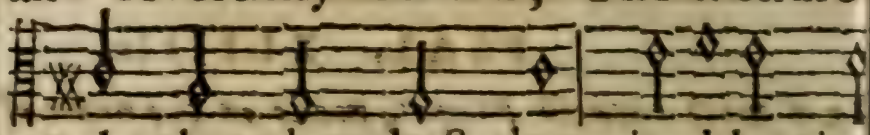
Psal. 44. Tenor.



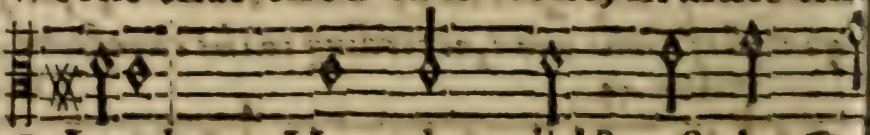
OUr eares have heard our fathers tc



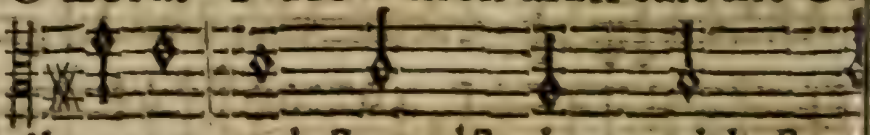
and reverently record, The wondro



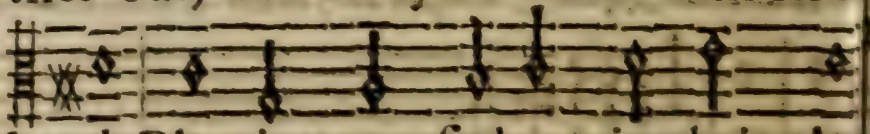
works that thou hast done, in alder tim



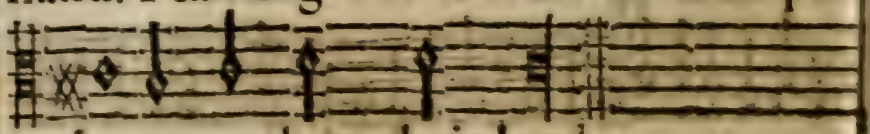
O Lord. 2 How thon didst cast the Gr



tiles out, and stroydst them with stro



hand: Planting our fathers in their pla



and gave to them their land.

3 They conquered not by sword no
the land of thy beheſt: (streng
But by thine hand, thine arme, and grac
becauſe thou loves them beſt.

4 Thou art my King, O God that helpt
Iaakob in ſundry wiſe:

4 Thou art my King, O GOD, ſend helpe unto Iaako

Led with thy power, wee threw down
as did against us rise. (such

I trusted not in bow nor sword,
they could not save mee found:
Thou kep'st us from our enemies rage,
thou didst our foes confound.
And still wee boast of thee our God,
and praise thine holy name:
Yet now thou goest not with our hoast,
but leavest us to shame.

Thou mad'st us flee before our foes,
and so were over-trod:
ur enemies spoild and robde our goods,
when wee were sparst abroad.
Thou hast us given to our foes,
as sheepe for to bee slaine:
mongst the Heathen every where
scatt'red wee do remaine.

Thy people thou hast sold like slaves,
and as a thing of naught:
or profit none thou hadst thereby
no gaine at all was sought.
And to our neighbours thou hast made
of us a laughing stock:

5 Through thee have we thrust backe our adversaries: by thy Name have wee trodden downe them that rose up against us.
6 For I do not trust in my bow, neither can my sword save mee.
7 But thou hast saved us from our adversaries, and hast put them to confusion that hate us.
8 Therefore will we praise God continually, and will confesse thy Name for ever Selah.
9 But now thou art far off, and puttest us to confusion, & goest not forth with

armies. 10 Thou makest us to turne back from the adversarie, & they hate us, spoile for themselves. 11 Thou givest us as sheepe to be eaten dost scatter us among the Nations. 12 Thou sellest thy people without ne, and dost not increase their price. 13 Thou makest us a reproach to neighbours, a jest and a laughing stock to them that are round about us.

And

And those that round about us dwell
at us do girn and mock.

14 Thus wee serve for none other use,
but for a common talk:
They mock, they scorn, & nod their heads
where ever wee go or walk.

15 I am asham'd continually
to heare those wicked men:
Yea, I so blush, that all my face
with red is covered then.

16 For why? wee heare such slandrous words
such false reports and lies:
That death it is to see their wrongs,
their threatnings, and their cries.

17 For all this wee forget not thee,
nor yet thy Covenant breake:

18 We turn not back our hearts from thee
nor yet thy paths forsake.

19 Yet thou hast trod us down to dust,
where dens of dragons bee:
And covered us with shade of death,
and great adversitie.

20 If wee had our GODS Name forgot
and help of idoles sought:

21 Wold not God then have trid this out?
for hee doth know our thought.

14 Thou makest us a proverb among the nations, and a nodding of the head among the people
15 My confusion is dayly before mee, and the shame of my face hath covered mee.
16 For the voice of the slanderer and rebuker, for the enemie & avenger:
17 All this is come upon us yet do we not forget thee, neither deale we falsely concerning thy Covenant.
18 Our heart is not turned back, neither our steps gone out of thy paths.
19 Albeit thou hast smitten us down into the place of dragons, and covered us with the shadow of death.
20 If wee have forgotten the Name of our GOD, and holden up our hands to a strange god.
21 Shall not God search this out? for he knoweth the secrets of the heart.

Nay, nay, for thy Name sake, O Lord,
always are wee slaine thus:
s sheepe unto the shambles sent,
right so they deale with us.
Up LORD, why sleepest thou? awake,
and leave us not for all:
Why hidest thou thy countenance,
and dost forget our thrall.

For down to dust our Soul is brought,
and wee now at last cast,
ir belly, like as it were glude
unto the ground cleav'th fast.
Rise up, therefore, for our defence
and help us, LORD, at need:
ee thee beseech, for thy goodnesse
to rescue us with speed.

22 Surely for thy sake are we slaine continually, and are counted as sheepe for the slaughter
23 Up, why sleepest thou, O Lord, awake bee not far off for ever.
24 Wherefore hidest thou thy face? and forgettest our miserie, and our affliction?
25 For our Soul is beaten unto the dust our belly cle-

unto the ground. 26 Rise up for our succour, and redeeme us for mercies sake.

PSAL. XLV.

The maiestie of Solomon, his honour, strength, beautie, riches nd power are praised: and also his mariage with the Aegptin (beeing an heathen woman) is blessed, if that she can renounce er people, and the love of her countrey, and give herself wholly her husband: Under the which figure the wonderfull maiestie nd increase of the Kingdome of Christ; and the Church his pouse, now taken of the Gentiles, is described.

Sing this as the 25. Psalme.

1 Ine heart doth take in hand,
some godly song to sing:

Psalme 45.

Mine hart wil utter foorth a good

The

The praiſe that I ſhall ſhew therein
pertaineth to the King.
My tongue ſhall bee as quick,
his honour to endite:
As is the pen of any ſcribe
that uſeth faſt to write.

2 O faireſt of all men!
thy ſpeach is pleaſant pure:
For GOD hath bleſſed thee with gifts
for ever to endure.

3 About thee gird thy ſword,
thou mighty Prince of fame:
Which is the glory and renoune,
and honour of thy name.

4 Go foorth with proſperous ſpeed,
in meekneſſe, truth, and right:
And thy right hand ſhall thee inſtruct
in works of dreadfull might.

5 Thy ſhafts are ſharp, O King
to pearce thy foes hearts all:
Therefore ſhall Nations thee obey,
and at thy feet down fall.

6 Thy royall ſeat, O LORD,
for ever ſhall remaine:
Becauſe the ſcepter of thy Realme,
doth righteouſneſſe maintaine.

matter: I will intreat in my workes of the King: my tong is as ỹ pen of a ſwift writer.

2 Thou art fairer then the children of men, grace is powred in thy lips, becauſe GOD hath bleſſed thee for ever.

3 Gird thy ſword upon thy thigh, O moſt mighty, to wit, thy worſhip and thy glorie.

4 And proſper with thy glory, rid upon the word of truth and meecknes, and of righteouſnes: ſo thy right hād ſhal teach thee terrible things

5 Thine arrows are ſharp to peirce the heart of the kings enemies: therefore the people ſhall fall under thee. 6 Thy throne O God, is for ever and ever, the ſcepter of thy Kingdome is a ſcepter of righteouſneſſe.

Thou righteousneſſe doſt love,
and wickedneſſe deteſt:
:cauſe GOD hath anointed thee,
with joy above the reſt.

Of myrrhe and caſſia,
thy clothes moſt ſweet ſmell had:
'hen thou didſt from thy palace paſſe,
where they had made the glad.
Amongſt thy ladies are,
kings daughters right demure:
t thy right hand the Queen doth ſtand,
arrayd in gold moſt pure.

O Daughter, take good heed,
incline and give good eare.
hou muſt forget thy kindred all,
and fathers houſe moſt deare.
So ſhall the King deſire,
thy beauty excellent:
ee is thy LORD, therefore ſhalt thou
to honour him bee bent.

The daughters then of Tyre,
with gifts full rich to ſee,
nd all the wealthie of the land,
ſhall make their ſute to thee.
The daughter of the King,
is glorious to behold:

7 Thou loveſt righteouſnes, & hateſt wickedneſſe, becauſe GOD, even thy God hath anointed thee with the oile of gladneſſe above thy fellowes.
8 All thy garments ſmel of myrrhe and aloes, and caſſia, when thou commeſt out of thy yuorie palaces, where they have made thee glad
9 Kings daughters were among thine honorable wives upon thy right hād did ſtand the Queene in a veſture of gold of Ophir.
10 Hearken, O daughter, and conſider, & incline thy eare forget alſo thine own people, & thy

ers houſe. 11 So ſhal the King have pleaſure in thy beauty, for he is thy
rd, and reverence thou him. 12 And the daughters of Tyrus, with the
of ỹ people ſhal do homage before thy face with preſents. 13 The Kings

Within her chamber shee doth sit,
deckt up in broydred gold.

14 In robes by needle wrought,
with many pleasant thing:
And Virgines fair on her to wait
shee commeth to the King.

15 They shall bee brought with joy,
and mirth on every side,
Into the pallace of the King,
and there they shall abide.

16 In stead of parents left,
O Queen, the case so stands,
Thou shalt have sons whom thou mayst
as Princes in all lands.

17 Wherefore thine holy Name
all ages shall record:
The people shall give thanks to thee,
for evermore, O LORD.

daughter is all glorious within: her clothing is of broydered gold.
14 Shee shall bee brought unto the king in raiment of needle worke: the virgins that do follow after her, and her companions shall bee brought unto thee.
15 With joy and gladnesse shall they bee brought, and shall enter into the Kinges pallace.
16 In stead of thy Fathers shall thy children bee: thou shalt make them Princes thorow all the ea
17 I will make thy Name to bee remembred thorow all generations: the fore shall the people give thanks unto thee world without end.

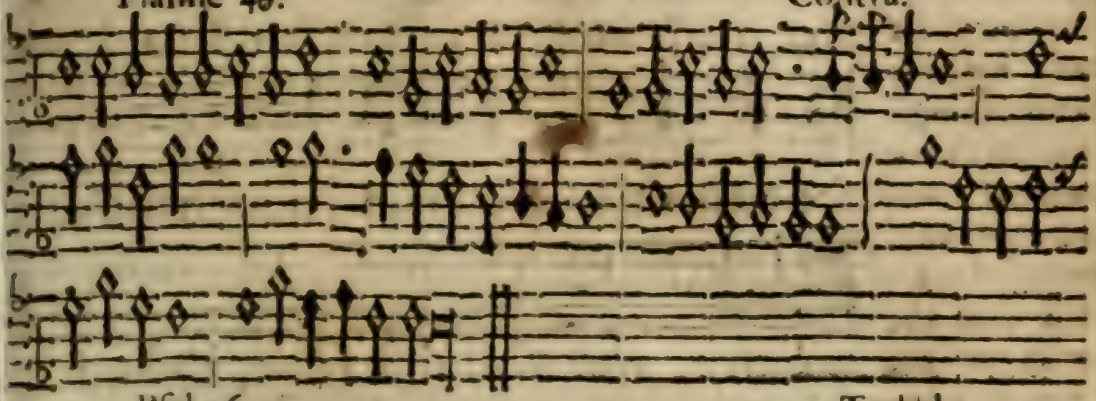
PSAL. XLVI.

¶ *A song of triumph, or thankesgiving, for the deliveranc Jerusalem, after Sennacherib with his armie was driven aw or some other like suddaine and merveilous deliverance by mightie hand of GOD: whereby the Prophet commending t great benefit, doth exhort the faithfull to give themselves wh into the hand of God, doubting nothing but that under his p tection, they shall be safe against all the assaults of their ener*

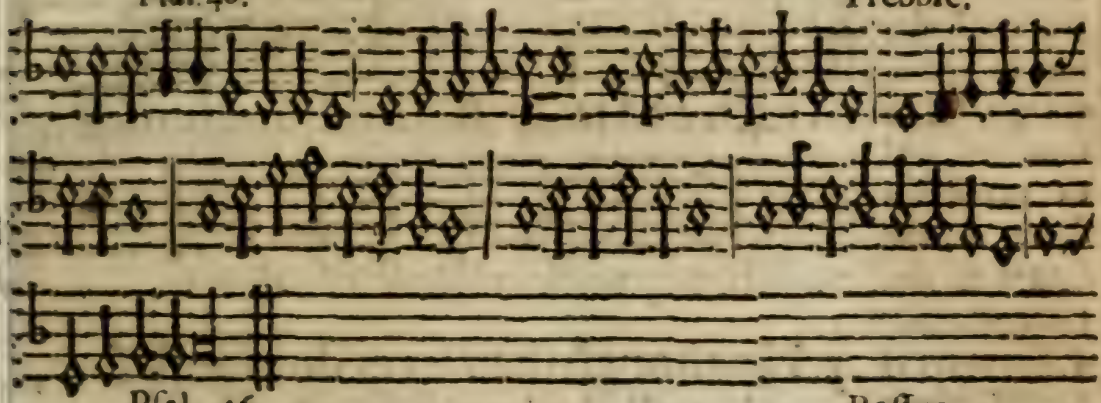
beca

because this is his delight to asswadge the rage of the wicked where they are most busie against the Iust.

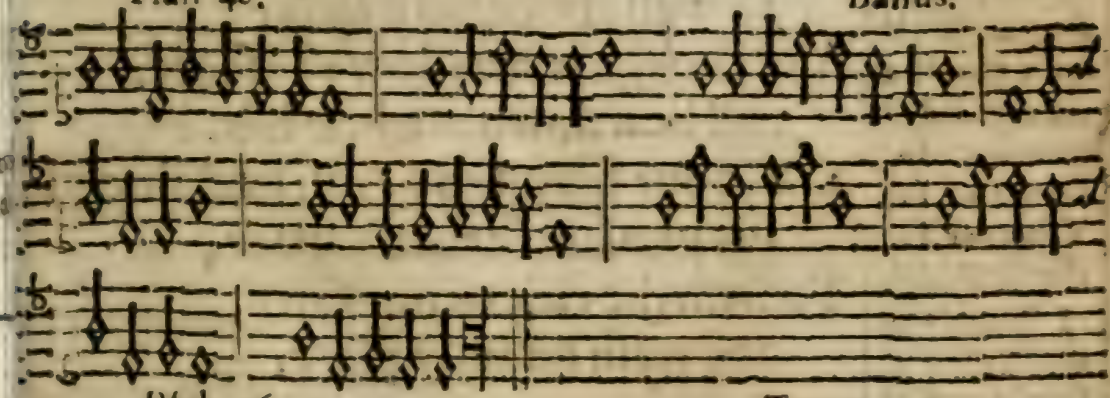
Psalme 46. Contra.



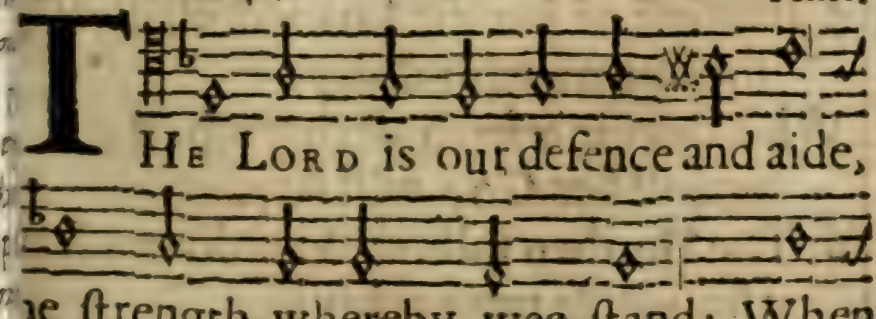
Psal. 46. Trebble.



Psal. 46. Bassus.



Psal. 46. Tenor.



THE LORD is our defence and aide,
the strength whereby wee stand: When

Psalme 46.

God is our hope and strength, and help, in trou-

ble, readie to bee found.

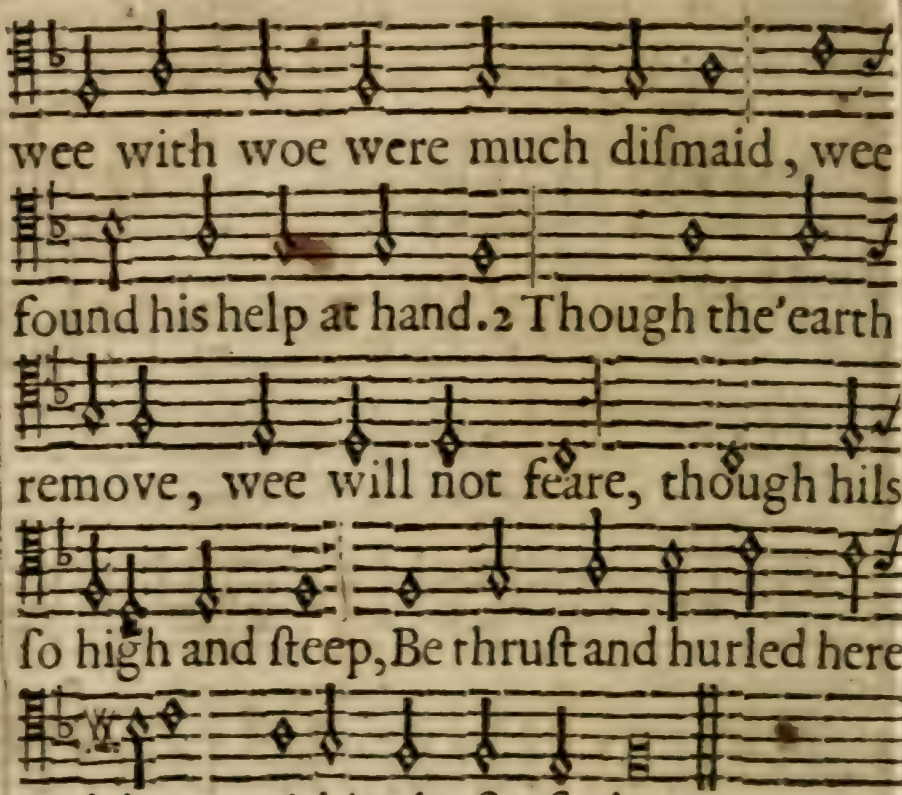
2 Therefore will not wee feare, though the earth bee moved, and though the mountaines fall into the mids of the Sea.

3 Though the waters thereof rage, and be troubled, and the moũtains shake at the surges of the same. Selah.

4 Yet there is a river, whose streame shall make glad the citie of GOD even the Sanctuary of the Tabernacle of the most high.

5 God is in the mids of it, therefore shal it not bee moved: God shal helpe it verie early.

6 When the nations raged, and the kingdomes were



3 No though the waves do rage so sore,
that all the banks it spils:
And though it overflow the shore,
and beat down mightie hils.

4 Yet one faire flood doth send abroad
his pleasant streames apace,
To fresh the citie of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
shee can no whit decay:
With speedie help those that rebell
against her God will stay.

6 The Heathen folk, the kingdomes feare,
the people make a noyse:

The

The earth doth melt, and not appeare,
when GOD puts foorth his voyse.

7 The Lord of Hoſtes doth take our part,
to us hee hath an eye:
Our hope of health with all our heart
on Iaakobs GOD doth ly.

8 Come hear and ſee with mind & thought
the working of our God:
What wonders hee himſelf hath wrought
throughout the earth abroad.

9 By him all wars are huſht and gone,
which countries did conſpire:
Their bowes he brake, and ſpeares eachone
their charets burnt with fire.

10 Leave off therefore, ſaith he, and know
I am a God moſt ſtout:
I will bee praiſde of high and low
even all the earth throughout.

11 The Lord of Hoſtes doth us defend,
hee is our ſtrength and tower:
On Iaakobs God do wee depend,
and on his mightie power.

moved: GOD thundred, and the earth melted.

7 The Lord of Hoſtes is with us: the God of Iaakob is our refuge. Selah.

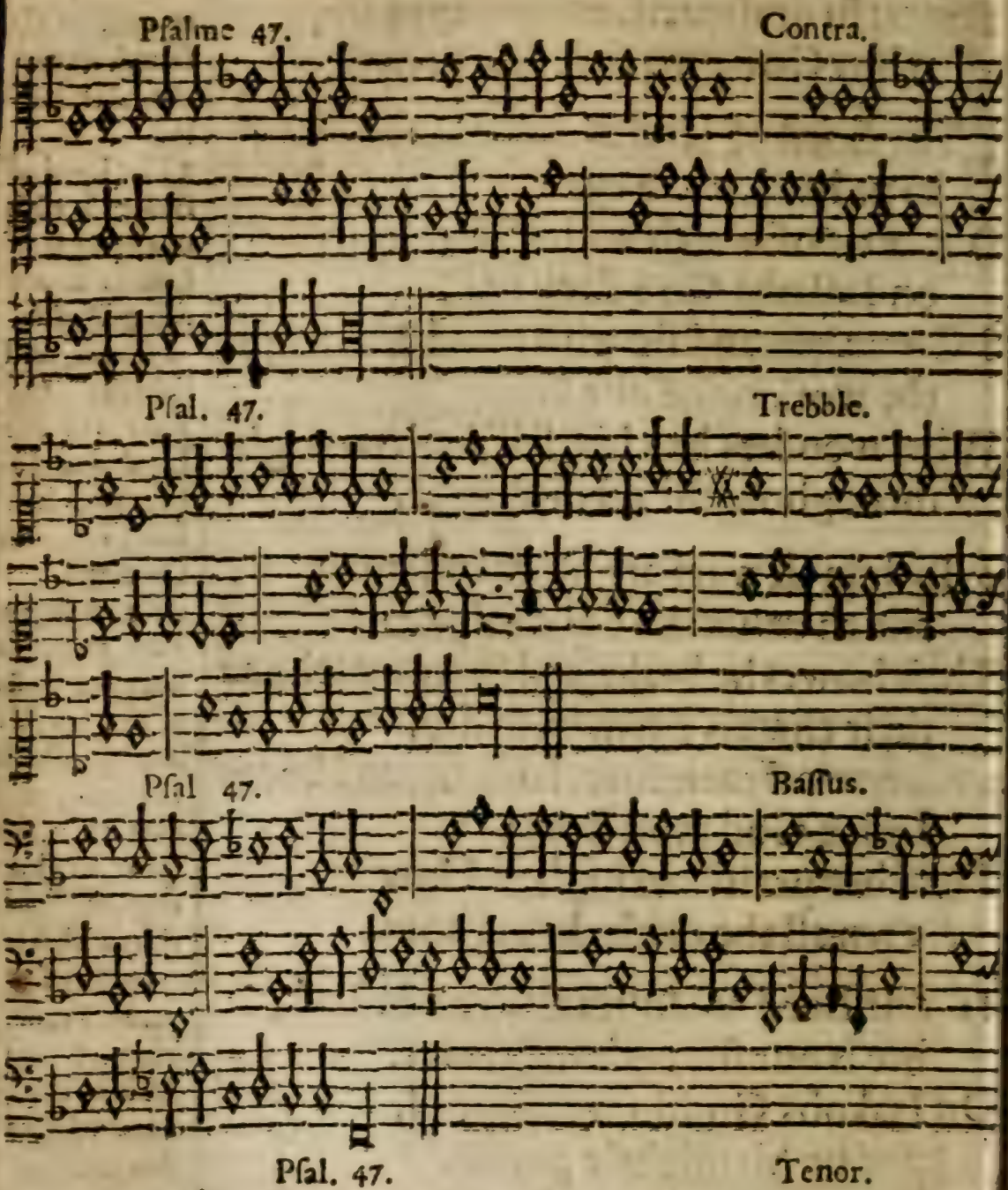
8 Come, and beholde the workes of the Lord: what deſolations hee hath made in the earth.

9 Hee maketh wars to ceaſe unto the ends of the world: hee breaketh the bow, and cutteth the ſpear, and burneth the chariots with fire.

10 Bee ſtill, and know, that I am GOD: I will bee exalted among the heathen: and I will bee exalted in the earth. 11. The Lord of Hoſtes is with us: the God of Iaakob is our refuge. Selah.

PSAL. XLVII.

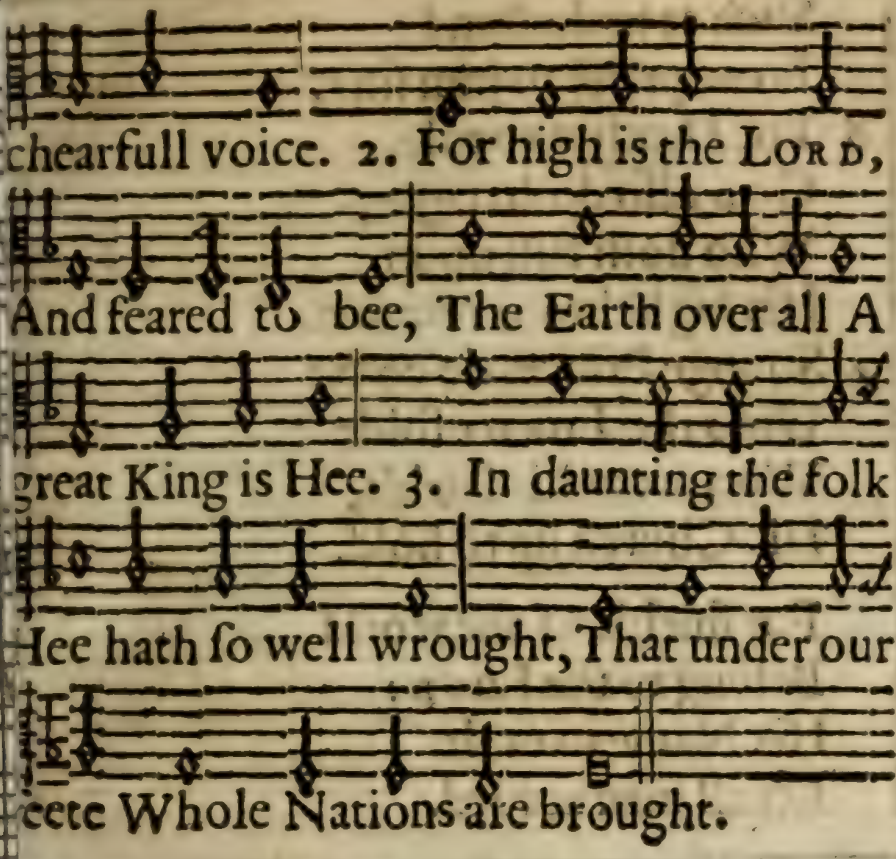
¶ *The Prophet exhorteth all people to the worſhip of the true and everliving GOD, commending the mercie of GOD towards the poſteritie of Iaakob: And after propheciеth of the kingdome of CHRIST, in this tyme of the Goſpell.*



Psalme 47.

ALl people clap your hands; Sing loud unto God

LEt all folk with joy Clap hands and rejoyce, And sing unto God With most chear-



chearfull voice. 2. For high is the LORD,
And feared to bee, The Earth over all A
great King is Hee. 3. In daunting the folk
Hee hath so well wrought, That under our
feete Whole Nations are brought.

4 An heritage faire,
Hee chose us to move:
Which Iaakob enjoyd,
Whom hee so did love.
Our GOD is gone up,
With triumph and fame:
With sound of the trumpe,
To witnesse the same.
Sing praises to GOD;
Sing praises, I say:
To this our great King,
Sing praises alway.

7 For of all the Earth
Our GOD is the King:

Such

with a joyfull voice.

2 For the Lord is high, and terrible: A great King over all the earth.

3 Hee hath subdued the people under us, and the Nations under our feet.

4 Hee hath chosen our inheritance for us: even the glorie of Iaakob, whom he loved. Selah.

5 God is gone up with triumph: even the Lord, with the sound of the trumpet.

6 Sing praises to God, sing praises: Sing praises unto our King, sing praises.

7 For God is the King of all the earth:

sing praises every one that hath understanding.

Such as understand
Now praise to him sing.

8 GOD reigneth over the Heathen: God sitteth upon his holy thron

8 The Heathen to rule
God also doth reigne,
Who doth still upon
His high throne remaine.

9 The Princes of the people are gathered unto the people of the God of Abraham. For the shields of the world belong to God hee is greatly to be exalted.

9 Strange Princes do come
Unto the LORDS fold:
Who are as his shields,
His Church up to hold.

For shields of the world
Belong to the LORD:
His Name to exalt
Let all men accord.

PSAL. XLVIII.

A notable deliverance of Ierusalem from the hands of many Kings is mentioned: for the which thanks are given to GOD, and the State of that citie is praised, that hath GOD so presently at all tymes readie to defend them. This Psalme seemeth to bee made in the time of Ahaz, Iosaphat, Asa, or Ezechias: for in their times chiefly was the citie by forraine Princes assaulted.

Sing this as the 46. Psalme.

Psalme 48. GReat is the Lord, and greatly to bee praised in the Citie of our God: even upon his holie mountaine.

GReat is the Lord, and with great praise
to bee advanced still
Within the citie of our God,
upon his holy hill.

2 Mount Syon is a pleasant place,
it gladdeth all the land:

2 Mount Syon lying Northward, is fair in situation: it is the joy of the whole

The

The citie of the mightie King
on her Northside doth stand.

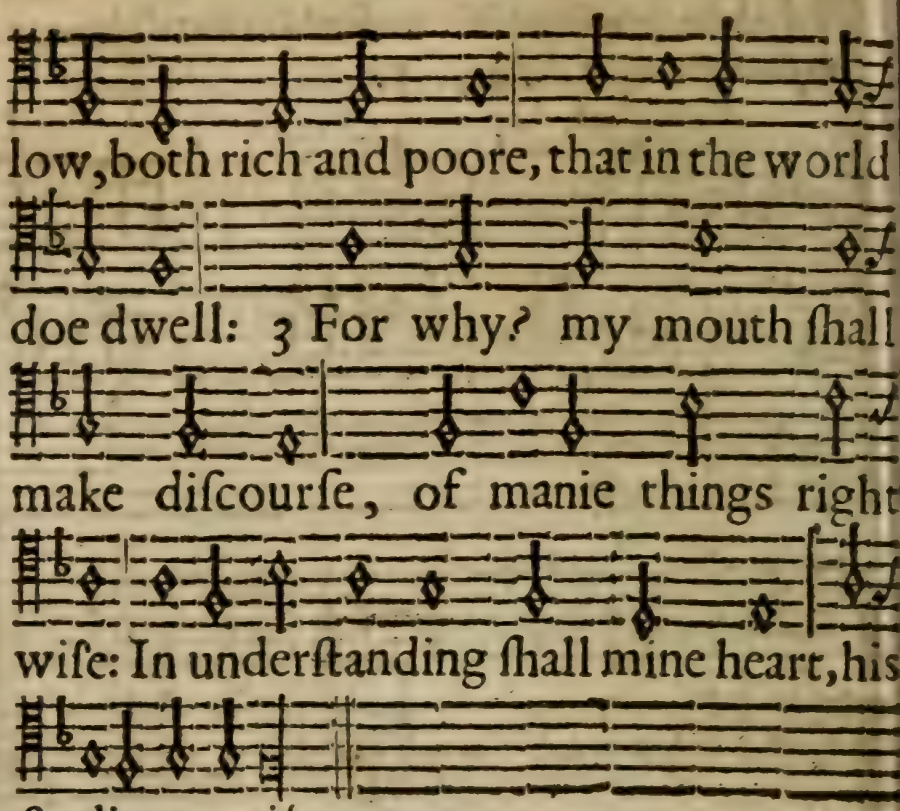
3 Within her palaces the LORD
is known a refuge sure:
4 For lo, the Kings together came
her ruine to procure:
5 But when they did behold the same,
they wondred and they were
Astonied much, and suddenly,
were driven backe with feare.

6 Great terrour there on them did fall,
for very wo they cry,
As doth a woman when shee shall
go travell by and by.
7 As with the stormy Easterne winds
thou break'st the ships that saile,
Of Tarshish: so they scattered were,
destroide, and made to quaile.

8 Within the citie of the LORD
wee saw, as it was told:
Yea, in the citie of our GOD;
which hee will ay uphold.
O Lord; wee wait, and looke to have
thy loving help and grace:
For which all times wee do attend,
within thine holy place.

earth, and the citie of the great King.
3 In the palaces thereof God is known for a refuge.
4 For lo, the Kings were gathered, and went together
5 When they saw it, they marveled they were astonied, and suddenly driven backe.
6 Feare came there upon them, and sorow, as upon a woman in travell.
7 As with an east wind thou breakest the ships of Tarshish, so were they destroied
8 As we have heard, so have wee seene in the city of the Lord of Hosts in the citie of our God: God wil stablish it

for ever. Selah 9 Wee waite for thy loving kindnesse, O GOD, in the mids of thy Temple.



low as high, both rich and poore.

3 My mouth shal speake of wisedome, and the meditation of mine heart is of knowledge.

4 I wil incline mine eare to a parable, and utter mygrave matter upon the harp.

4 I will incline mine eare to know,
the parables so dark:
And open all my doubtfull speech,
in meeter on mine harp.

5 Wherefore should I feare in the evill dayes, when iniquitie shall compasse mee about, as at mine heels.

5 Why should I feare afflictions,
or any carefull toile?
Or els my foes, who at mine heels,
are prest my life to spoile?

6 They trust in their goods & boast themselves in the multitude of their riches.

6 For as for such as riches have,
wherein their trust is most:
And they who of their treasures great
themselves do brag and boast.

7 Yet a man can by no meanes redeeme his brother: hee

7 There is not one of them that can
his brothers death redeeme:

)r that can give a price to GOD,
sufficient for him.

It is too great a price to pay
none can thereto attaine:
Or that hee might his life prolong,
or not in grave remaine.
o They see wise men, as well as fooles
subject unto deaths bands:
.nd beeing dead, strangers posse.se
their goods, their rents, their lands.

1 Their care is to build houses faire,
and so determine sure,
o make their name right great on earth,
for ever to endure.
: Yet shall no man alwayes enjoy
high honour, wealth, and rest:
1t shall at length taste of deaths cup,
as well as the bruit beast.

3 And though they try these foolish
to be most leud and vaine (thoughts
heir children yet approve their talk,
and in like sin remaine.
. As sheepe unto the fold are brought,
so shall they unto grave:
:ath shall them eat, and in that day,
the just shall lordship have.

can not give his ransone to GOD.

8 (So precious is the redemption of their soules, & the continuance for ever) 9 That he may live still for ever, and not see the grave. 10 For hee seeth that wise men die, and also that the ignorant and foolish perish & leave their riches for others. 11 Yet they thinke their houses, and their habitations shal continue for ever, even from generation to generation, and call their lands by their names. 12 But man shall not continue in honour: he is like beasts that die. 13 This there way utttereth their foolishnes yet their posity, delight in their talk. 14 Like sheep they ly in grave, death devoureth and the righteous shall have dominion over them in the morning: for

Their

their beautie shall consume whē they shal go from their house to grave

Their image and their royall port
shall fade and quite decay:
When as from house to pit they passe
with wo and wel-away.

15 But God will surely preserve mee
from death and endlesse paine:
Because hee will of his good grace
my Soul receave againe.

16 If any man waxe wondrous rich,
fear not, I say therefore:
Although the glory of his house
increaseth more and more.

17 For when hee dieth of all these things
nothing shall hee receave:
His glory will not follow him,
his pompe will take her leave.

18 Yet in this life hee takes himselfe
the happiest under Sun:
And others likewise flatter him,
saying, All is well done.

19 And presuppose hee live as long
as did his fathers old,
Yet must hee needs at length give place,
and bee brought to deaths fold.

20 Thus man to honour God hath cald,
yet doth hee not consider:
But like brute beasts so doth hee live,
which turn to dust and powder.

15 But God shall deliver my Soul from the power of the grave, for hee will receive me. Selah.

16 Bee not thou afraid, when one is made rich and when the glory of his house is increased.

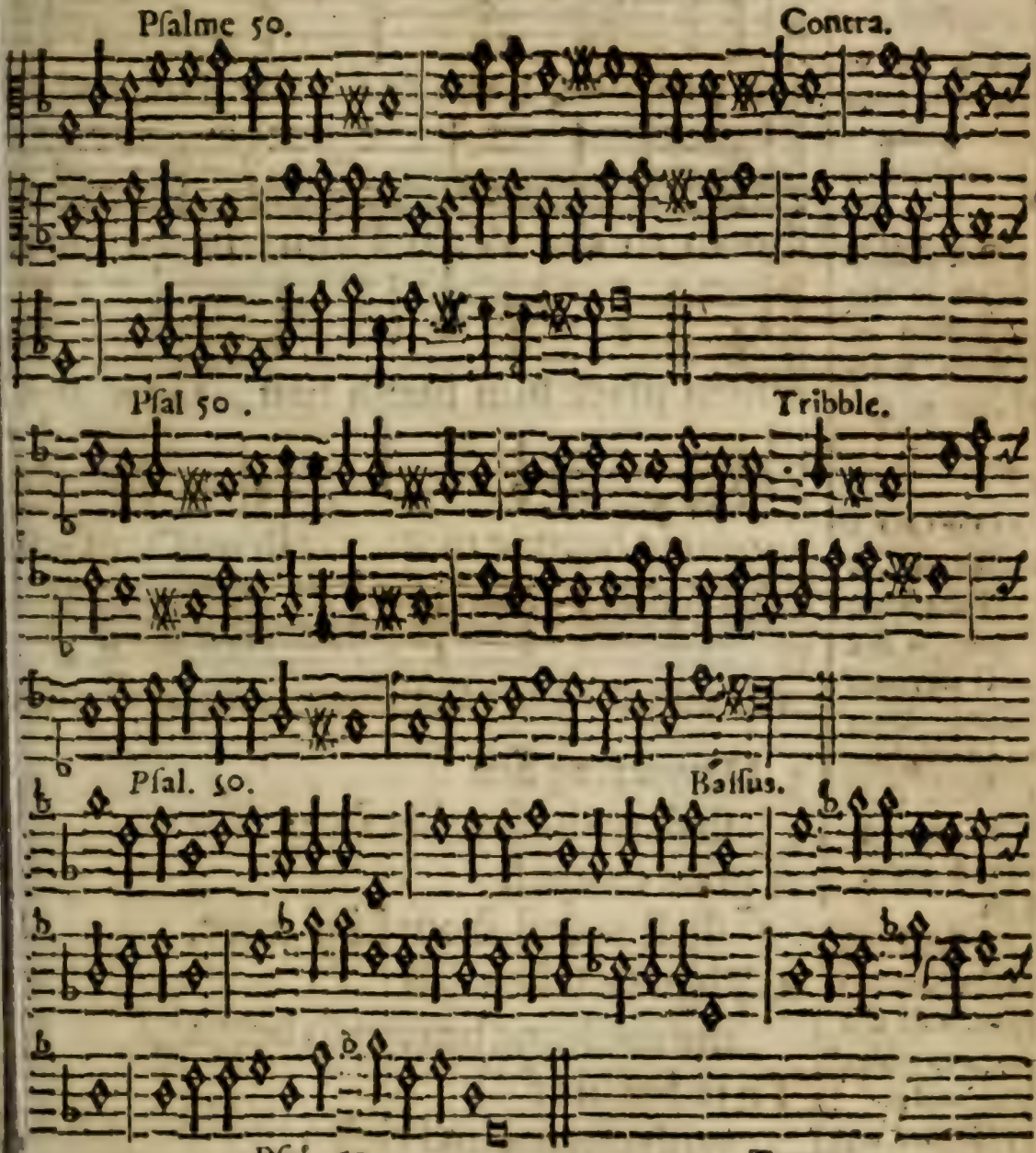
17 For he shal take nothing away when he dieth neither shal his pomp descend after him.

18 For while hee lived hee rejoyced himselfe, and men wil praise thee when thou markest much of thy selfe.

19 Hee shall enter into the generation of his fathers: and they shall not live for ever.

20. Man is in honour, and understandeth not: hee like the beasts that perish.

¶ *He prophecieth, how God will call al nations; by the Gospel, and require none other sacrifices of his people, but confession of his benefites, and thankesgiving: & he detesteth all such as seeme zealous of ceremonies, and not of the pure word of God onely.*

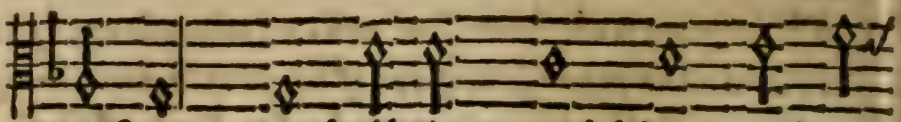


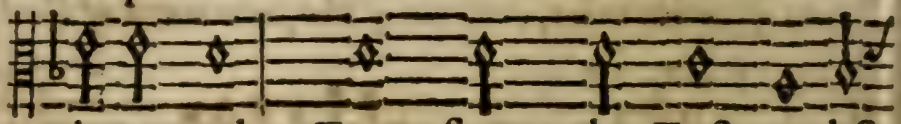
THE mightie GOD, th' Eternall hath thus

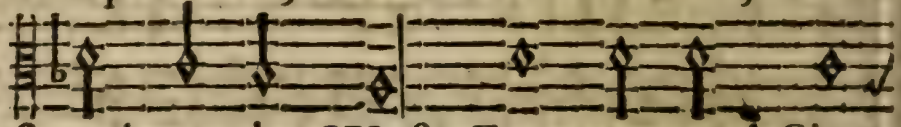
I Psalme 50.

THE GOD of gods,

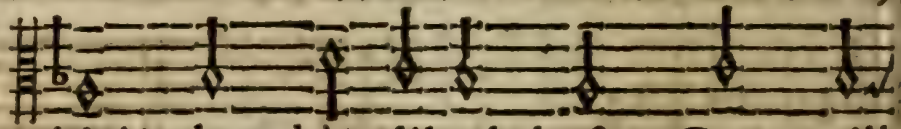
even the Lord hath ſpoken, and called the earth from the ryſing up of the Sun, unto the going down thereof.

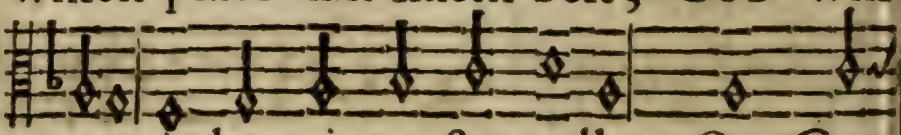

thus ſpoke: And all the world hee will call

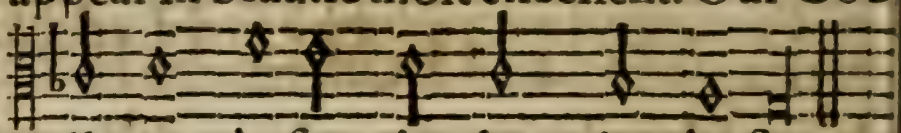

and provoke, Even from the Eaſt, and ſo


foorth to the Weſt: From toward Sion,

2 Out of Zion which is the perfection of beautie hath God ſhined.


which place him liketh beſt, God will


appear in beautie moſt excellent: Our God


will come before that long time be ſpent.

3 Our GOD ſhall come, & ſhall not keep ſilence: a fire ſhall devoure before him, and a mightie tempeſt ſhall bee moved round about him.

3 Devouring fire
ſhall go before his face:
A great tempeſt
ſhall round about him trace.

4 He ſhall call the heavens above, and the earth to judge his people.

4 Then ſhall hee call
the earth and heaven ſo bright,
To judge his folk
with equitie and right.

5 Gather my Saintes together unto me, thoſe y make a Covenant with mee with ſacrifice.

5 Saying, go to,
and now my Saints aſſemble:
My pact they keepe,
their gifts do not diſſemble.

6 The Heavens ſhall
declare his righteouſneſſe:
For GOD is Iudge
of all things more and leſſe.
7 Heare my people,
for I will now reveale:
Liſt Iſrael,
I will thee nought conceale,
8 Thy GOD, thy GOD
I am, and will not blame thee,
For giving not
all maner offrings to mee.
9 I have not need
to take of thee at all
Goates of thy fold,
or calf out of thy ſtall:
10 For all the beaſts
are mine within the woods,
On thouſand hils
the beaſts are mine own goods:
11 I Know for mine
all birds that are on mountains:
All beaſts are mine
which haunt the fields and fountains.
12 Hungrie if I were,
I would not thee it tell:
or all is mine
that in the world do dwell.

6 And the heavens ſhall declare his righteouſnes: For GOD is judge himſelf. Selah
7 Heare O my people, and I will ſpeake: heare, O Iſrael, and I will teſtifie unto thee: for I am God even thy GOD.
8 I wil not reprove thee for thy ſacrifices, or thy burnt offerings, that have not bene continually before mee.
9 I will take no bullock out of thine houſe nor goates out of thy folds.
10 For al beaſts of the foreſt are mine, and the beaſts on a thouſand mountains.
11 I know all the foules on the mountains and the wild

ſts of the fields are mine. 12 If I bee hungrie, I will not tell thee: for
: world is mine, and all that therein is.

13 Will I eate the flesh of buls? or drink the blood of goats?
14 Offer unto GOD praise, and pay thy vowes unto ỹ most High.
15 And call upon me in the day of trouble so will I delyver thee, and thou shalt glorifie mee.
16 But unto the Wicked, saidGod, what haste thou to do, to declare mine ordinances, that thou shouldest take my covenant in thy mouth?
17 Seing thou hatest to bee reformed, and hast cast my words behind thee.
18 For when thou seest a thiefe, thou runnest with him, and thou art partaker with the adulterers.

13 Eate I the flesh
of great buls or bullocks?
Or drink the blood
of goates, and of the flocks.
14 Present to GOD
due thankfulnesse and praise:
And pay thy vowes
to him most High alwayes.

15 Call upon mee
when troubled thou shalt bee:
Then will I help,
and thou shalt honour mee.
16 To wicked men,
thus saith th'Eternall GOD,
Why dost thou preach
my Lawes and Hestes abrod?
Seeing thou hast
them with thy mouth deformed,
17 And hatest to bee
by discipline reformed.

My words, I say,
thou dost reject and hate:
18 If that thou see
a thiefe, as with thy mate,
Thou runst with him,
and so your prey do seeke:
And art all one
with bawdes and ruffians eke.

19 Tho

9 Thou giveſt thy ſelfe
to back-bite and to ſlander:
And how thy tongue
deceives it is a wonder.

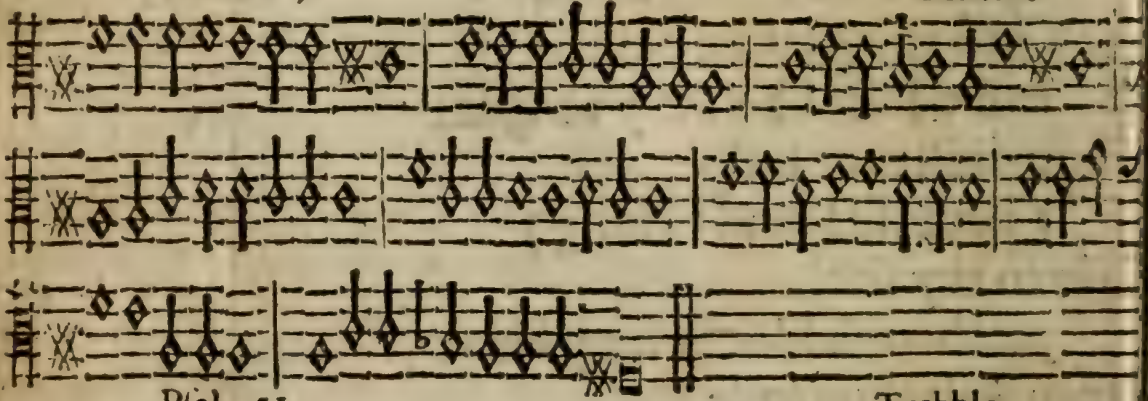
10 Thou ſitſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame.
11 Theſe things thou didſt,
and whilſt I held my tongue:
Thou didſt mee judge,
(becauſe I ſtaid ſo long)
Like to thy ſelf,
yet though I keepe long ſilence,
Once ſhalt thou feele
for thy wrongs juſt recompence.

12 Conſider this,
yee that forget the LORD:
And feares not when
hee threatneth with his word:
Leſt without help
I ſpoile you as a prey.
13 But hee that thanks
offereth, praiſeth mee ay,
ſaith the LORD GOD:
and hee that walketh this trace,
will him teach
GODS ſaving health to embrace.

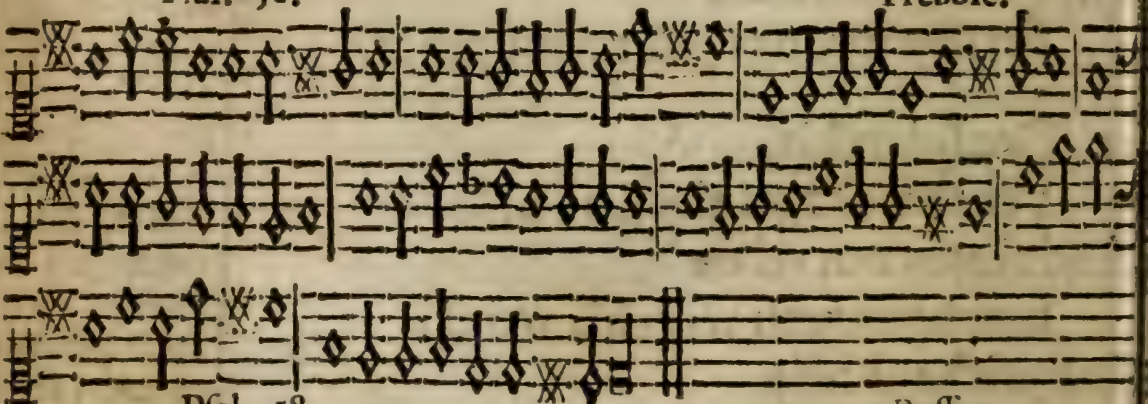
19 Thou giveſt thy mouth to evill, and with thy tong thou forgeſt deceit.
20 Thou ſitteſt and ſpeakeſt againſt thy brother, & ſlandereſt thy mothers ſon.
21 Theſe thinges haſt thou done, & I held my tong therfore thou thoughtſt that I was like thee but I will reproove thee, and ſet them in order before thee.
22 Oh, conſider this, yee that forget GOD, leſt I teare you in pieces, and there be none that can deliver you.
23 Hee that offereth praiſe ſhall glorifie me: and to him that diſpoſeth his way aright will I ſhew the ſalvation of GOD.

¶ When David was rebuked by the Prophet Nathan, for his great offences, hee did not only acknowledge the same to GOD with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. Therefore first hee desireth GOD to forgive his sins; and renue in him his holy Spirit, with promise, that hee will not bee unmindfull of those great graces. Finally, fearing lest GOD would punish the whole Church for his fault, hee requyreth that hee would rather increase his graces toward the same.

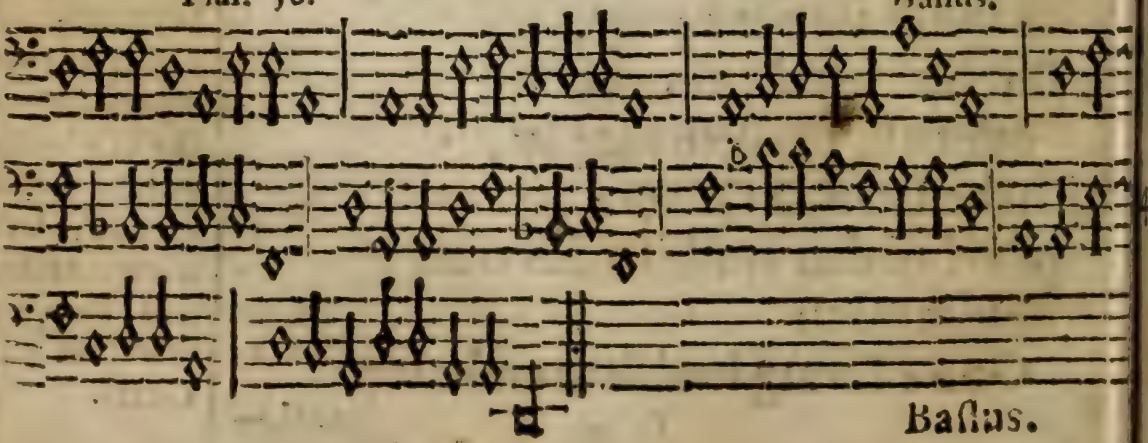
Psalme 51. Contra.



Psal. 51. Trebble.

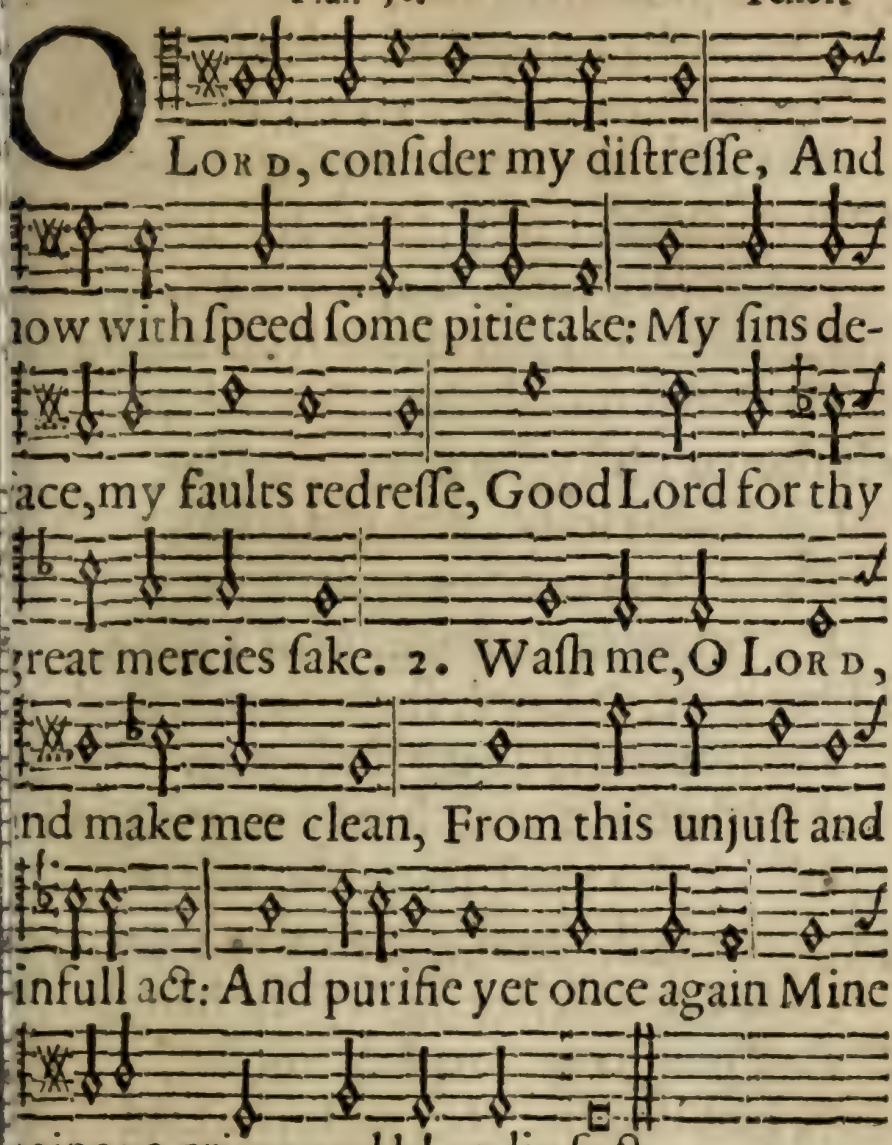


Psal. 58. Bassus.



Bassus.

Psal. 51. Tenor.



Remorse and sorow doth constraine
Mee to acknowledge mine excesse:
My sin, alas, doth still remaine
Before my face without release.
For thee alone I have offended,
Committing evill in thy sight,
And if I were therefore condemned,
Yet were thy judgements just & right.

5 It

Psalme 51.

HAve mercie upon mee, O GOD according to thy loving kindnesse: according to the multitude of thy compassions put away my iniquities.

2 Wash mee throghly from mine iniquity, and cleanse me from my sin.

3 For I know mine iniquity, and my sin is alway before mee.

4 Against thee against thee only have I sinned, and done evill in thy sight, that thou mayest bee just when thou speakest, and pure when thou judgest.

5 It is too manifeſt, alas,
That firſt I was conceived in ſin:
Yea, of my mother ſo born was,
And yet vile wretch remaine therein.
6 Alſo behold, LORD, thou doſt love
The inward truth of a pure heart,
Therefore thy wiſedome from above
Thou haſt revealed mee to convert.
7 If thou with hyſop purge my blot,
I ſhall bee cleaner than the glaſſe:
And if thou waſh away my ſpot,
The Snow in whitneſſe ſhall I paſſe.
8 Therefore, O Lord, ſuch joy mee ſend,
That inwardly I may find grace:
And that my ſtrength may now amend
Which thou haſt ſwagd for my treſpas.
9 Turn back thy face, and frowning ire,
(For I have felt enough thine hand)
And purge my ſins, I thee deſire,
Which do in number paſſe the ſand.
10 Make new mine heart within my breſt,
And frame it to thine holy will:
Thy conſtant Spirit in mee let reſt;
Which may thoſe raging enemies kill.
11 Caſt mee not out Lord from thy face,
But ſpeedily my torments end:
Take not from mee thy ſprit and grace,
Which may from dangers mee defend.

5 Behold, I was borne in iniquitie, and in ſin hath my mother conceaved mee.
6 Behold, thou loveſt truth in the inward affections: therfore haſt thou taught mee wiſedome in the ſecret of mine heart.
7 Purge mee with hyſop, and I ſhall be cleane: waſh me, and I ſhal be whiter thã Snow.
8 Make me to heare joy, and gladneſſe, that the bones which thou haſte broken may rejoyce.
9 Hide thy face from my ſins, and put away all my iniquities.
10 Creat in mee a cleán heart, O God, and renew a right Spirit within mee.
11 Caſt me not away from thy preſence, and take not thy holy Spirit from me.

12 Reſtore

12 Restore mee to these joyes againe,
Which I was wont in thee to find:
And let mee thy free sprit retaine,
Which unto thee may stir my mind.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low
By mine ensample shall flee sin.

14 O God, that of mine health art Lord,
Forgive mee this my bloodie vice,
Mine heart and tongue shall then accord
To sing thy mercies and justice.

15 Touch thou my lips, my tongue untie,
O Lord, which art the only kay:
And then my mouth shall testifie
Thy wondrous works and praise alway:

16 And as for outward sacrifice
I would have offered many one:
But thou esteemes them of no price,
And therein pleasure takes thou none.

17 The heavie heart, the mind oppresst,
O Lord, thou never dost reject:
And to speake truth it is the best,
And of all sacrifice the effect.

18 Lord, unto Syon turn thy face,
Powre out thy mercies on thine hill:

12 Restore to mee the joy of thy salvation: And stablish mee with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked, & sinners shalbe converted unto thee.

14 Delyver me from blood O God, who art the GOD of my salvation, and my tongue shall sing joyfullie of thy righteousnesse.

15 Open thou my lippes, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would give it: Thou delightest not in burnt offering

17 The sacrifices of GOD are a contrite Spirit: a contrite and broken heart, O God, thou wilt not despise. 18. Bee favourable unto Syon, for thy good pleasure:

And

build up the wals of Ieruſalem.

And on Ieruſalem thy grace,
Build up the wals, and love it ſtill.

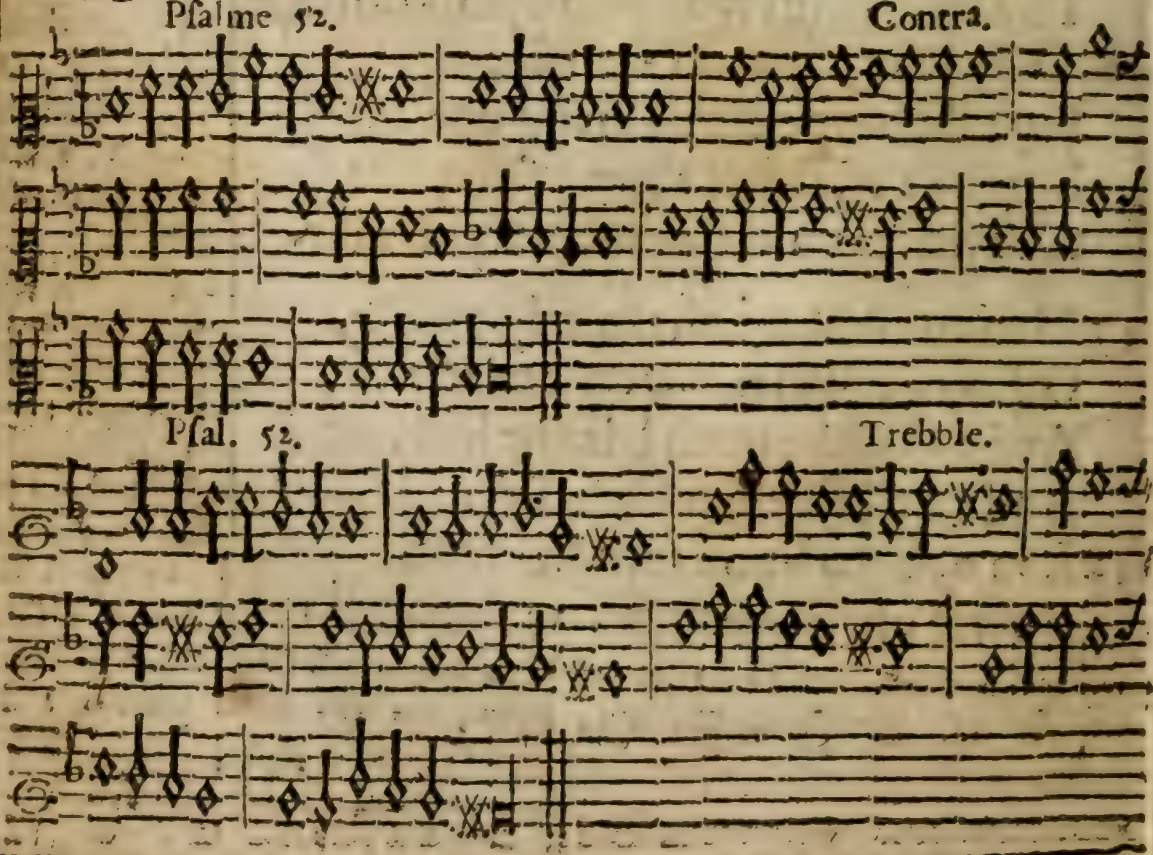
19 Then ſhalt thou accept the ſacrifices of righteouſneſſe, even the burnt offering

19 Our offrings then thou ſhalt receave,
Of peace and righteouſneſſe, I ſay:
Yea, calves and all that thou doſt crave
Upon thine Altar ſhall wee lay.

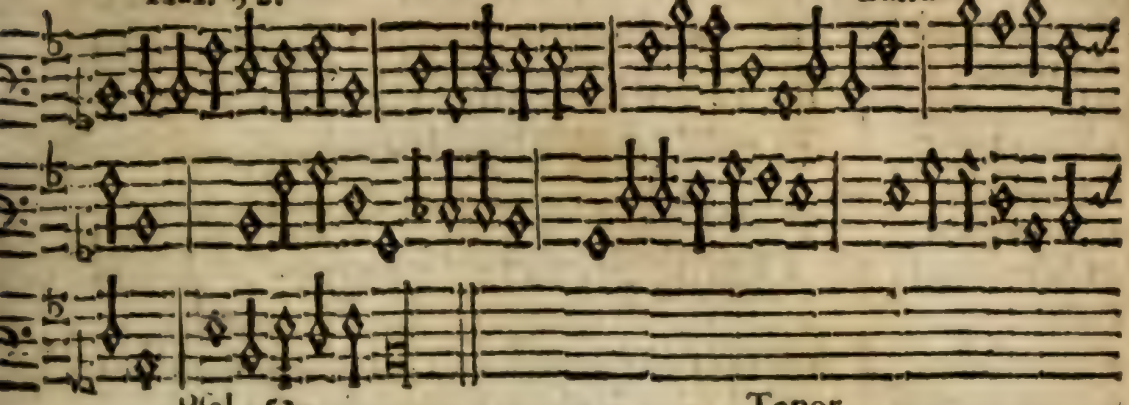
and oblation: then ſhall they offer calves upon thine Altar.

PSAL. LII.

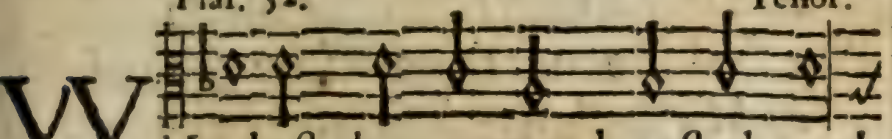
¶ David deſcribeth the arrogant tyrannie of his adverſarie Doeg (Sauls chiefe ſhepheard) whoſe falſe ſurmiſes cauſed Abimelech, with the reſt of the Prieſts to bee ſlaine. David propheci-eth his deſtruction, and encourageth the faithfull to put their confidence in GOD, whoſe iudgements are moſt ſharp againſt his adverſaries. And finally, hee rendereth thanks to GOD for his delyverance. In this Pſalme is lively ſet foorth the kingdome of Antichriſt.



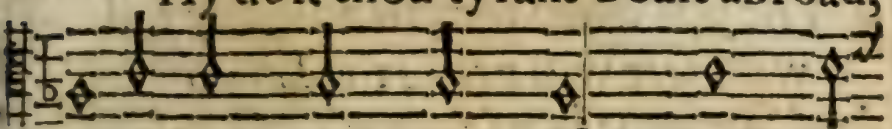
Psal. 52. Bassus.



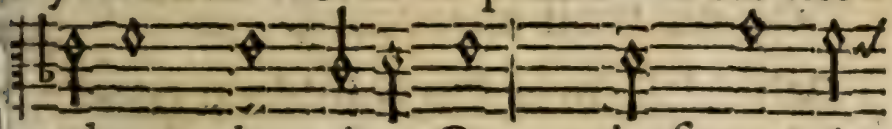
Psal. 52. Tenor.



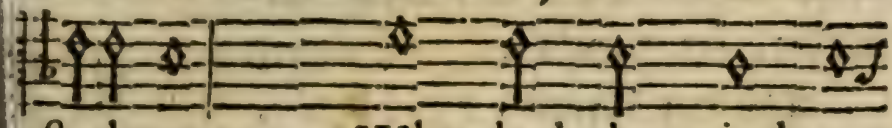
WHy dost thou tyrant boast abroad,



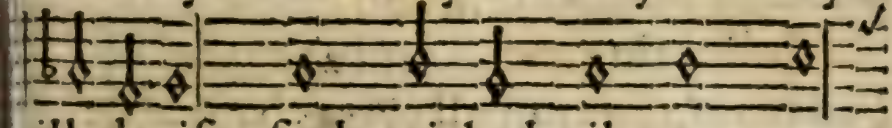
thy wicked works to praise? Dost thou



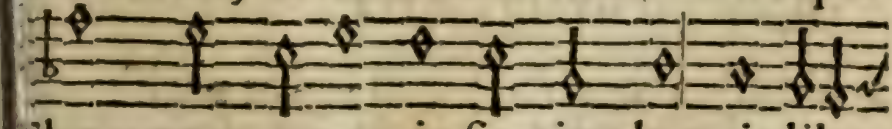
not know there is a God, whose mercies



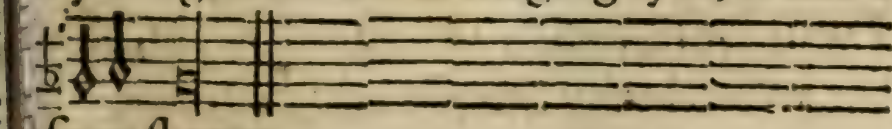
last alwayes? 2. Why doth thy minde yet



ill devise, such wicked wiles to warpe?



Thy tongue untrue in forging lyes, is like a



sour sharpe.

On mischief why sets thou thy minde,
and will not walk upright?

Thou

Psalme 52.

WHY boastest thou thy selfin thy wickedneſſe, O manof power? The loving kindneſſe of God endureth dayly.

2 Thy tongue imagineth mischiefe, and is like a sharpe rasor that cutteth deceitful lie.

3 Thou doest love evil more than good,

Thou hast more lust false tales to find
than bring the truth to light.
4 Thou dost delight in fraud and guile,
in mischief, blood, and wrong:
Thy lips have learnd the flattring stile,
O false deceitfull tongue:

5 Therefore shall GOD for ay confound,
and pluck thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.
6 The just when they behold thy fall
with fear will praise the LORD
And in reproach of thee withall
cry out with one accord.

7 Behold the man that would not take
the LORD for his defence:
But of his goods his god did make,
and trust his corrupt sense.
8 But I an Olive fresh and green
shall spring and spread abroad:
For why? my trust all tymes hath bene
upon the living GOD.

9 For this therefore will I give praise
to thee with heart and voice;
I will set foorth thy Name alwayes,
wherein thy Saincts rejoyce.

And lyes more than to speak the truth. Selah-
4 Thou lovest all words that may destroy, O deceitfull tongue.
5 So shal God destroy thee for ever: hee shal take thee & plucke thee out of thy Tabernacle; and root thee out of the land of the living. Selah.
6 The righteous also shall see it, & feare, & shall laugh at him saying:
7 Behold the man that took not GOD for his strength: but trusted unto the multitude of his riches, and puthis strēgth in his malice.
8 But I shall be like a green Olive tree in the house of GOD: for I truste I in the mercy of GOD for ever and ever. 9 I will alwayes praise thee, for that thou hast done this: and I will hope in thy Name, because it is good before thy Saincts.

¶ *The Prophet describeth the crooked nature, the cruelty, and punishment of the wicked, when they looke not for it, and desireth the delyverance of the godly, that they may reioyce together.*

Sing this as the 14. Psalme.

THere is no God, as fooliſh men
affirme in their mad mood:
Their drifts are all corrupt and vaine,
not one of them doth good.

2 The Lord beheld from Heaven high
the whole race of mankind:
And ſaw not one that ſought indeede
the living God to find.

3 They did turn back, and were corrupt,
and truely there was none
That in the world did any good,
I ſay, There was not one.

4 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread,
the Lord they call not on.

5 Even there they were afraid, and ſtood
with trembling all diſmaid,
Where as there was no cauſe at all
why they ſhould bee afraid.
For God his bones that thee beſiegde
haſt ſcattered all abrod:

Psalme liii.

THe foole hath ſaid in his heart, There is no God: they have corrupted, and done abhominable wickedneſſe: there is none that doth good

2 The Lord looked downe from Heaven, upon the children of men, to ſee if there were any that would underſtand and ſeek God.

3 Every one is gone back, they are altogether corrupt: There is none that doth good; no not one.

4 Doe not the workers of iniquity know that they eate up my people as they eate

read, they call not upon God. 5 There they were afraide for feare, where o feare was: for God hath ſcattered the bones of him that beſieged thee:

Thou

Thou haſt put them to confuſion, becauſe God hath caſt them off.

Thou haſt confoundeded them, for they
rejected are of GOD.

6 O give ſalvation unto Iſrael out of Sion. When the Lord turneth the captivitie of his people, then Iaakob ſhall rejoice, & Iſrael ſhall bee glad.

7 O LORD give thou thy people health:
and thou, O LORD, fulfill
Thy promiſe made to Iſrael,
from out of Syon hill.
8 When GOD his people ſhall reſtore
that erſt were captive led:
Then Iaakob ſhall therein rejoice,
and Iſrael ſhall bee glad.

PSAL. LIIII.

¶ David brought into great danger, by reaſon of the Ziphims, calleth upon the Name of GOD to deſtroy his enemies: promiſing ſacrifice and free offerings for ſo great delyverance.

Sing this as the 27. Pſalme.

Pſalme 54.

SAve me, O God by thy Name, and by thy power judge mee.

2 O GOD, hear my prayer, hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me and Tyrants ſeek my Soul: they have not ſet God before them Selah.

4 Behold, God is mine helper: the LORD is with them that uphold my Soul.

SAve mee, O GOD, for thy Names ſake,
And by thy grace my cauſe defend:
2 Oh, heare my prayers which I make,
And let my words to thee aſcend.
3 For ſtrangers do againſt mee riſe,
And tyrants ſeek my Soul to ſpill:
They ſet not GOD before their eyes,
But bent to pleaſe their wicked will.
4 Behold, GOD is mine help and ſtay,
And is with ſuch as do mee aide.

5 My

My foes despite hee will repay,
Oh cut them off, as thou hast said.
Then sacrifice, O LORD, will I
Present full freely in thy sight:
And will thy Name still magnifie,
Because it is both good and right.

For he me brought from troubles great,
And kept mee from their raging ire:
Yea, on my foes who did mee threat
Mine eyes have seen mine hearts desire.

5 Hee shall reward evill unto mine enemies: Oh cut them off in thy truth.
6 Then I will sacrifice freely unto thee: I will praise thy Name, O LORD, because it is good.
7 For he hath delyvered me out of al trouble, and mine eye hath seen my desire upō mine enemies.

PSAL. LV.

David beeing in great heavinesse and distresse, complaineth of the great crueltie of Saul, and of the falshood of his familiar acquaintance, uttering most ardent affection to move the LORD to pitie him: After being assured of delyverance, hee setteth foorth the grace of GOD, as though hee had alreadie obtained his request.

Sing this as the 35. Psalme.

GOD, give eare, and do apply
to heare mee when I pray:
And when to thee I call and cry
hide not thy self away.
Take heed to mee, grant my request,
and answere mee againe.
With plaints I pray, full sore oppresst,
great griefe doth mee constraine.

Because my foes with threats and cryes
oppresse mee through despight:

And

Psalme 55.

HEare my prayer, O God, and hide not thy selfe from my supplication.
2 Hearken unto me, and answere mee: I mourne in my prayer, and make a noyse.
3 For the voice of the ene-

And so the wicked sort likewise
to vexe mee have delight.
For they r in counsell do conspire
to charge mee with some ill:
And in their hastie wrath and ire
they do pursue mee still.

4 My heart doth faint for want of breath
it panteth in my brest:
The terrours and the dread of death
do work mee much unrest.
5 Such dreadfull fear on mee doth fall,
that I therewith do quake:
Such horrour whelmeth mee withall,
that I no shift can make.

6 But I did say, Who will give mee
the swift and pleasant wings
Of some fair Dove? Then would I flee,
and rest mee from these things.
7 Lo, then I would go far away,
to flee I would not cease:
And I would hide my self, and stay
in some great wilderneſſe.

8 I would bee gone in all the hast,
and not abide behind:
That I were quite and over past
these blasts of boystrous wind.
9 Divide them Lord, and from them pull
their deviliſh double tongue:

mie, and for the vexation of the wicked: because they have brought iniquity upon me, and furiously hate me.
4 My heart trembleth within me, and the terrours of death are fallen upon me.
5 Feare and trembling are come upon me and an horrible feare hath covered me.
6 And I said, Oh if I had wings like a Dove, then would I flee away and rest.
7 Behold I would take my flight far off, and lodge in the wildernes Selah.
8 Hee would make hast for my deliverãce from the stormie wind, and tempeſt.
9 Destroy, O Lord, and divide their

For I have ſpyed their citie full
of rapin, ſtrif, and wrong.

10 For they both night and day about
do walk upon her wall:
In midſt of her is miſchief ſtout,
and ſorrow eke withall.

11 Her inward parts are wicked plaine,
her deeds are much too vile:
And in her ſtreets there doth remaine
all craftie fraud and guile.

12 If that my foes had ſought my ſhame,
I might it well abide:
From open enemies check and blame
ſome-where I could mee hid.

13 But thou it was, my fellow deare,
which friendſhip didſt pretend:
And didſt my ſecret counſell heare
as my familiar friend.

14 With whom I had delight to talk
in ſecret and abroad:
And wee together oft did walk
within the houſe of GOD.

15 Let death in haſt upon them fall,
and ſend them quick to hell:
For miſchief reigneth in their hall,
and parlour where they dwell.

tongues: for I have ſene cruelty, and ſtrife in the city.

10 Day and night they go about upō the wall thereof: both iniquity, and miſchiefe are in the midſt of it.

11 Wickednes is in the midſt thereof, deceit and guile depart not from her ſtreets.

12 Surely my enemy did not defame mee, for I could have borne it: neither did mine adverſarie exalt himſelf againſt me for I would have hid mee from him.

13 But it was thou, O man, even my companiō myguid and my familiar.

14 Which de-

hted in conſulting together and went into the houſe of God as companions. 15 Let death ſeaſe upon them let them go down quick into the grave: wickedneſſe is in their dwellings, even in the midſt of them.

16 But

16 But I unto my God will cry,
to him for help I flee:
The Lord will heare mee by and by,
and hee will succour mee.
17 At morning, noon, and evening tide
unto the Lord I pray,
When I so instantly have cryde,
hee doth not say mee nay.

18 To peace hee shall restore mee yet,
though war bee now at hand:
Although the number bee full great
that would against mee stand.
19 The Lord that reigneth ere and late
shall heare, and wrack them sore:
For sith no change is in their state,
they feare not God therefore.

20 Upon his friends hee laid his hands,
who were in covenant knit:
Of friendship to neglect the bands
hee passeth not a white.
21 Though war within his heart did boile,
like butter were his words:
Although his words were smooth as oile,
they cut as sharp as swords.

22 Cast thou thy care upon the Lord,
and hee shall nourish thee:

16 But I will call upon God and the Lord wil save mee.
17 Evening, & morning, and at noone will I pray & make a noise and he will heare my voice.
18 Hee hath delivered my Soul in peace from the battell that was against me, for many were with mee.
19 God shall heare and afflict them, evé hee that reigneth of old. Selah, because they have no chãges: therefore they fear not GOD.
20 Hee laid his hand upon such as bee at peace with him, and hee brake his Covenant.
21 The words of his mouth were softer than butter, yet war was in his heart: his words were more gentle than oyle, yet they were swords. 22 Cast thy burthen upon the

For hee will not for ay accord
the Iuſt in thrall to bee.
3 But God ſhall caſt them deep in pit,
that thirſt for blood alwayes:
Hee will no guilefull man permit
to live out half his dayes.
Though ſuch bee quite deſtroid and gone
in thee (O Lord) I truſt:
ſhall depend thy grace upon,
with all my heart and luſt.

Lord, and hee ſhall nouriſh thee, hee will not ſuffer the righteous to fall for ever.
23 And thou O God, ſhall bring them down into the pit of corruption, the bloody and deceitfull men ſhall not live halfe their daies, but I wil truſt in thee.

PSAL. LVI.

David being brought to Achis, the king of Gath, (2. Sam. 21. 12.) complaineth of his enemies, demandeth ſuccour, putteth his truſt in God, and in his promiſe, and promiſeth to perform his vowes which he hath taken upon him: wherefore this was the effect, to praiſe GOD in his Church.

Sing this as the 35. *Pſalme.*

O God, to mee thy mercy ſhow,
Whom men would ſwallow & devour
Each day they ſtrive to bring mee low,
Vexing mee ſore from houre to houre.
Mine enemies dayly would mee eat,
For many do againſt mee fight,
O thou moſt High, yet in this ſtrait
In thee mine hope is ſurely pight.

I will rejoice in God for ay,
Becauſe his words are true and juſt;

Pſalme 56

BEE mercifull unto mee, O God, for man would ſwallow mee up: hee fighteth continually and vexeth mee.
2 Mine enemies would daily ſwallow me up, for many fight againſt mee O thou moſt High!
3 When I was afraid, I truſted in thee.
4 I will rejoyce in God becauſe of his

And fear no whit what fleſh do may
To mee, ſith I in GOD do truſt.

5 The words which I my ſelf did ſpeak
Are turned to my ſmart and grief:
Their thoghts each one tēd thē to wreak
On me cauſeleſſe to my miſchief.

6 In companies conveen do they,
Keeping them ſecret in their ſtrait:
They to my ſteps take heed alway,
For why? to trap my Soul they wait.

7 They think they ſhall eſcape at laſt,
Becauſe by wrong they much annoy:
But thou, O God, in wrath down caſt
Theſe wicked folk, and them deſtroy.

8 My wandrings thou haſt numbred all,
And in thy bottell put my teares:
Are they not written great and ſmall,
As thy regiſter witneſſe beares

9 What tyme to thee I call and cry,
Mine enemies then aback ſhall flee.
This know I moſt aſſuredly,
For God the Lord hee is with mee.

10 For this I will in God rejoyce,
Becauſe his promiſes are ſure:
To him will I lift up my voice,
Whoſe word for ever doth endure.

word, I truſt in God, and will not fear what fleſh can doe unto mee.

5 Mine owne words grieve me dayly, all their thoughts are againſt me to do me hurt

6 They gather together, and keepe themſelves cloſe they mark my ſteps, becauſe they wait for my Soul.

7 They think they ſhall eſcap by iniquities, O GOD, caſt theſe people downe in thine anger.

8 Thou haſt counted my wandrings put my teares into thy bottell: are not they in thy regiſter

9 When I cry then mine enemies ſhall turn backe: This I know for GOD is is with mee.

10 I will rejoyce in GOD, becauſe of his word in the LORD will I rejoyce, becauſe of his word.

1 And since my trust in God doth stand,
I will mans power not feare at all:
2 O LORD, thy vowes are in mine hand,
To thee I praises render shall.

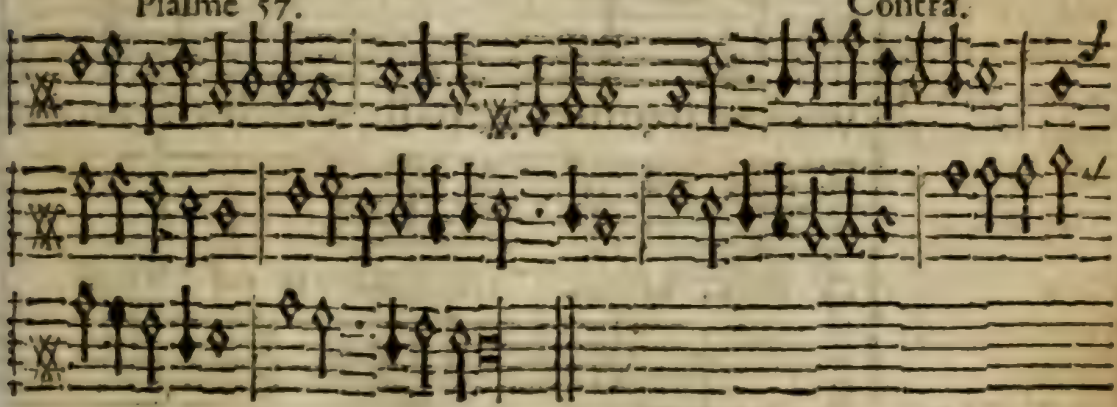
3 For thou from death my Soul restord,
And keepst my feet from slip or fall,
That I may walk before the LORD,
With such as light have over all.

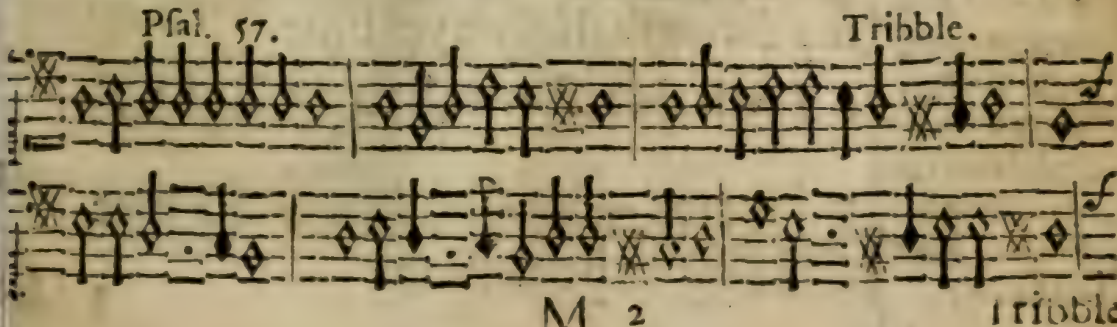
11 In God do I trust I will not bee afraid what man can do unto me.
12 Thy vowes are upon me, O GOD: I will render praises unto thee.
13 Thou hast

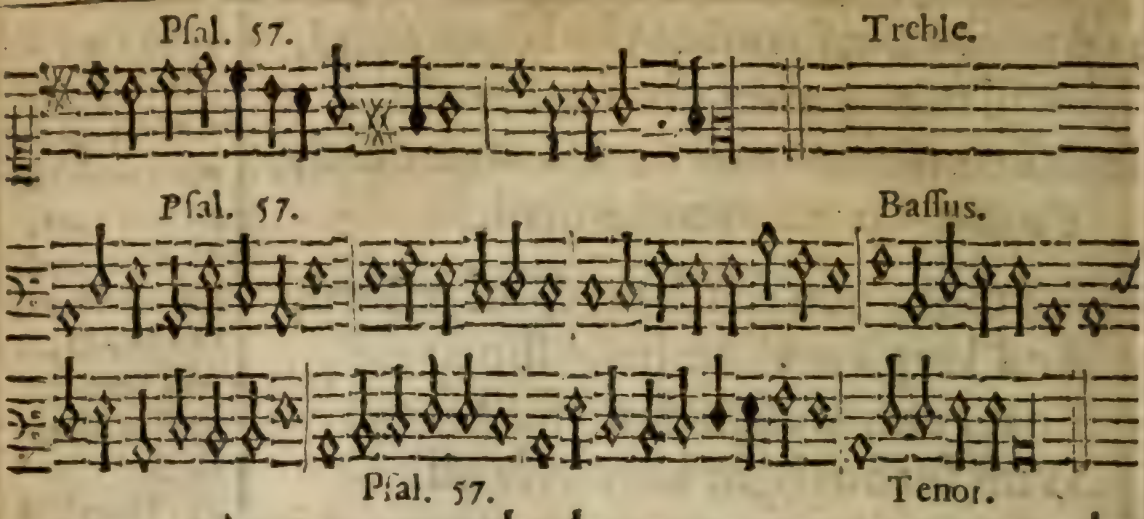
elyvered my Soul from death and also my feet from falling, that I may walk before GOD in the light of the living.

PSAL. LVII.

¶ *David being in the Desert of Ziph, where the inhabitants did betray him, and at length in the same Cave with Saul, he calleth most earnestly unto God, with full confidence, that hee will performe his promise, and take his cause in hand. Also that hee will shew his glory in the heavens and the earth against his cruell enemies. Therefore doth hee render land and praise.*







Psalme 57.

HAve mercie upon mee, O God, have mercie upon me, for my Soul trusteth in thee: and in the shadow of thy wings will I trust, till these afflictions overpasse.

2 I will call unto the most high God, even to the God that performeth his promise towards mee.

BE mercifull to mee, O God, be mercifull to mee: For why? my Soul in all assaults shall ever trust in thee And till these wicked stormes be past, which rise on every side: Under the shadow of thy wings my hope shall alwayes bide.

2 I will therefore call to the LORD,
who is most high alone,
To GOD, who will his work in mee
bring to perfection.

3 Hee

Hee will ſend down from heaven above
to ſave mee, and reſtore
From the rebukes of wicked men,
that fain would mee devoure.

GOD will his mercy ſurely ſend,
and conſtant truth alſo;
To comfort mee, and to defend
againſt my cruell fo.
Alace, too long my Soul doth ly
amongſt theſe Lyons keen:
That rage and fume like flames of fire,
the ſons of men I mean.

Whoſe teeth are like the grounden ſpear
like arrowes are their words:
And eke their tongues in forging lies
are ſharp as any ſwords.
Exalt thy ſelf, O LORD therefore
above the Heavens hight:
And over all the earth declare
thy glory and thy might.

To trap my ſteps where I ſhould paſſe,
a ſnare they did lay out:
My Soul was preſſed down for fear,
which compaſt mee about.
Before mee they did dig and caſt
a deep and ugly pit;
Yet they now fallen are at laſt
themſelves in midſt of it.

3 He will ſend from heaven and ſave mee from the reproof of him y would ſwallow me. Selah God will ſend his mercy and his truth.

4 My Soul is among Lyons, I ly among the childrē of men that are ſet on fire, whoſe teeth are ſpeares, and arrowes, and their tongs a ſharp ſword.

5 Exalt thy ſelf, O God, above the heavens, and let thy glory bee upon all the earth.

6 They have laid a net for my ſteps: my Soul is preſſed downe, they have digged a pit before mee, and are fallen into the mids of it. Selah.

7 Mine

7 Mine heart is ready bent, O GOD,
mine heart is readie bent:
I will sing songs, and Psalmes of praise
to thee I will present.
8 Awake my tongue, my great delight,
my viole and mine harp:
I will get up by breake of day,
and of my GOD will carp.

9 I will thee praise, O LORD of might,
the people all among:
And eke amid the nations great
of thee shall bee my song.
10 For thy goodnesse is wondrous great,
and to the Heavens doth reach:
The clouds and elements above
thy faithfulnesse do preach.

11 Exalt thy self, O LORD, therefore
above the Heavens hight:
And over all the earth declare
thy glorie and thy might.

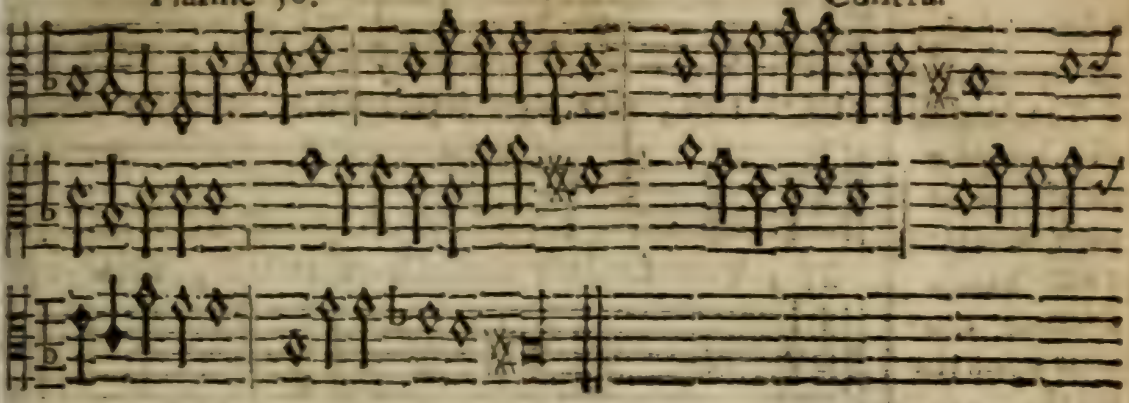
7 Mine heart is prepared, O GOD, mine heart is prepared, I will sing and give praise.
8 Awake my tongue: awake viol and harp: I will awake early.
9 I will praise thee, O LORD amongst the people, and I will sing unto thee amongst the nations.
10 For thy mercy is great unto the Heavens, and thy truth unto the clouds.
11 Exalt thy self, O GOD, above the heavens, and let thy glorie bee upon all the earth.

PSAL. LVIII.

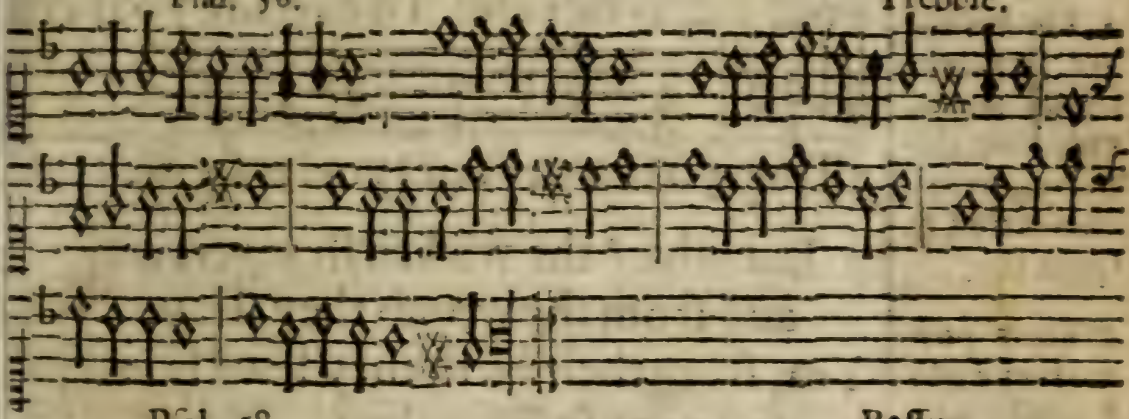
¶ David describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom hee appealeth to GODS iudgement, shewing that the iust shall rejoyce when they see the punishment of the wicked, to the glorie of GOD.

Psalme

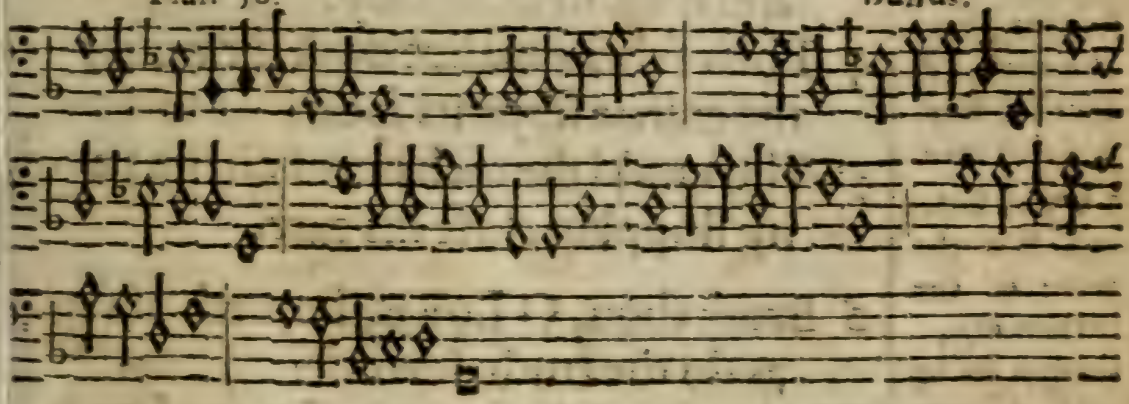
Psalme 58. Contra.



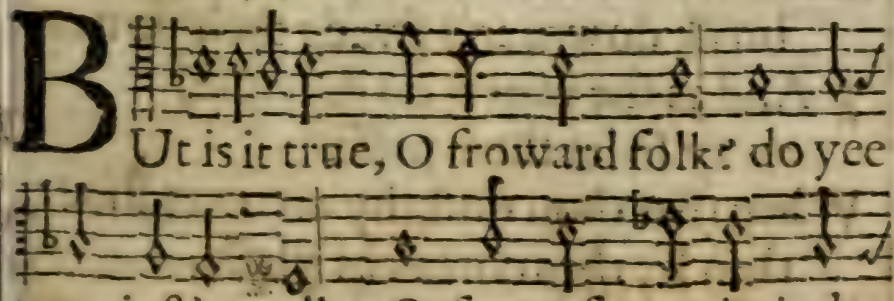
Psal. 58. Trebble.



Psal. 58. Bassus.



Psal. 58. Tenor.



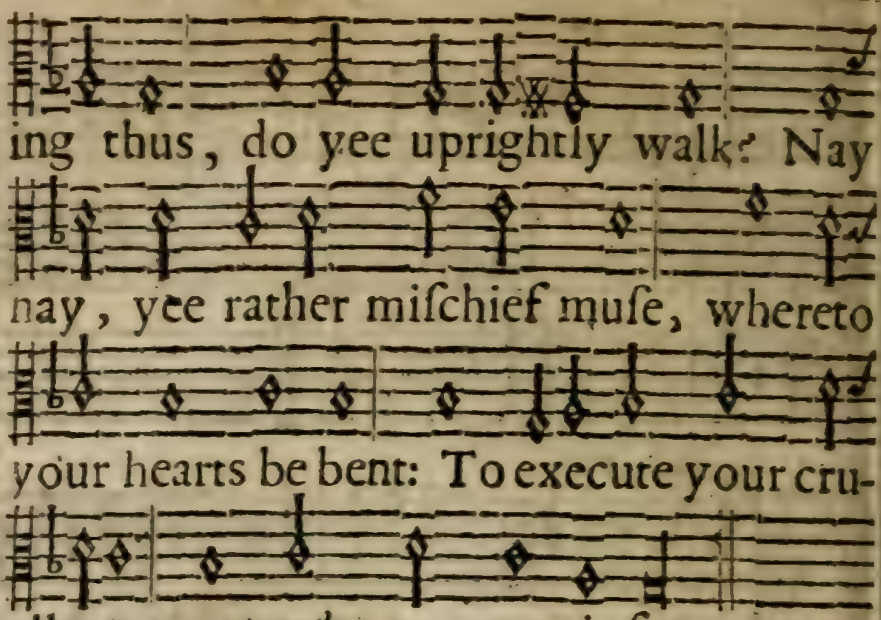
BUt is it true, O froward folk? do yee

iow justly talk? O sons of men in judg-

ing

Psalme 58.

IS it true, O congregation, speake yee justly? O sons



ing thus, do yee uprightly walk? Nay nay, yee rather miſchief muſe, whereto your hearts be bent: To execute your cruell rage; on earth your tyme is ſpent.

of men, judge ye uprightly?
2 Yea, rather yee imagine miſchiefe in your hearts: your hands execute crueltie upon the earth.
3 The wicked are ſtrangers from ỹ womb, even from the belly have they erred & ſpeak lies.
4 Their poyſon is evẽ like ỹ poyſon of a ſerpent, like the deafe Adder that ſtoppeth his eare.
5 Which heareth not the voice of the inchanters, though he be moſt expert in charming.
6 Break their teeth, O God, in their mouth break ỹ jawes of the young Lyons, ô Lord
7 Let them melt like the waters, let them paſſe away, when hee ſhooteth his arrowes, let them bee all broken.

3 But what? the wicked ſtrangers are,
and from the womb they ſtray:
Yea, from their birth they lewdly erre,
and none ſo lie as they.
4 Their ſubtile malice doth ſurmount
the craftie ſerpents ſpear:
5 Who could the inchanters charms avoid
by ſtopping cloſe his eare.

6 Break thou, O LORD, the teeth of ſuch
as do the truth devoure:
The jawes of theſe young Lyons LORD
break down, and ſwadg their power.
7 And as the waters do decreaſe,
away ſo let them paſſe:
When that thou doſt thy arrowes ſhoot,
then let them break as glaſſe.

8 Let such consume as doth a Snail,
whose nature is to melt:
Or like untymely fruit, whose eyes
no Sun hath seen or felt.
9 As flesh red raw, unmeet for meat,
till change bee made by fire:
So let them LORD fade hence, as with
a Whirle-wind in thine ire.

10 The righteous shall in heart rejoyce,
thy vengeance thus to see:
And bath his feet in such mens blood
with pure effect shall hee.
11 And men shall say, Now of a truth
the righteous fruit may have:
By seeing GOD to judge the earth,
and yet his flock to save.

8 Let them consume like a Snail that melteth, and like the untimely fruit of a woman that hath not seen the Sun.
9 As raw flesh before your pots feele the fire of thorns: So let him carie them away as with a whirle-wind in his wrath.
10 The righteous shall rejoyce when hee seeth the vengeance,

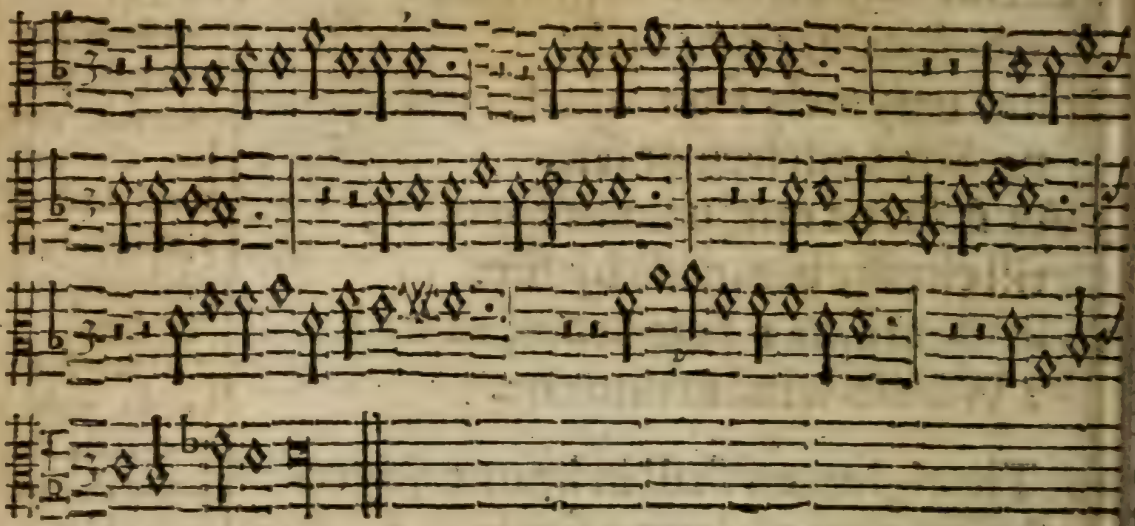
ee shall wash his feet in the blood of the wicked. 11 And men shall say, erily there is fruit for the righteous: Doubtlesse there is a GOD that dgeth in the Earth.

PSAL. LIX.

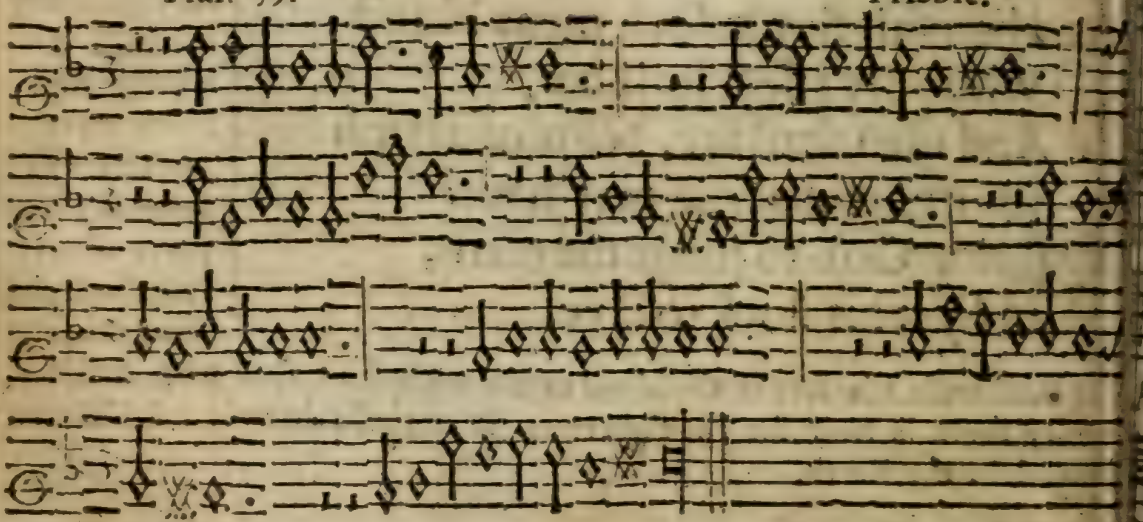
David beeing in great danger of Saul, who sent to slay him in his bed, prayeth to God, declareth his innocencie, and their furie, desiring God to destroy all those that sin of malicious wickednesse: whom though he keepe alive for a time, to exercise his people, yet in the end hee will consume them in his wrath, that hee may bee known to bee the God of Iaakob, to the end of the world: For this hee singeth prayses to God, assured of his mercies.

Contra

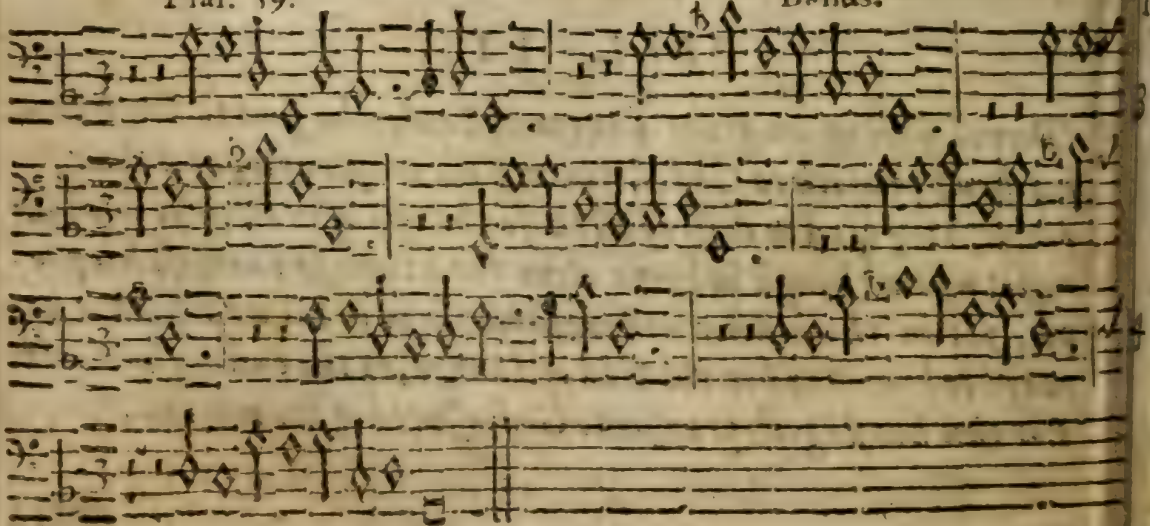
Pſalme 59. Contra.



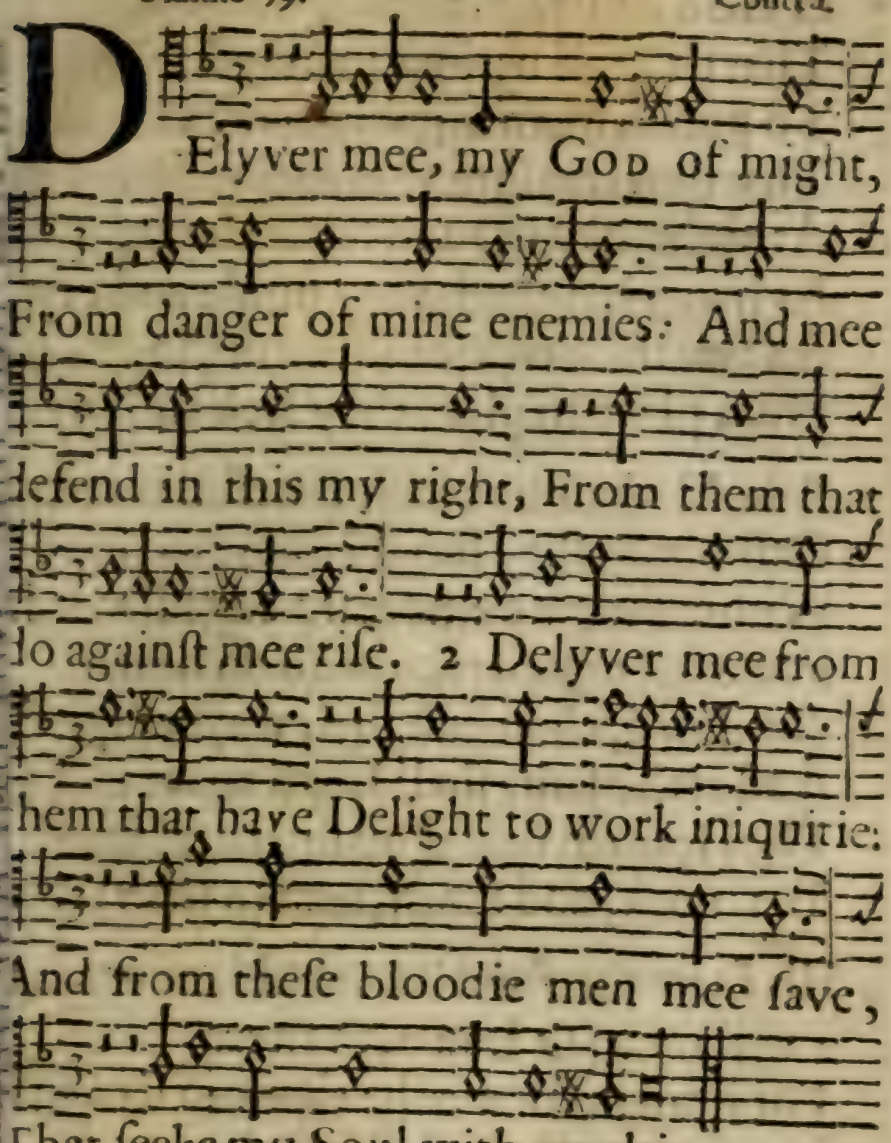
Pſal. 59. Tribble.



Pſal. 59. Baſſus.



Psalme 59. Contra.



For lo, they wait my Soul to take,
Strong men against mee do conveene:
Not for no fault that I did make,
That they, O Lord, in mee have seene.
They run on fast for none offence,
Prepare themselves with brags & bosts:
Arise therefore in my defence,
And them behold, Lord God of hosts.

Psalme 59.

O My God delyver me from mine enemies: defend me from them that rise up against me.

2 Delyver me from the wicked doers, and save mee from the bloodie men.

3 For lo, they have laid wait for my Soule: The mightie men are gathered against mee: not for mine offence, nor for my sin O Lord.

4 They run & prepare themselves without a fault on my part: Arise therefore to assist, mee and behold.

5 O God of Israel, awake,
That thou all nations so mayst trie:
To punish them no pitie take,
That thus transgresse maliciously.
6 At night they stir and seeke about,
As hungrie hounds they houle and cry,
And all the citie cleane throughout
From place to place they seek and spy.

7 Behold, their lips such spitefull words
Cast out, as they should seeme to beare
Within their mouths sharp edged swords
For what regard they who do hear.
8 But Lord, thou hast their wayes espied,
And at the same shall laugh apace:
The Heathen folk thou shalt deride,
Yea mock, and scorn them to their face.

9 His force therfore that would me wrong
I will refer, O Lord, to thee:
For though for mee hee bee too strong,
Yet God will my defender bee.
10 God will prevent mee with his grace,
Whose mercies I have found of old:
God will my foes eachone deface,
So that mine eyes shall it behold.

11 But slay them not, lest their decay
My people should forget and light:

5 Even thou, O Lord God of hostes, O God of Israel awake, to visite al the heathen, and bee not mercifull unto all that transgresse maliciously. Selah.
6 They go to and fro in the evening: they bark like dogs and go about the citie.
7 Behold, they brag in their talk, & swords are in their lips: For who, say they, doth heare?
8 But thou, O Lord, shalt have them in derision: and thou shalt laugh at all the Heathen.
9 He is strong but I will wait upon thee: for GOD is my defence.
10 My mercifull GOD will prevent mee: GOD will let mee see my desire upon mine enemies. 11. Slay them not, lest my people forget it: but scat-

Disperse

Disperse them Lord, our shield and stay
And bring thē low by thy great might.
12 Let them bee taken in their prid,
The sins of their own mouth, even that
Whereto their lips were ay applide,
Perjured lies then let them prat.

13 Consume, consume them in thine ire,
That they hence forth no more be kend;
That men may know how great empire
Hath Iaakobs God to the worlds end.
14 And they in th' evening shall turn back
Like barking dogs which houl and cry:
When they run here and there for lack;
The town about their prey to spy:

15 They wander shall for hunger great,
To seek their food with need oppreſt:
Before they filled bee with meat,
Although the night drive them to reſt.
16 But I will sing of thy great power,
And early will thy mercies praise:
For thou hast ay been my strong tower
And refuge in my troublous dayes.

17 To thee mine only strength I will
Therefore sing Psalmes unceſſantly:
For God is my defence, and still
A God most mercifull to mee.

ter them abroad by thy power, and put them down O LORD our shield.
12 For the sin of their mouth and the words of their lips: and let them bee taken in their pride, even for their perjury and lies that they speake.
13 Consume them in thy wrath, consume them that they bee no more: and let thē know that God ruleth in Iaakob even unto the ends of the world Selah.
14 And in the evening they shall go to & fro, and barke like dogs, and go about the city.
15 They shall run heere and

re for meat: and surely they shall not bee satisfied, though they tarrie all
ht. 16 But I will sing of thy power, and will praise thy mercy in the mor-
g: For thou hast beene my defence.

David

¶ David being now King over Iudah, and having had many victories, sheweth by evident signes, that God elected him King, assuring the people, that God will prosper them, if they approve the same: after he prayeth unto God, to finish that that he hath begun.

Sing this as the 49. Psalme.

O LORD, thou didst us clean forsake,
and scatteredst us abrod:
Such great displeasure thou didst take,
return to us, O God.

2 Thy might did move the land so sore,
that it in sunder brake:
The hurt thereof, O Lord, restore,
for it doth bow and quake.

3 With heavie things thou plaguest thus,
the people that are thine:
And thou hast given unto us
a drink of giddie wine.

4 But yet to such as feare thy Name
a banner thou didst shew:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keepe and save
thy folk that favour thee:
That they thine help at hand may have,
O Lord grant this to mee.

6 I will rejoice, for God hath said
within his holy place,

Psalme 60.

O GOD, thou hast cast us out: thou hast scattered us: thou hast been angrie, turn againe unto us.

2 Thou hast made the land to tremble, & hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heavy things, thou hast made us to drink the wine of giddinesse.

4 But now thou hast given a banner to them that feare thee, that it may be displayed, because of thy truth. Selah. 5 That thy Beloved may be delivered, help with thy right hand, and heare me. 6 God hath spoken in his holynesse theref

That I shall Sichem land divide,
and Succoths vale by pace.

7 Gilead is given to mine hand,
Manasses mine beside,
Ephraim the strength of all my land,
my Law doth Iudah guide.
8 In Moab I will wash my feete,
over Edom throw my sho:
And Palestina see thou seeke
for favour mee unto.

9 But who will bring mee at this tide
unto the citie strong?
Or who to Edom will mee guide,
so that I go not wrong.
10 Wilt thou not God, who didst forsake
thy folk, their land, and coasts?
Our wars in hand that wouldst not take,
nor walk amongst our hosts.

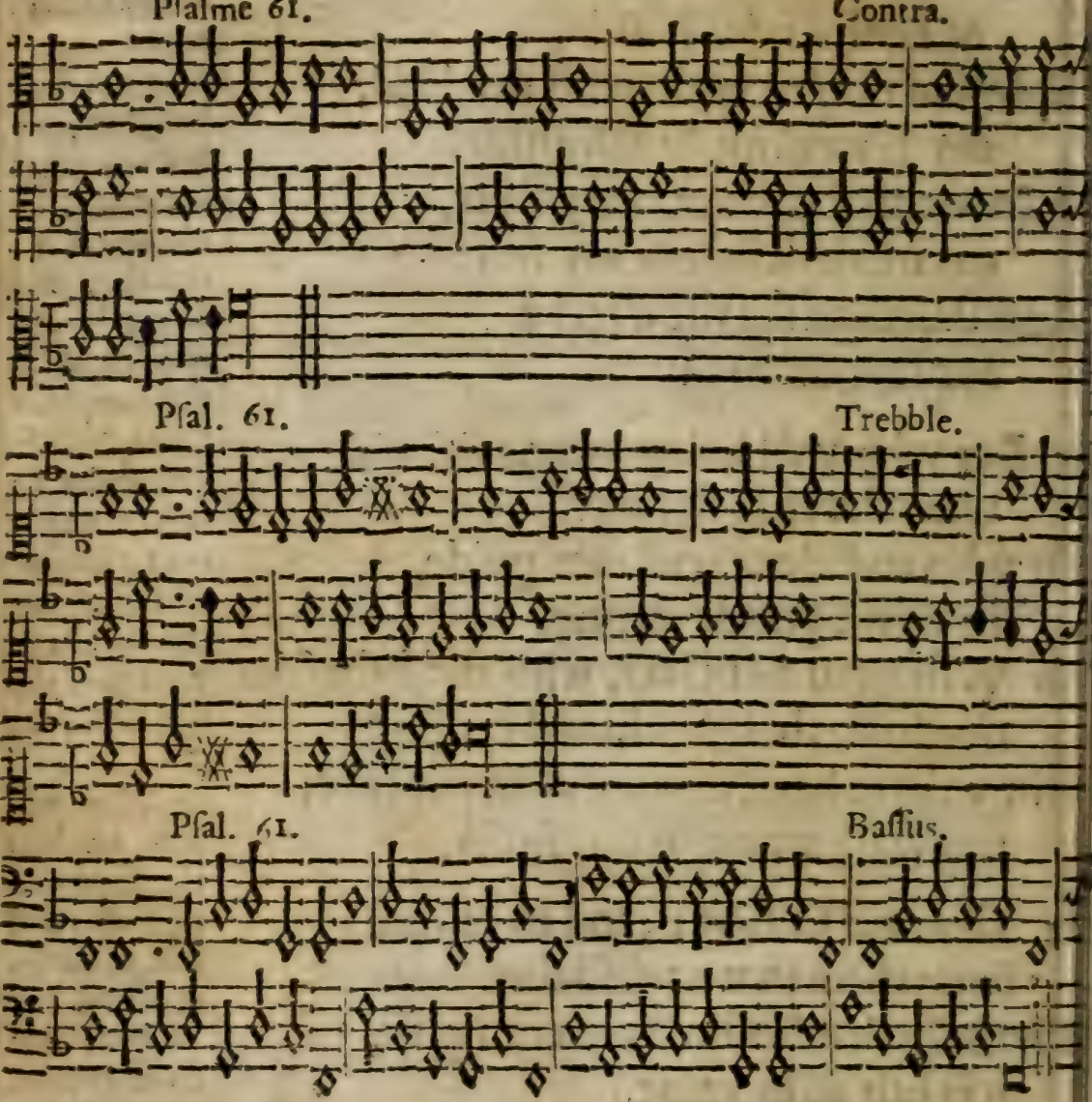
11 Give aid O LORD, and us relieve
from them that us disdaine:
he help that hosts of men can give,
it is but all in vaine.
12 But thrugh our God we shal have might
to take great things in hand:
ee will tread down, and put to flight
all those that us withstand.

I will rejoyce I shall divid Sechem and measure the valley of Succoth.
7 Gilead shall bee mine, and Manasses shal bee mine, Ephram also shall bee the strength of mine head, Iudah is mylawgiver.
8 Moab shal be my washpot over Edom will I cast out my sho: Palestina shew thy self ioyful for mee.
9 Who will lead me into the strong citie? who will bring mee into Edom?
10 Wilt not thou O God, who hadst cast us off, and didst not goe foorth, ô God with our armies?

: Give us helpe against trouble, for vaine is the help of man. 12 Through
d wee shall do valiantly, for he shall tread down our enemies.

Whether

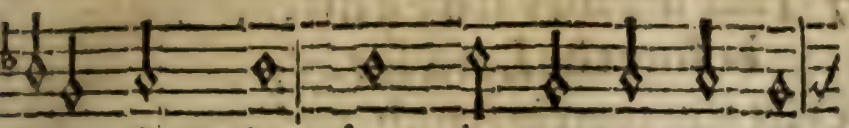
¶ Whether that he was in danger of the Ammonites, or being pursued of Absolon, here hee crieth to be heard: and being delivered and confirmed in his kingdome, he promiseth perpetuall praises.



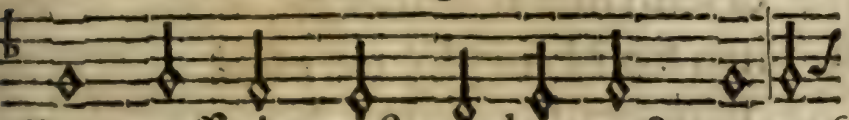
Psalme lxi.

HEare my cry ô God give eare unto my prayer.

REgard O LORD, for I complain, and make my sute to thee: Let not my word return



turne in vaine, but give an eare to mee.



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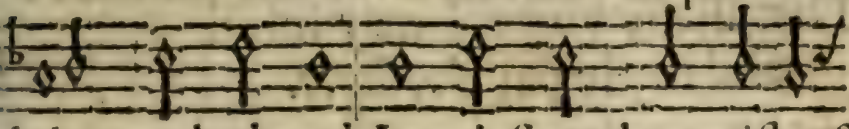
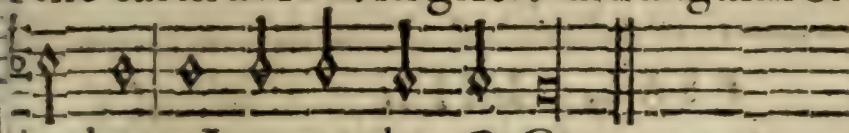


l the earth abrod: In griefe and anguiſh of



ine heart I cry to thee O GOD.

Upon the rock of thy great power
my wofull mind repoſe;
hou art mine hope, my fort, and tower,
my fence againſt my foes:
Within thy tents I luſt to dwell,
for ever to endure:
nder thy wings I know right well
I ſhall bee ſafe and ſure.

For thou, O God, heardeſt my requeſt,
and granteſt eke the ſame:
nd with an heritage haſt bleſt
all ſuch as feare thy Name.
Thus ſhalt thou grant the King alwayes
a life full long to ſee:
) many ages ſhall his dayes
and yeares prolonged bee.

2 From the ends of the earth will I cry unto thee, when mine heart is oppreſt, bring mee upon the rocke that is higher than I.

3 For thou haſt beene my hope, and a ſtrong tower againſt the enemie.

4 I will dwell in thy tabernacle for ever and my truſt ſhall be under the covering of thy wings. Selah.

5 For thou, O GOD, haſt heard my deſires thou haſt given an heritage unto thoſe that fear thy name

6 Thou ſhalt give the King a long life, his yeers ſhall be of many ages.

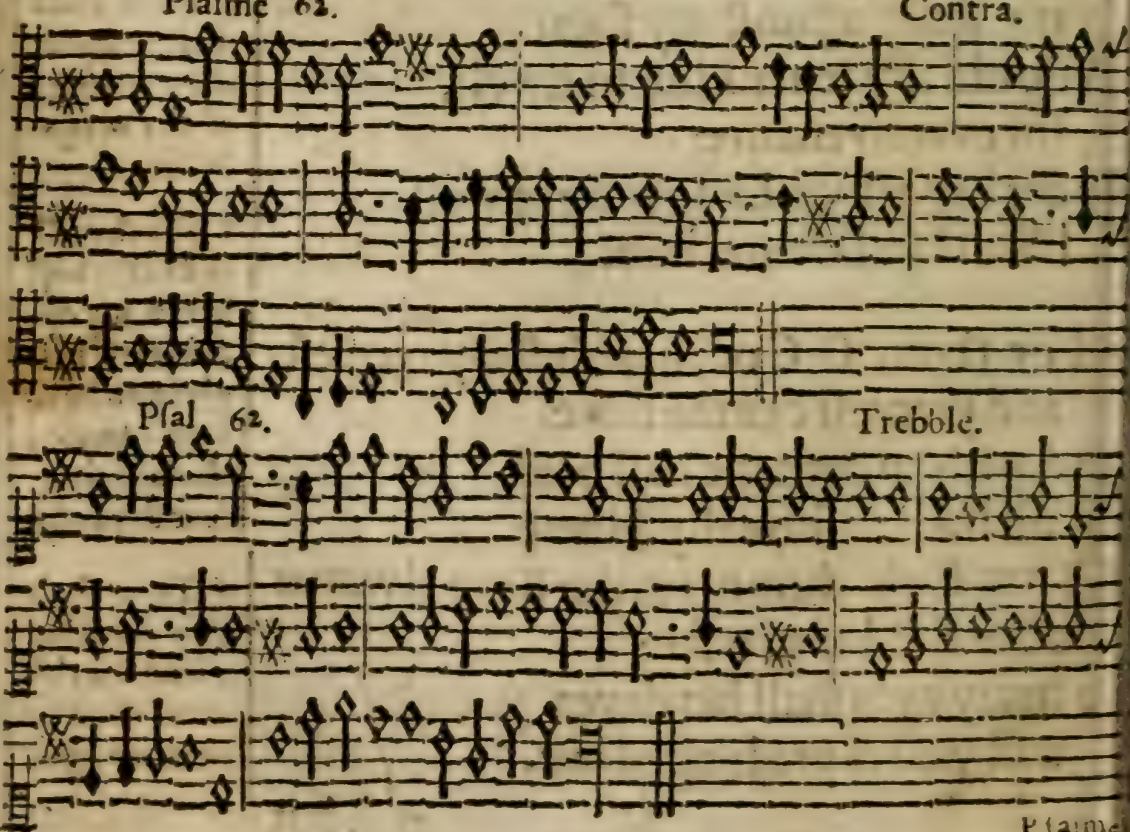
7 Hee shall dwell before God for ever: prepare mercie and faithfulnesse, that they may preserve him.

8 So will I always sing praise unto thy Name, in performing dayly my vowes.

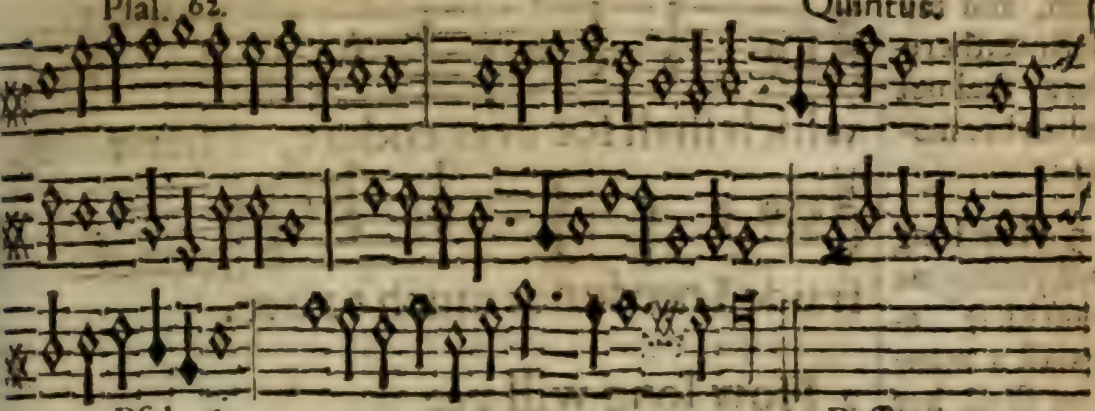
7 That hee may have a dwelling place
before the Lord for ay:
O let thy mercie, truth, and grace
defend him from decay.
8 Then shall I sing for ever still
with praise unto thy Name:
That all my vowes I may fulfill
and dayly pay the same.

PSAL. LXII.

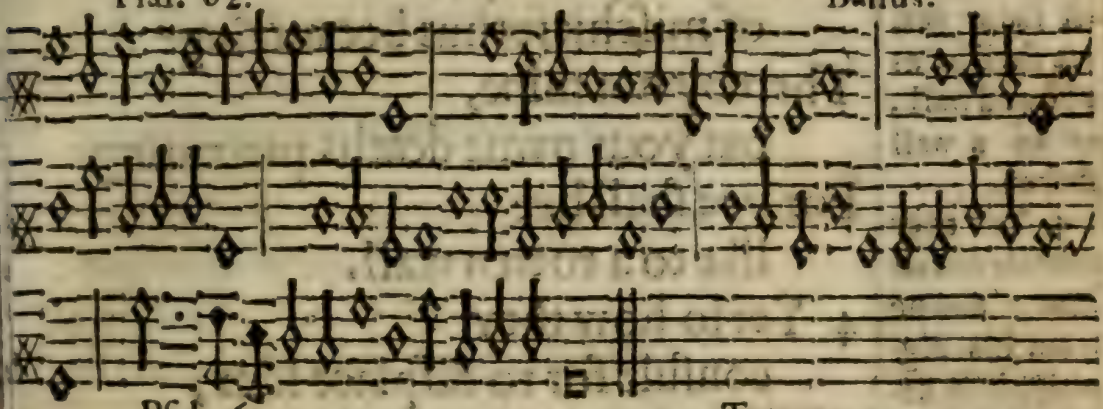
¶ This Psalme partly containeth meditations, whereby David encourageth himselfe to trust in GOD, against the assaults of temptations: and because our minds are easily drawne from GOD, by allurements of the world, hee sharply reproveth this vanitie, to the intent hee might cleave fast to the LORD.



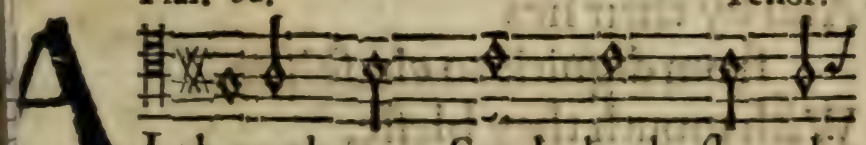
Psal. 62. Quintus.



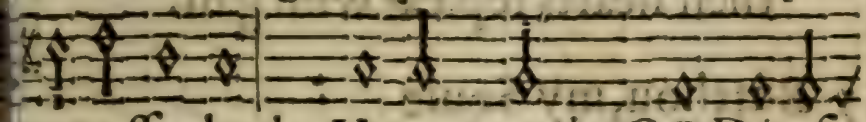
Psal. 62. Bassus.



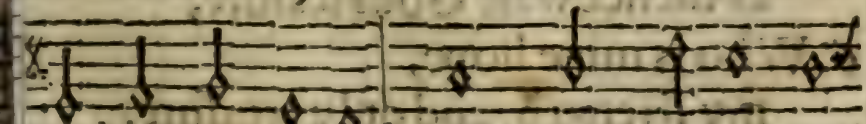
Psal. 62. Tenor.



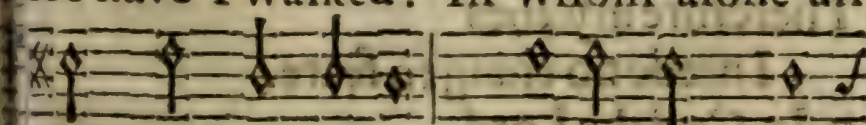
ALthough my Soule hath sharplie



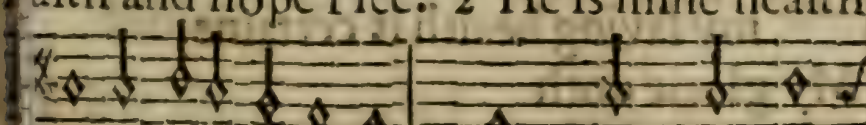
ene assaulted, Yet towards GOD in si-



nce have I walked: In whom alone all



alth and hope I see. 2 He is mine health



d my salvation sure, My strong defence,

Psalme 62.

YET my soule keepeth silence unto God: of him commeth my salvation.

2 Yet hee is my strength, and my sal va-

tion, and my defence, therefore I shal not much bee moved.

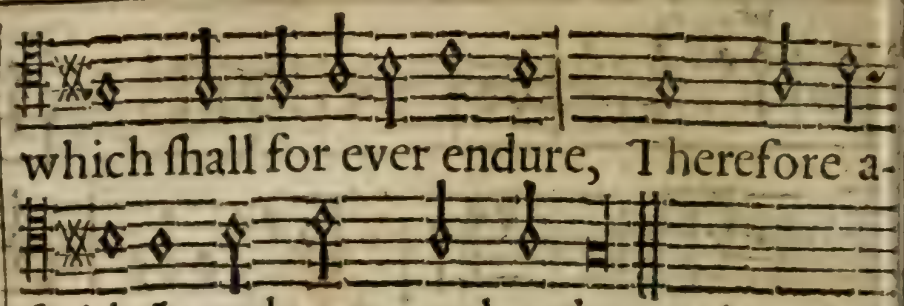
3 How long wil ye imagine mischiefe against a man? yee shall bee all slain: yea, yee shall be as a bowed wall, or as a wall shaken.

4 Yet they consult to cast him downe from his dignitie, their delight is in lies: they blesse with their mouths, but curse with their hearts. Selah.

5 Yet my Soul keepe thou silence unto God, for mine hope is in him

6 Yet hee is my strength, and my salvation, and my defence, therefore I shal not bee moved.

7 In GOD is my salvation, and my glory,



which shall for ever endure, Therefore a-

fraide I neede not much to bee.

3 How long will yee
of mischiefe thus bee musing?
Thereby not mine,
but your owne deaths procuring:
For yee shall bee
like to a rotten wall.

4 Yet lo how they
consult for to displace him,
And by their lies
from dignitie to chase him.
With mouth they blesse,
their hearts repleat with gall.

5 But thou, my Soule
in silence wait Gods leasure,
6 Who is mine hope,
my strength, and only treasure.
Therefore my foes
I neede no thing to feare.

7 In God the Lord
my saving health is certaine,
My glorie doth
to him also appertaine:

lee is my rock,
I truſt hee will mee heare.

Truſt in this LORD,
yee people ſore oppreſſed:
hew him your griefe,
hee will it ſee redreſſed:
or hee alone
our hope muſt bee and ſtay.
But yet, alas,
mens ſons are meere vanitie,
uch liers are
as pretend moſt gravitie:
'ea, vanitie
in weight them downe will wey.

o Put then no truſt
in wicked oppreſſion:
nd bee not vaine,
nor yet want diſcretion:
riches grow
ſet not your hearts thereon.
1 GOD once or twiſe
ſpake thus within mine hearing,
hat power to him
alone was appertaining,
nd that all ſhould
depend well thereupon.

2 But thou, O LORD,
to thine thy mercie ſheweſt:

And

the rocke of my ſtrength, in God is my truſt.
8 Truſt in him alway ye people: powre out your heartes before him: for GOD is our hope. Selah.
9 Yet the children of men are vanity: the chiefe men are lyers: To lay them upon a balance, they are altogether lighter than vanitie.
10 Truſt not in oppreſſion, nor in robbery, be not vain: if riches encreaſe ſet not your heartes thereon.
11 GOD ſpake once or twiſe, I have heard it, that power belongeth unto GOD.
12 And to thee, O Lord, mercie: For thou rewar-

lest every one according to his works.

And as men bee
so thou their works rewardst.

PSAL. LXIII.

¶ David, after he had been in great danger, by Saul in the Desert of Ziph, made this Psalme: wherein he giveth thanks to God, for his wonderfull deliverance: in whose mercies hee trusted, even in the mids of his miseries: prophecying the destruction of Gods enemies, and contrariwise, happinesse to all them that trust in the Lord, 1. Sam. 23.

Sing this as the 44. Psalme.

O GOD my GOD, I watch betime;
to come to thee in haste:
For why, my Soul and body both
do thirst of thee to taste.
And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for thought of thee,
for thee I wish alone.

2 That I might see yet once again
thy glory, strength and might:
As I was wont it to behold
within thy Temple bright.

3 For why? thy mercies far surmount
this life and wretched dayes:
My lips therefore shall give to thee
due honour, laud, and praise.

4 And while I live, I will not faile
to worship thee alwayes:

Psalme lxiii.

O GOD, thou art my GOD, early will I seeke thee: my Soul thirsteth for thee, my flesh longeth greatlie after thee in a barren & dry land without water.

2 Thus I beholdthee, as in the Sanctuarie, when I behold thy power and thy glorie.

3 For thy loving kindnesse is better than life, therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and

And

And in thy Name I ſhall lift up
mine hands when I do pray.
5 My Soul is fild as with marrow,
which is both fat and ſweet:
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meet.

6 When as on bed I think on thee,
and eke all the night tyde:
7 For under covert of thy wings
thou art my joyfull guid.
8 My Soul doth ſurely ſtick to thee,
thy right hand is my tower:
9 And thoſe that ſeeke my Soul to ſtroy,
them death ſhall ſoone devoure.

10 The ſword ſhall them devour eachone
their carcaſſes ſhall feed
The hungry Foxes, which do run
their prey to ſeeke at need.
11 The King, and all men ſhall rejoyce,
that do profeſſe GODS word:
For lyars mouths ſhall then bee ſtopt,
which have the truth diſturb.

lift up mine hands in thy Name.

5 My Soule ſhall be ſatiſfied as with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips.

6 When I remember thee on my bed, and when I think upon thee in the night watches.

7 Becauſe thou haſt bene mine helper therefore under the ſhadow of thy winges will I rejoyce.

8 My Soule cleaveth unto thee: for thy right hand upholdeth mee.

Therefore they that ſeeke my Soul to deſtroy it, they ſhall go into the loweſt parts of the earth. 10 They ſhall caſt him down with the edge of the ſword, and they ſhall be a portion for foxes. 11 But the King ſhall rejoyce in GOD: and all that ſweare by him, ſhall rejoyce in him: for the mouth of them that ſpeake lies, ſhall bee ſtopped.

David

¶ David prayeth against the furie and false reports of his enemies: hee declareth their punishment and destruction, to the comfort of the Iust and the glorie of GOD.

Sing this as the 18. *Psalme.*

O LORD, unto my voice give eare,
with plaints when I do pray:
And rid my life and Soul from feare
of foes that threat to slay.
2 Defend mee from that sort of men,
which in deceits do lurk:
And from the frowning face of them
that all ill feates do work.

3 Who whet their tongues as we have seen
men whet and sharp their swords:
They shute abroad their arrowes keen,
I meane most bitter words.
4 With privie slight shoot they their shaft,
the upright man to hit:
The Iust unware to strike by craft
they care and feare no whit.

5 A wicked work have they decreed,
in counsell thus they cry,
To use deceit let us not dread,
what? who can it espy?
6 What wayes to hurt they talk and muse
all tymes within their heart,

They

HEare my voice, O GOD, in my prayer: preserve my life from feare of the enemie.

2 Hide mee from the conspiracie of the wicked, and from the rage of the workers of iniquitie,

3 Which have whette their tongues like swords, & shot for their arrowes bitter words.

4 To shoot at the upright in secret they shoot at him suddenlie and feare not.

5 They encourage themselves in a wicked purpose, they common together, to lay snares privily, and say, Who shall see them?

6 They have sought out iniquitie, & have accomplished

They all consult what feates to use,
each doth invent his part.

7 But yet all this shall not availe
when they think least upon,
GOD with his dart shall them assaile,
and wound them everie one.

8 Their crafts and their ill tongues withall
shall work themselves such blame,
That they shall flee which see their fall,
and wonder at the same.

Then all shall see, and know right well
that GOD the thing hath wrought:
And praise his wittie works, and tell
what hee to passe hath brought.

10 Yet shall the Iust in GOD rejoice,
still trusting in his might:
So shall they joy with minde and voice
whose heart is pure and right.

that which they sought out: even every one his secret thought, and the depth of his heart.

7 But GOD will shoot an arrow at them suddenly their strock shall be at once.

8 They shall cause their owne tongues to fall upon them, & whosoever shal see them, shal flee away.

9 And all men shall see it, & declare ỹ work of GOD, and they shall understand what

: hath wrought. 10 But the righteous shall bee glad in the LORD, and ıst in him, and all that are upright in heart shall reioyce.

PSAL. LXV

A praise and thankesgiving unto GOD by the faithfull, who are signified by Syon and Hierusalem, for the chooſing, preſervation and governance of them, and for the plentiful blessings powred foorth upon all the earth.

Sing this as the 30. Psalme.

Psalme lxv.

'Hy praise alone, O LORD, doth reigne
in Sion thine owne hill:
Their

O GOD, praise waiteth for thee in Sion,

Their vowes to thee they do maintaine,
and their beheſts fulfill.
2 For that thou doſt their prayer heare,
and doſt thereto agree:
Thy people all both far and neare
with truſt ſhall come to thee.

3 My wicked deeds prevaile, O LORD,
they power have over mee:
But thou ſhalt mercie us accord,
although wee ſinfull bee.
4 The man is bleſt whom thou doſt choo
within thy courts to dwell:
Thine houſe and Temple hee ſhall uſe
with pleaſures that excell.

5 Thou wilt in juſtice heare us, GOD,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea-coaſts likewiſe.
6 With ſtrength hee is beſet about,
and compaſt with his power:
Hee makes the mountaines ſtrong and ſtou
to ſtand in every ſtowre.

7 The ſwelling ſeas hee doth aſſwage,
and makes their ſtreames full ſtill:
Hee doth reſtraine the peoples rage,
and rules them at his will.

and unto thee ſhall the vow be performed. 2 Becauſe thou heareſt the prayer, unto thee ſhall all fleſh come. 3 Wicked deedes have prevailed againſt me: but thou wilt bee merciful unto our tranſgreſſions. 4 Bleſſed is he whom thou chooſeſt and cauſeſt to com to thee: hee ſhall dwell in thy courts & wee ſhall bee ſatisfied with the pleaſurs of thine houſe even of thine holy Temple. 5 O GOD of our ſalvation, thou wilt anſwere us with fearfull ſignes in thy righteouſnes, o thou the hope of al the ends of the earth, and of them that are far off in the ſea. 6 Hee ſtabliſheth the mountains by h power, and is girded about with ſtrength. 7 He appeaſeth the noyſe of t ſeas, and the noyſe of the vawes thereof, and the tumults of the people.

8 The folk that dwell full far on earth
shall dread thy signes to see:
Thou shalt the morn and Even with mirth
make passe with praise to thee.

9 When that the earth is chapt and drie,
and thirsteth more and more,
Then with thy drops thou dost applie,
and much encrease her store.
The flood of God doth overflow,
and so doth cause to spring
The seed and corn which men do sow,
for hee doth guide that thing.

10 With wet thou dost her furrowes fill,
whereby her clods do fall:
Thy drops to her thou dost distill,
and blesse her fruit withall.
11 Thou decks the earth of thy good grace
with faire and pleasant crop:
Thy clouds distill their dew apace,
great plentie they do drop.

12 The pastures of the Desart drop,
with fatnesse they abound:
The hils also for joy shall hop,
so fertile is their ground.
13 In pastures plain the flocks do feede,
and cover all the earth:

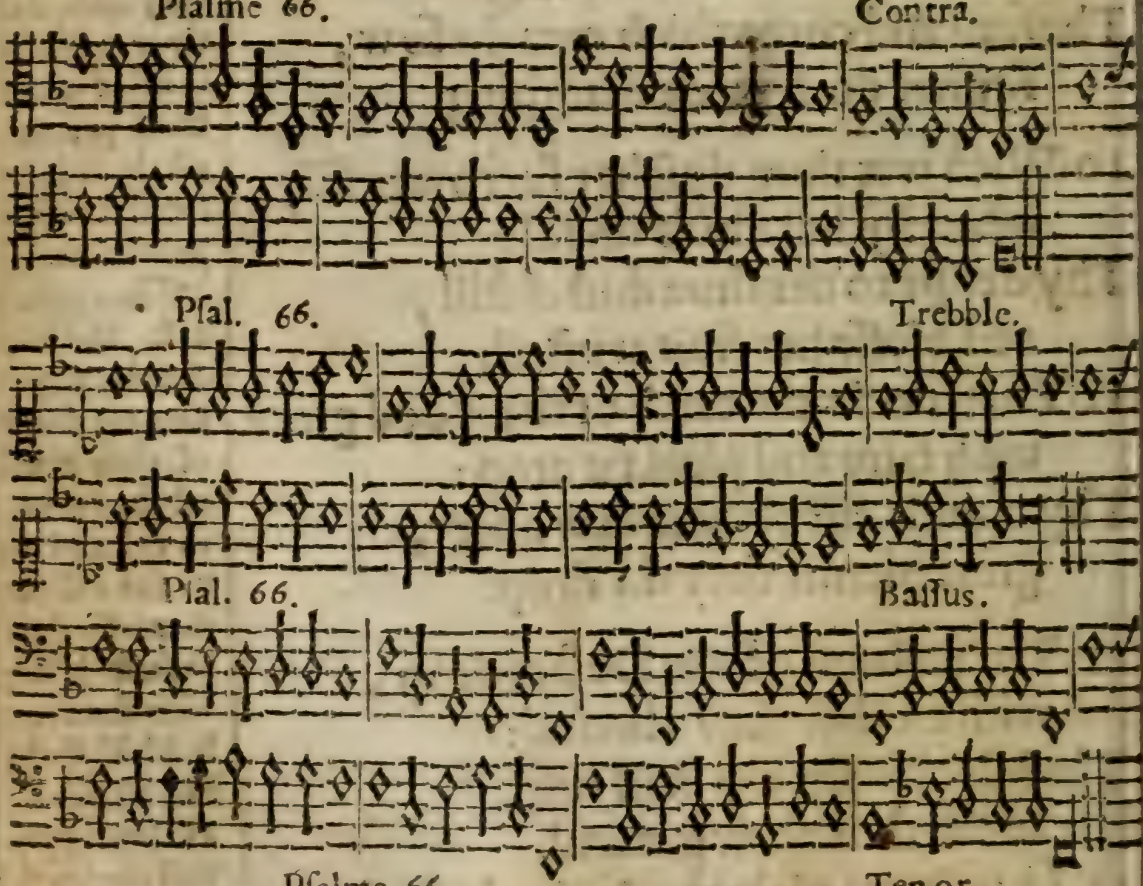
8 They also that dwell in the uttermost parts of the earth shall be afraid of thy signes: thou shalt make the East and the West to reioice
9 Thou visitest the earth, & watereſt it: thou makeſt it very rich, the river of God is ful of water thou preparest them corn for so thou appointest it.
10 Thou watereſt aboundantly the furrows there of, thou causest the raine to descend into the vallyes thereof: thou makeſt it soft with showres, & blessest the bud thereof.
11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse. 12 they drop upon the pastures of the Wildernesse: and the hills shall be compassed with gladnesse. 13 The pastures are clad with sheepe: the

Valleyes alſo ſhall bee covered with corne, therefore they ſhout for joy, and ſing.

The vales with corn ſhall ſo exceede,
that men ſhall ſing for mirth.

PSAL. LXVI.

¶ *Hee provoketh all men to praiſe the LORD, and to conſider his works: Hee ſetteth foorth the power of GOD, to affray the rebels: and ſheweth how GOD hath delyvered Iſrael from great bondage and afflictions. Hee promiſeth to give ſacrifice, and provoketh all men to heare what GOD hath done for him, and to praiſe his Name.*

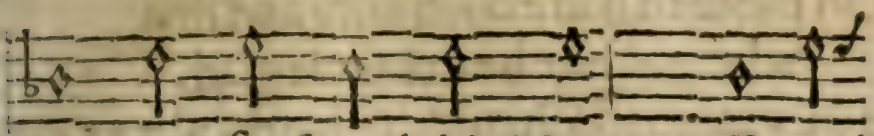


Pſalme 66.

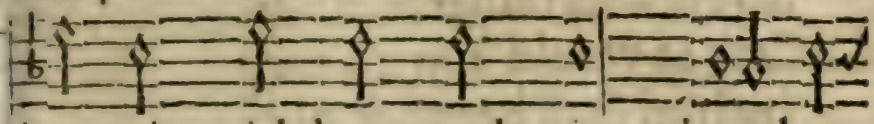
REjoice in GOD, all

YEE men on earth in GOD rejoice,

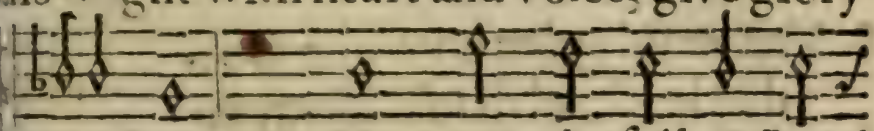
with



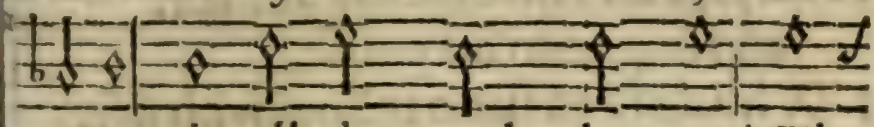
with praise set foorth his Name: 2 Extoll



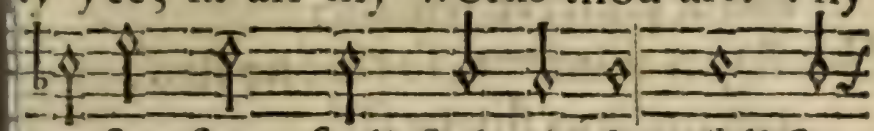
his might with heart and voice, give glory



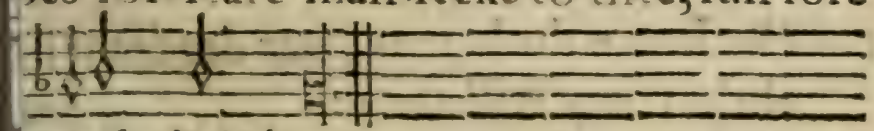
to the same. 3. How wonderfull, O Lord



ay yee, in all thy works thou art! Thy



foes for feare shall seeke to thee, full sore



gainst their heart.

All men that dwell the earth throughout
shall praise the Name of GOD:
the laude thereof the world about
they shall shew foorth abroad.
All folk come foorth, behold and see
what things the LORD hath wrought:
Mark well the wondrous works that hee
for man to passe hath brought.

Hee laide the sea like heaps on hie,
therein a way they had.

ye inhabitants of the earth.

2 Sing foorth the glory of his Name: make his praise glorious.

3 Say unto God How terrible art thou in thy worke through the greatnesse of thy power shal thine enemies bee in subjection unto thee.

4 All the worlde shall worship thee, and sing unto thee, even sing of thy Name. Selah.

5 Come, and behold the works of God hee is terrible in his doing towards the sons of men.

6 Hee hath turned the sea into dry land:

On

On foote to paſſe both faire and dry,
whereof our hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey
by him ſhall bee controld.

8 Yee people give unto our GOD
due laud and thanks alwayes:
With joyfull voice declare abroad,
and ſing unto his praiſe.
9 Who doth endue our Soul with life,
and it preſerve withall:
Hee ſtayes our feete, ſo that no ſtrife
can make us ſlip or fall.

10 The LORD doth prove our deedes with fire,
if that they will abide:
As work-men do, when they deſire
to have their ſilver tride.
11 Thou haſt us taken in the ſnare
where wee have beene full long,
Our loynes likewiſe they compaſt are
with chaines and fetters ſtrong.

12 And thou alſo didſt ſuffer men
on us to ride and reigne:
Wee went through fire and water then,
and every painfull thing.
Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:

they paſſed thorrow the river on foot, there did wee reioice in him
7 Hee ruleth ỹ world with his power his eyes beholdeth the nations the rebellious ſhal not exalt themſelves. Selah.
8 Praiſe our God, yee people and make the voyce of his praiſe to bee heard.
9 Who holdeth our Souls in life, and ſuffereth not our feet to ſlip.
10 For thou, ô God haſt proved us thou haſt tryed us as ſilver is tryed.
11 Thou haſt brought us into the ſnare, & laid a ſtrait chain upon our loynes.
12 Thou haſt cauſed men to ride over our heads, we went into fire & into water: But

nd bring us out into a place
to live in wealth and reſt.

3 Unto thine houſe reſort will I,
to offer and to pray:
nd there I will my ſelfe apply
my vowes to thee to pay.

4 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
he vowes (I ſay) which I did make
in dolour of mine heart.

Burnt offrings I will give to thee
of incenſe and fat rams:
ea, this my ſacrifice ſhall bee
of bullocks, goats, and lambs.

Come forth, and hearken here full ſoon
all yee that feare the LORD,
hat hee for my poore Soul hath done
to you I will record.

Full oft I cald upon his grace,
this mouth to him did cry:
/ tongue likewiſe did ſpeed apace
to praiſe him by and by.

But if I feele mine heart within
in wicked works rejoice:
if I have delight to ſin,
GOD will not heare my voice.

But ſurely GOD my voice hath heard,
and what I did require:

My

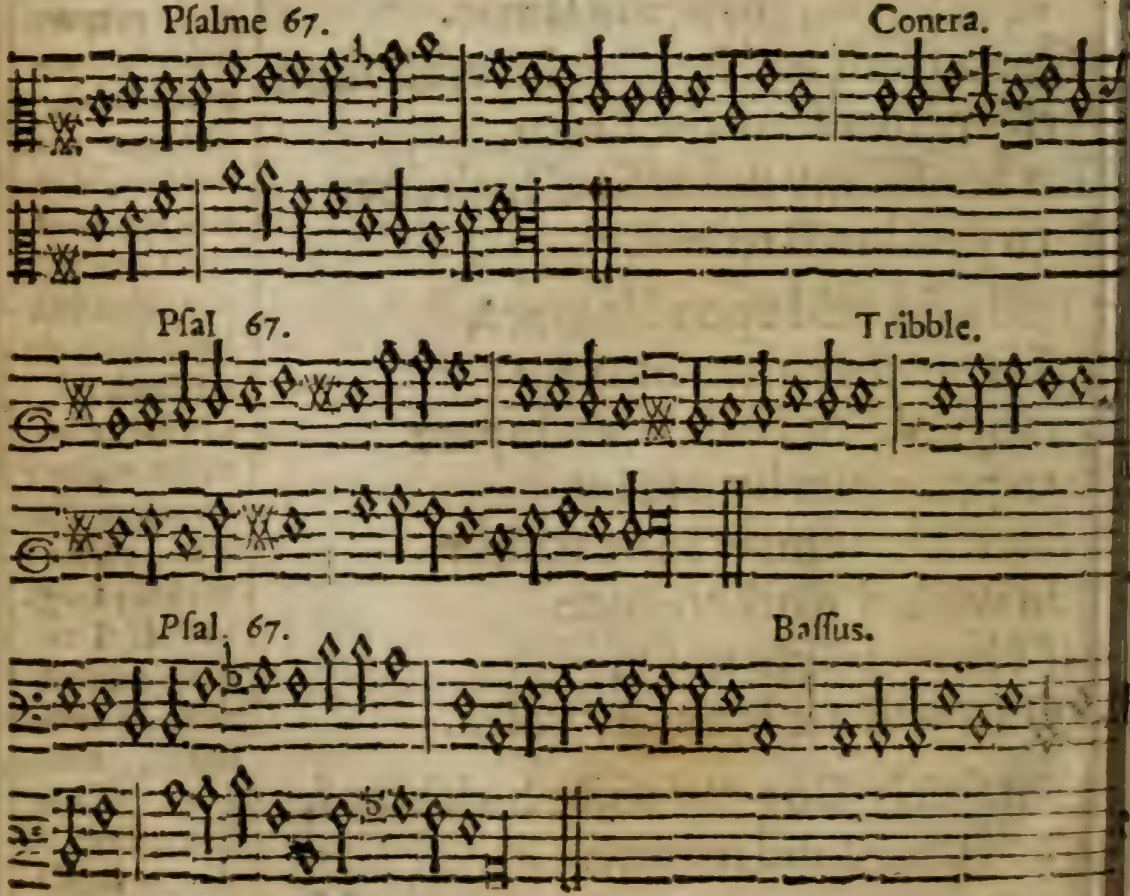
thou brought us out into a wealthy place.
13 I will go into thine houſe with burnt offerings; and will pay thee my vowes.
14 Which my lips have promiſed, and my mouth hath ſpoken in mine affliction.
15 I will offer unto thee burnt offrings of fat rames, with incenſe: I will prepare bullocks, and goats. Selah.
16 Come and hearken, al ye that fear God, and I will tell you what hee hath done to my Soul.
17 I called unto him with my mouth, and he was exalted with my tong:
18 If I regard wickedneſſe in mine heart, the LORD wil not heare mee.
19 But GOD hath heard me

and, considered the voyce of my prayer. 20 Praised bee God who hath not put backe my prayers, nor his mercie from mee.

My prayer hee did well regard,
an granted my desire.
20 All praise to him that hath not put,
nor cast mee out of mind:
Nor yet his mercies from mee shut,
which I do ever find.

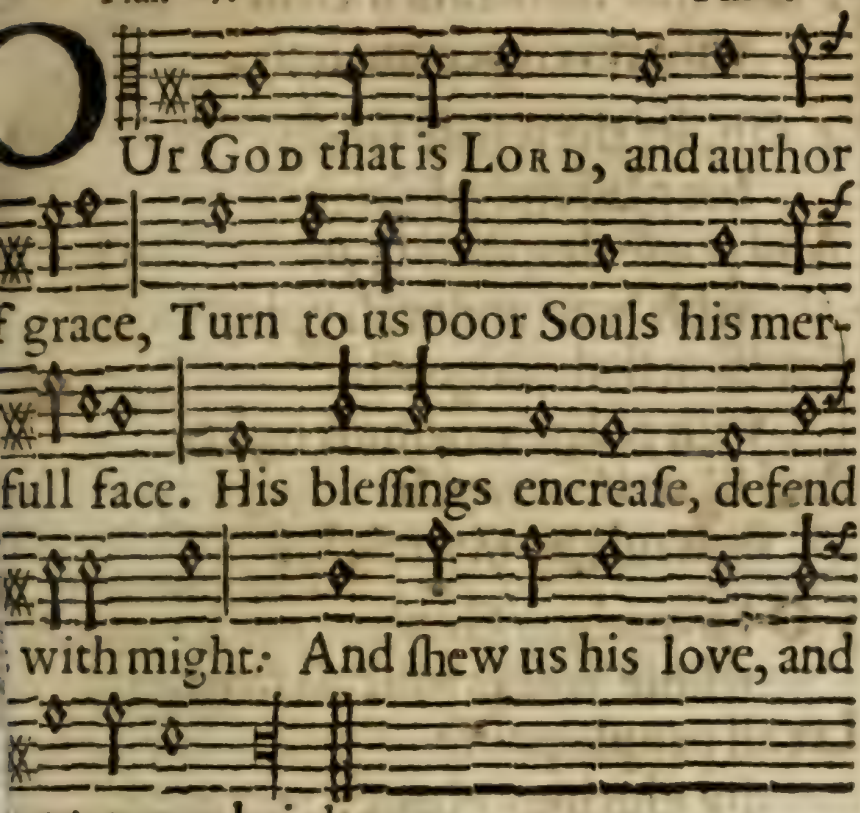
PSAL. LXVII.

¶ *A prayer, for the prosperous estate of the Church: not onely that God would defend the same in Iurie, but also that he would encrease it: wherein briefly is set foorth the Kingdome of CHRIST which should bee erected at CHRISTS comming, through all the world.*



Tenor

Pſal. 67. Tenor.



That whiles in this earth
wee wander and walk,
ıy wayes may bee known
in thought, deed and talk.
ıd how thy great love
to mankind is bent,
ıce thy ſaving health
to all folk is ſent.

The people therefore,
O GOD, let them praiſe
ıy wonderfull works,
and mercifull wayes:
a, let all the world,
both far, wide, and neare

O Praiſe

Pſalme 67.

GOD bee mercifull unto us and bleſſe us, and cauſe his face to ſhine among us. Selah.

2 That they may know thy way upon earth, and thy ſaving health among all nations.

3 Let the people praiſe thee O GOD: let

all the people praise thee.

Praise thee their LORD GOD
with reverence and feare.

4 Let the people bee glad, and rejoyce, for thou shalt judge the people righteously, and governe the nations upon the earth. Selah.

4 Oh, let the whole world
bee glad and rejoice,
And praise thee their GOD
with heart and with voice:
For thou shalt judge all
with judgement most right:
And likewise on earth
shalt rule by thy might.

5 Let all the people praise thee. O GOD, let all the people praise thee.

5 O Soveraigne GOD,
whose works passe all fame,
Let all people praise
thy glorious Name:
All people, I say,
in every place,
Let them give thee praise,
and extoll thy grace.

6 Then shall the earth bring foorth her encrease, and GOD even our God shall blesse us.

6 So shalt thou then cause
the earth fruit to beare
Most plentifully,
and every where:
And GOD, even GOD
on whom wee do call,
His blessings shall give,
and prosper us all.

7 GOD shall blesse us, and

7 So then shall wee feele
GODS blessings eachone:

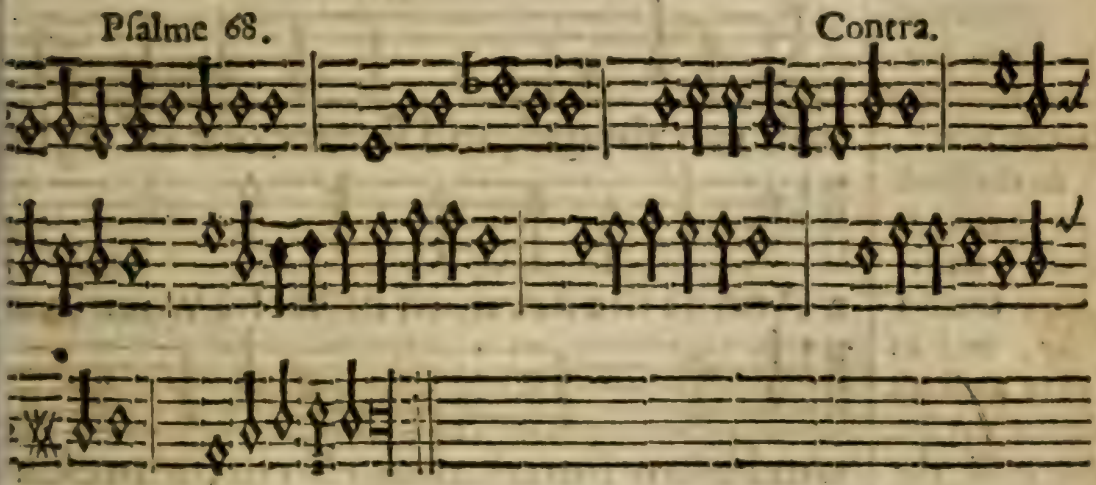
And

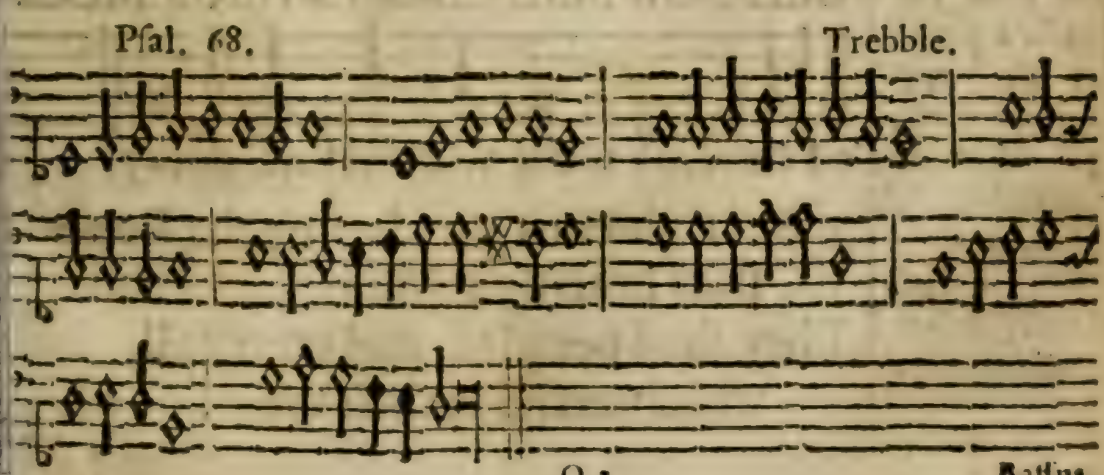
nd ſo of his grace
there ſhall complaine none.
ıen all the worlds ends,
and countries throughout,
is marveilous power
ſhall feare and redoubt.

all the endes of the Earth ſhall fear him.

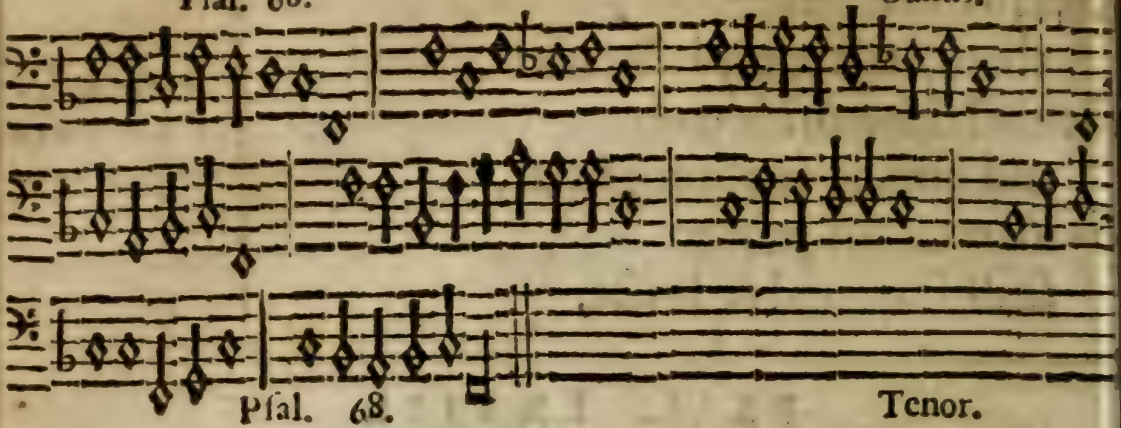
PSAL. LXVIII.

In this Pſalme David ſetteth foorth, as in a glaſſe the wonderfull mercies of GOD towards his people, who by all meanes and moſt ſtrange ſorts declared himſelf to them: and therefore Gods Church, by reaſon of his promiſes, graces and victories, doeth excell without compariſon all worldly things: Hee exhorteth therefore all men to praiſe GOD for ever.





Psal. 68. Bassus.



Psal. 68. Tenor.

Psalme 68.

GOD will arise, and his enemies shall bee scattered: they also that hate him shall flee before him.

2 As the smok vanisheth, so shalt thou drive them away, and as waxe melteth before the fire So shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and rejoyce before God: yea they shall leape for joy.

LEt GOD arise, and then his foes wil
turn themselves to flight: His enemies ther
will run abroad, and scatter out of sight.

2 And as the fire doth melt the waxe, and
wind blow smoak away: So in the presence
of the LORD the wicked shall decay.

3 But righteous men before the LORD
shall heartily rejoice:
They shall bee glad, and merry all,
and chearfull in their voice.

4 Sing

Sing praiſe, ſing praiſe unto the LORD
who rideth on the skie:
xtoll this Name of IAH our GOD,
and him do magnifie.

That ſame is hee that is above,
within his holy place;
'hat father is of fatherleſſe,
and judge of widowes caſe.
Houſes hee gives and children both
unto the comfortleſſe:
ee bringeth bond men out of thrall,
and rebels to diſtreſſe.

When thou didſt march before thy folk
th' Egyptians from among:
nd brought them through the wildernes,
which was both wide and long.
The earth did quak, the rain pourd down
heard were great claps of thunder:
he Mount Sinai ſhook in ſuch ſort,
as it would cleave aſunder.

Thine heritage with drops of rain
aboundantly was weſht;
nd if ſo bee it barren waxt,
by thee it was refreſht.
Thy choſen flock doth there remain,
thou haſt prepard that place:

4 Sing unto God, and ſing praiſes unto his Name: Exalt him that rideth upon the Heavenes in his Name IAH, and reioyce before him.
5 Hee is a Father of the fatherleſſe, and a Iudge of the widowes, even God in his holy habitation.
6 God maketh the ſolitarie to dwell in families, and delivereth them ỹ were priſoners in ſtocks: but the rebellious ſhal dwel in a dry land.
7 O GOD, when thou wenteſt forth befor thy people, whē thou wēteſt throgh the wilderneſſe. Selah.
8 The earth ſhook, and the

avens dropped at the preſence of this God; even Sinai was moved at the ſence of God even the God of Iſrael. 9 Thou O God, ſendeſt a gratis rain upon thine inheritance, and thou didſt refreſh it when it was wea-
10 Thy Congregation dwell therein: for thou O GOD haſt of

And for the poore thou didſt provide
of thine eſpeciall grace.

11 GOD will give women cauſes juſt,
to magnifie his Name:
When as his people triumphs make,
and purchaſe bruit and fame.
12 For puiſſant Kings for all their power
ſhall flee, and take the foile;
And women which remain at home
ſhall help to part the ſpoile.

13 And though yee were as black as pots
your hue ſhall paſſe the Dove;
Whoſe wings and feathers ſeem to have
ſilver and gold above.
14 When in this land GOD ſhall triumph
over Kings both high and low:
Then ſhall it bee like Zalmon hill
as white as any ſnow.

15 Though Baſhan bee a fruitfull hill,
and in height others paſſe:
Yet Syon GODS moſt holy hill
doth far excell in grace.
16 Why brag yee thus yee hils moſt high,
and leap for prid together?
This hill of Syon GOD doth love,
and there will dwell for ever.

thy goodneſſe prepared it for the poore.
11 The Lord gave matter to the women to tell of the great armie.
12 Kings of the armies did flee, they did flee and ſhee that remained in the houſe divyded the ſpoile.
13 Though ye have lyen among pots, yet ſhall yee be as ỹ wings of a Dove that is covered with ſilver, & whoſe feathers are like yellow gold.
14 When the almighty ſcattered Kings in it, it was white as ỹ ſnow in Zalmon.
15 The Mountaine of God is like the Mountaine of Baſhan, it is an high mountain, as mount Baſhan. 16 Why leap ye, ye high mountains? As for this Mountaine God delighteth to dwell in it: yea the Lord will dwell in it for ever.

God

17 GODS armie is two millions
of warriours good and strong:
The LORD also in Sinai
is present them among.
18 Thou didst O LORD ascend on high,
and captive led them all;
Who in tymes past thy chosen flock
in prison kept and thrall.

Thou madst them tribute for to pay,
and such as did repine,
Thou didst subdue, that they might dwell
within thine house divine.
19 Now praised bee the LORD, for that
hee powres on us such grace:
From day to day hee is the GOD
of our health and solace.

20 Hee is the GOD from whom alone
salvation commeth plain:
Hee is the God by whom wee scape
all dangers, death and pain.
21 This God wil wound his enemies heads,
and break the hairie scalp
Of those that in their wickednesse
continually do walk.

22 From Bashan will I bring (said hee)
my people and my sheep:

17 The chariots of God are twentie thousand thousand Angels and the Lord is amõg them, as in the Sanctuary of Sinai
18 Thou art gone up on hight: thou hast led captivity captive, and received giftes for men yea even the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord, even the GOD of our Salvation which ladeth us dayly with benefits. Selah
20 This is our God, even the God that saveth us, and to the LORD God belong ỹ issues of death.
21 Surely God wil wound the head of his enemies, and the hairie pate of him that walketh in his sinnes 22 The Lord hath said I will bring my people again from Bashan: I will bring them

And

And all mine owne, as I have done
from danger of the deep.
23 And make them dip their feet in blood
of those that hate my name:
And dogs shall have their tongs embru'd
with licking of the same.

24 All men may see how thou, O GOD
thine enemies dost deface:
And how thou goest as God and King
into thine holy place.
25 The singers go before with joy,
the minstrels follow after:
And in the mids the damsels play
with timbrell and with taber.

26 Now in thy congregations,
O Israel praise the LORD:
And Iaakobs whole posteritie
give thanks with one accord.
27 Their chiefe was little Benjamin,
but Iudah made their hoast,
With Zabulon and Nephtalim
which dwelt about their coast.

28 As GOD hath giuen power to thee,
so LORD make firme and sure
The things that thou hast wrought in us,
for ever to endure.

22 againe from the depths of the sea.
23 That thy foote may bee dipped in blood, and the tongue of thy dogs in the blood of the enemies, even in it.
24 They have seene, O God thy goings, the goings of my God, and my King, who art in the Sanctuarie.
25 The singers went before, the players of instruments after: in the midst were the maids playing with timbrels.
26 Praise yee God in the assemblies, and the Lord, yee that are of the fountain of Israel.
27 There was little Benjamin with their ruler, and the Princes of Iudah, with their assemblie: the princes of Zabulon and the princes of Nephtali. 28 Thy God hath appointed thy strength: stablish, O GOD, that which thou hast wrought in us.

29 And in thy Temple gifts will wee
give unto thee, O LORD:
For thine unto Ieruſalem
ſure promiſe made by word.

Yea, and ſtrange kings to us ſubdude
ſhall do like in thoſe dayes:
meane to thee they ſhall preſent
their gifts of laude and praiſe.

30 Hee ſhall deſtroy the ſpear-mens ranks
theſe calves and buls of might:
And cauſe them tribute pay, and daunt
all ſuch as love to fight.

31 Then ſhall the LORDS of Egypt come,
and preſents with them bring:
The Mores moſt black ſhall ſtretch their hands
unto their LORD and King.

32 Therefore yee kingdomes of the earth
give praiſe unto the LORD:
Sing Pſalmes to God with one conſent
thereto let all accord.

33 Who though hee ride, and ever hath
above the Heavens bright:
Yet by the fearefull thunder-claps
men may well know his might.
Therefore the ſtrength of Iſrael
aſcribe to God on hie:

29 Out of thy temple upon Ieruſalem, and Kings ſhall bring preſents unto thee.
30 Deſtroy the company of the ſpear-men and multitud of the mighty Bulles, with the Calves of the people, that tread under feet pieces of ſilver: ſcatter the people that delight in war.
31 Then ſhall the Princes come out of Egypt: Ethiopia ſhall haſt to ſtretch her hands unto GOD.
32 Sing unto God, O yee Kingdomes of ỹ earth: Sing praiſe unto the Lord. Selah.
33 To him that rideth upon the moſt high Heavens

ch were from the beginning, behold hee will ſend out by his voyce a
htie ſound. 34 Aſcribe the power to GOD: for his Majeſtie is upon

Whoſe

Whose might and power doth far extend
above the cloudie skie.

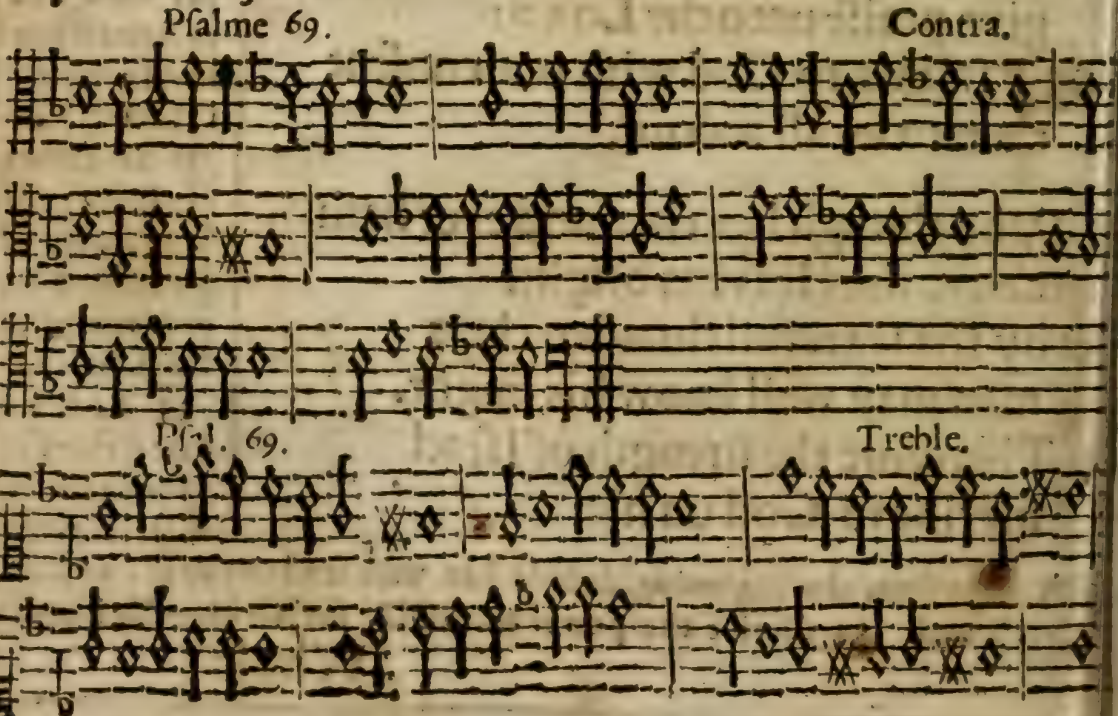
35 O GOD, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto the people: Praised bee GOD.

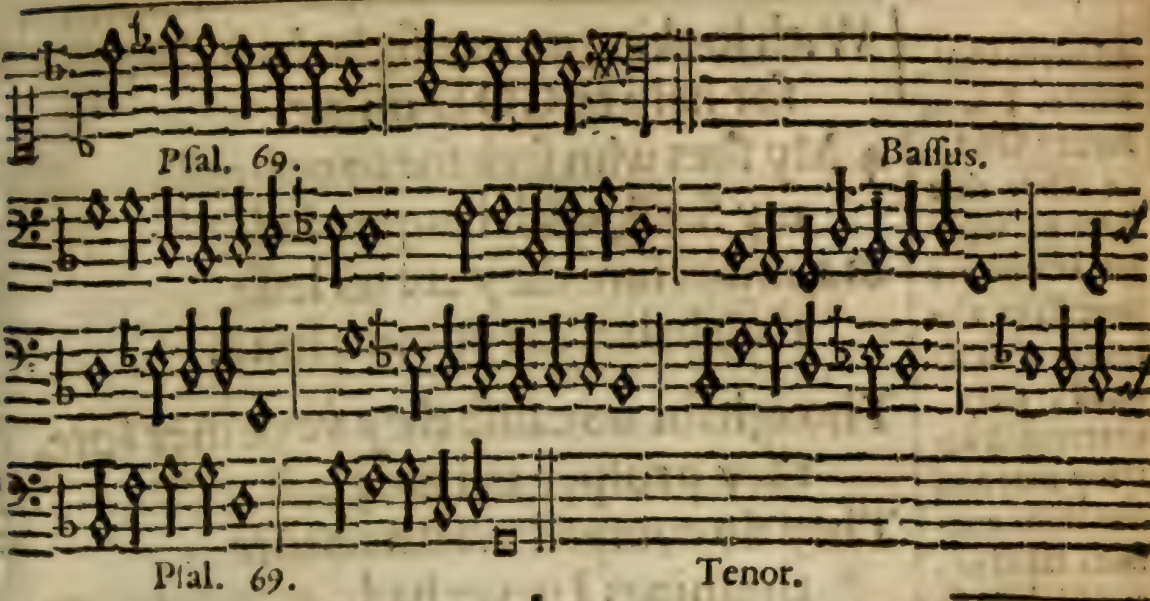
Israel, and his strength is in the clouds.

35 O God, thine holinesse and power
is dread for evermore:
The God of Israel gives us strength,
praised bee God therefore.

PSAL. LXIX.

¶ *The complaints, prayers, fervent zeale, and great anguish of David is set foorth as a figure of CHRIST, and all his members, the malicious crueltie of his enemies, and their punishment also, where Iudas and such traitours are accursed. Hee gathereth courage in his affliction, and offereth praises unto God which are more acceptable than sacrifices, whereof all the afflicte may take comfort. Finally, hee doth provoke all creatures to praises, prophecying of the kingdome of CHRIST, and the preservation of the Church, where all the Faithfull, and their seed shall dwell for ever.*





SAve mee, O God, and that with speed,
the waters flow full fast: So nie my Soule
do they proceed, that I am sore agast. 2. I
stick full deep in filth and clay, whereas I
feele no ground: I fall into such floods, I
say, that I am like bee drownd.

3 With crying oft I faint and quaile;
my throat is hoarse and drie:

With

Psalme 69.

SAve mee, O GOD, for the waters are entred even to my Soul.

2 I stick fast in the deepe mire, where no stay is: I am come into deep waters: & the streams run over mee.

3 I am wearie of crying, my throat is drie:

With looking up my ſight doth faile
for help to GOD on hie.
4 My foes who ſeek for to oppreſſe
my Soul, with hate are led:
In number ſure they are no leſſe
than haires are on mine head.

Though for no cauſe they vexe mee ſore,
they proſper and are glad:
They do compell mee to reſtore
the things I never had.
5 What I have done for want of wit,
thou LORD all times canſt tell;
And all the ſins that I commit,
to thee is known full well.

6 O God of hoaſts, defend and ſtay
all thoſe that truſt in thee;
Let no man doubt, nor ſhrink away,
for ought that chanceth mee.
7 It is for thee, and for thy ſake,
that I do bear this blame:
In ſpite of thee they would mee make
to hide my face for ſhame.

8 My mothers ſons, my brethren all
forſake mee on a row;
And as a ſtranger they mee call,
my face they will not know.

mine eyes faile whiles I wait for my God.
4 They that hate me without a cauſe, are moe than the haires of mine head, they that would deſtroy mee and are mine enemies falſelie, are mightie, ſo that I reſtored that which I took not.
5 O God thou knoweſt my fooliſhneſſe, and my faults are not hid from thee.
6 Let not them that truſt in thee O Lord God of hoaſts bee aſhameed for mee: Let not thoſe that ſeeke thee bee confounded through mee, O GOD of Iſrael.
7 For thy ſake have I ſuffered reproofes, ſhame hath covered my face. 8 I am become a ſtranger unto my brethren, even an aliant unto my mothers ſonnes.

9 Unto thine houſe ſuch zeale I beare,
that it doth pine mee much:
Their checks and taunts at thee to heare,
my very heart doth grutch.

10 Though I do faſt my fleſh to chaſt,
yea, if I weep and mone:
Yet in my teeth this gear is caſt,
they paſſe not thereupon.

11 If I for griefand pain of heart
in ſackcloth uſe to walk:
Then they anone will it pervert,
thereof they jeſt and talk.

12 I was a talk to all the throng
that ſate within the gate:
The drunkards likewiſe in their ſong
of mee did talk and prate.

13 But thee the while (O LORD) I pray,
that when it pleaſeth thee,
For thy great truth thou wilt alway
ſend down thine aid to mee.

14 Pluck thou my feet out of the mire,
from ſinking do mee keep:
From ſuch as mee purſue with ire,
and from the waters deep.

15 Leſt with the waves I ſhould be drownd
and depth my Soul devour:

9 For the zeale of thine houſe hath eaten me and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and my Soule faſted, but that was to my reproof.

11 I put on a ſack alſo; and I became a proverb unto them.

12 They that ſate in the gate ſpake of mee, and the drunkards ſãg of mee.

13 But Lord I make my prayer unto thee in an acceptable time, even in the multitude of thy mercies, O God heare mee in the truth of thy ſalvation.

14 Deliver mee out of the myre that I

nk no Let me be delyvered from them that hate mee, and out of the deep
aters. Let not the water flood drown me, neither let the deep ſwallow

And

And that the pit ſhould mee confound,
and ſhut mee in her power.

16 O LORD of Hoſtes, to mee give ear,
as thou art good and kind:
And as thy mercie is moſt dear,
Lord, have mee in thy mind.
17 And do not from thy ſervant hide,
nor turn thy face away:
I am oppreſt on every ſide,
in haſte give eare, I ſay.

18 O Lord, unto my ſoul draw nie,
the ſame with aid repoſe:
Becauſe of their great tyrannie
acquite mee from my foes.
19 That I abide rebuke and ſhame
thou knowes, and thou canſt tell:
For thoſe that ſeeke and work the ſame
thou ſeeſt them all full well.

20 When they with brags do breake mine heart
I ſeek for help anone:
But find no friends to eaſe my ſmart,
to comfort mee not one.
21 But in my meate they gave mee gall,
too cruell for to think:
And gave mee in my thirſt withall
ſtrong vineger to drink.

mee up: and let not the pit ſhut her mouth upon mee.
16 Hear me, O Lord, for thy loving kindneſſe is good: turn unto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy ſervant, for I am in trouble: make haſt and heare mee.
18 Draw neer unto my ſoul, and redeem it: delyver mee, becauſe of my enemies.
19 Thou haſt known my reproof & ſhame and my diſhonour, all mine adverſaries are before thee.
20 Rebuke hath broken mine heart, and I am full of heavineſſe: and I looked for ſome to have pitie upon mee, but there was none: and for comforters, but I found none. 21 For they gave mee gall in my meat: and in my thirſt they gave mee vineger to drink.

Lord

2 Lord, turn their table to a ſnare,
to take themſelves therein:
And when they think full well to fare
then trap them in the gin.
3 And let their eyes bee dark and blind,
that they may nothing ſee:
ow down their backs, and do them bind
in thraldome for to bee.

4 Powre out thy wrath as hote as fire,
that it on them may fall:
et thy diſpleaſure in thine ire
take hold upon them all.
5 As deſert drie their houſe diſgrace,
their ofspring eke expell,
hat none thereof poſſeſſe their place,
nor in their tents do dwell.

5 If thou doſt ſtrike the man to tame,
on him they lay full ſore:
nd if that thou do wound the ſame
they ſeek to hurt him more.
Lord, let them heap up miſchief ſtill,
ſith they are all pervert:
iat of thy favour and good-will
they never have no part.

And daſh them clean out of the book
of life, of hope, of truſt:

22 Let their table bee a ſnare before them, and their proſperity their ruine.
23 Let their eyes bee blinded, that they ſee not, and make their loines alway to tremble.
24 Powre out thine anger upon them, and let thy wrathfull diſpleaſure take them.
25 Let their habitation be voide, and let none dwell in their tents.
26 For they perſecute him whom thou haſt ſmitten, and they adde unto the ſorrow of them whom thou haſt wounded.
27 Lay iniquitie upon their iniquitie, and let

m not come into thy righteouſneſſe.
3. Let them bee put out of the booke of life, neither let them bee

That

That for their names they never look,
in number of the Iuſt.

29 Though I O LORD, with wo and grief
have been full ſore oppreſt:
Thine help ſhall give mee ſuch relief,
that all ſhall bee redreſt.

30 That I may give thy Name the praiſe,
and ſhew it with a ſong:
I will extoll the ſame alwayes;
with hearty thanks among.

31 Which is more pleaſant unto thee,
(ſuch mind thy grace hath born)
Than either Oxe or Calf can bee,
that hath both hoof and horn.

32 When ſimple folk do this behold
it ſhall rejoyce them ſure:
All yee that ſeek the LORD, be bold
your life for ay ſhall dure.

33 For why? the Lord of hoſts doth hear
the poor when they complain:
His priſoners are to him full dear,
hee doth them not diſdain.

34 Wherefore the ſky and earth below,
the ſea, with flood and ſtream:
His praiſe they ſhall declare, and ſhew
with all that live in them.

35 For ſure our GOD will Syon ſave,
and Iudahs citie build:

Much

written with the righteous.
29 When I am poor, and in heavineſſe, thine help, O God, ſhall exalt mee.
30 I wil praiſe the Name of GOD with a ſong and magnifie him with thankeſgiving
31 This alſo ſhal pleaſe the Lord, better than a young Bullock, that hath hornes and hooſes.
32 The humble ſhall ſee this, and they that ſeek God ſhall bee glad & your heart ſhall live.
33 For the Lord heareth the poor and deſpiſeth not his priſoners.
34 Let heaven and earth praiſe him the Seas and all that moveth in them.
35 For God wil ſave Syon and build the

Much folk possessions there shall have,
her streets shall all bee fild.

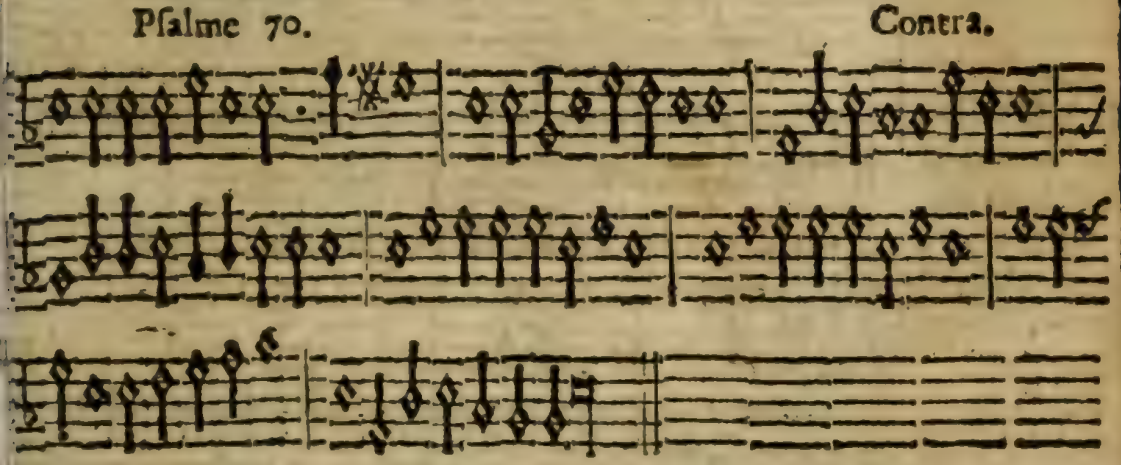
36 His servants seed shall keep the same,
all ages out of mind:
And there all they that love his Name
a dwelling place shall find.

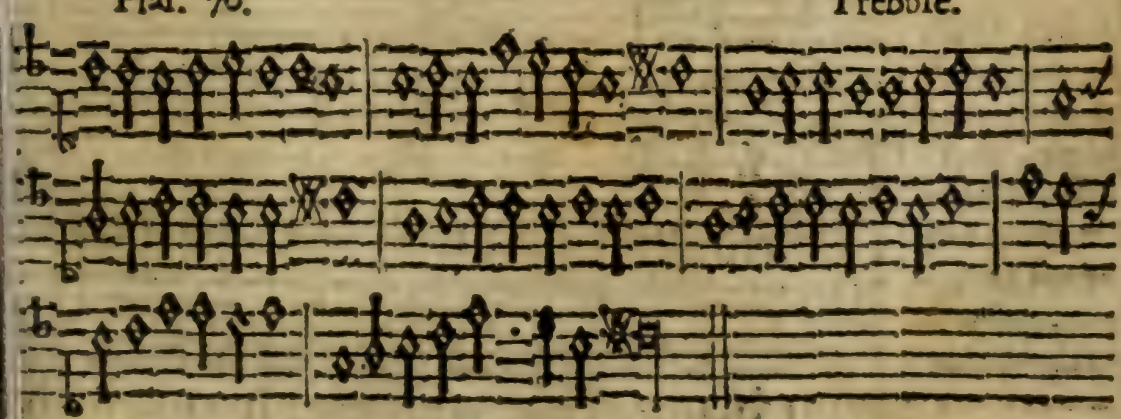
cities of Iudah that men may dwell there, and have it in possession.

36 The seed also of his servants shall inherite it, and they that love his Name shall dwell therein.

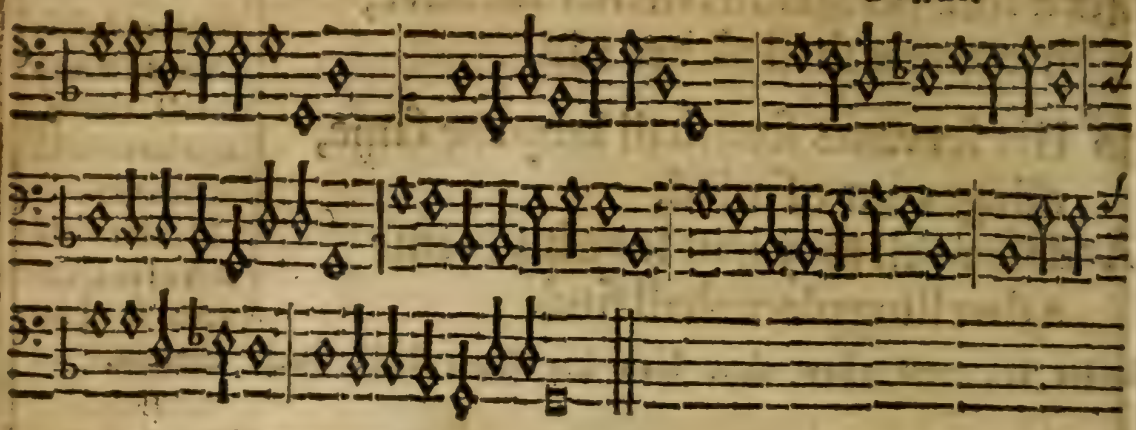
PSAL. LXX.

The prayeth to bee speedily delivered: hee desireth the shame of his enemies, and the soyfull comfort of all those that seeke the LORD.





Psal. 70. Bassus.

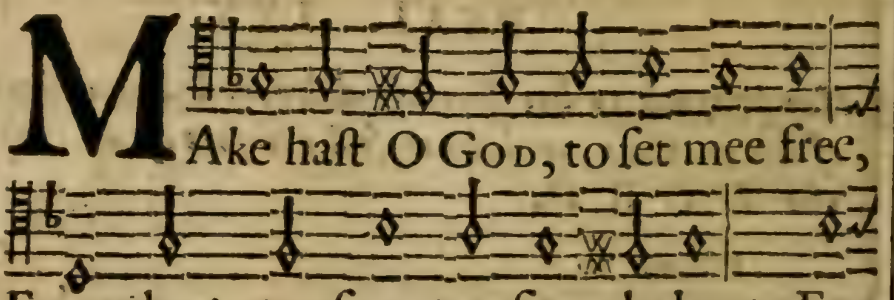


Psal. 70. Tenor.

Psalme 70.

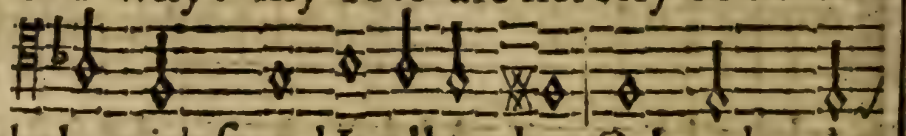
O GOD, haste thee to deliver me, make haste to help mee, O LORD.

2 Let them bee confounded, and put to shame, that seeke my Soul Let them bee turned backeward, and put to rebuke that

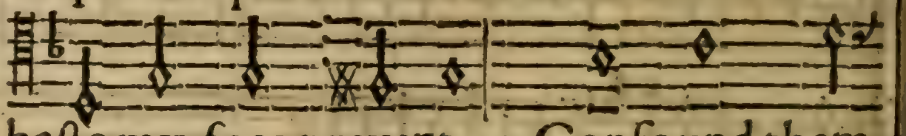


MAke haste O GOD, to set mee free,

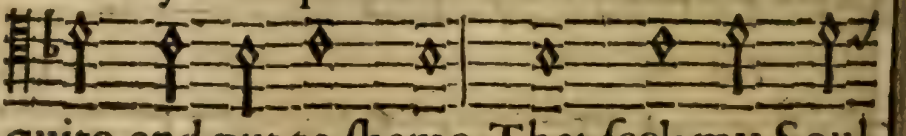
For why? my foes are fiercely bent: For



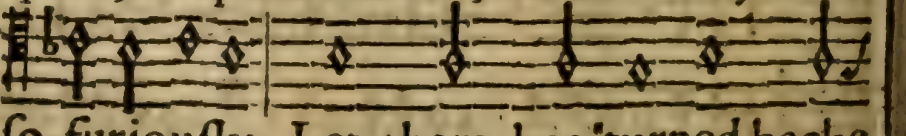
help with speed I call to thee. O Lord make



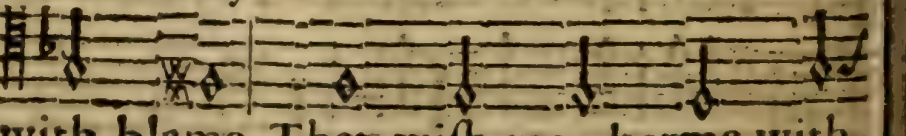
haste my foes prevent. 2 Confound them



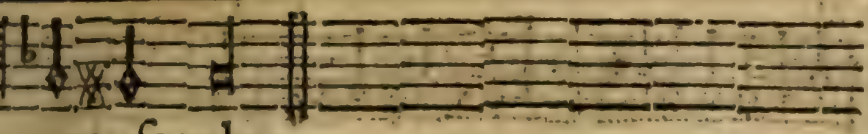
quite, and put to shame, That seek my Soul



so furiously: Let them bee turned backe



with blame, That wish mee harme with-



out cause why.

desire mine hurt.

Let them bee LORD, as men forlorn,
And turned back with shame indeed,
Who cry Aha, aha in scorn,
As though thou couldst not help at need

3 Let them be turned backe for a reward of their shame which said, A-ha; aha.

But such as do thy truth approve
Let those bee glad and joy in thee;
And such as thy Salvation love;
Say thus, O GOD thou praised bee.

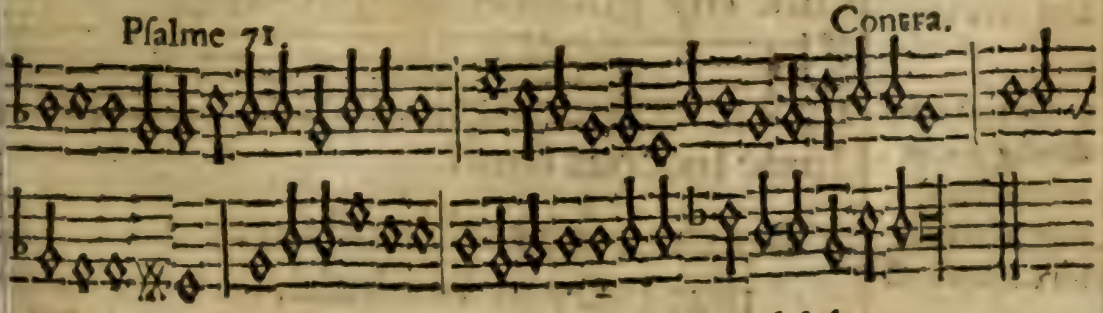
4 But let all those that seek thee bee joyfull and glad in thee: and let all that love thy Salvation, say alwayes GOD bee praised.

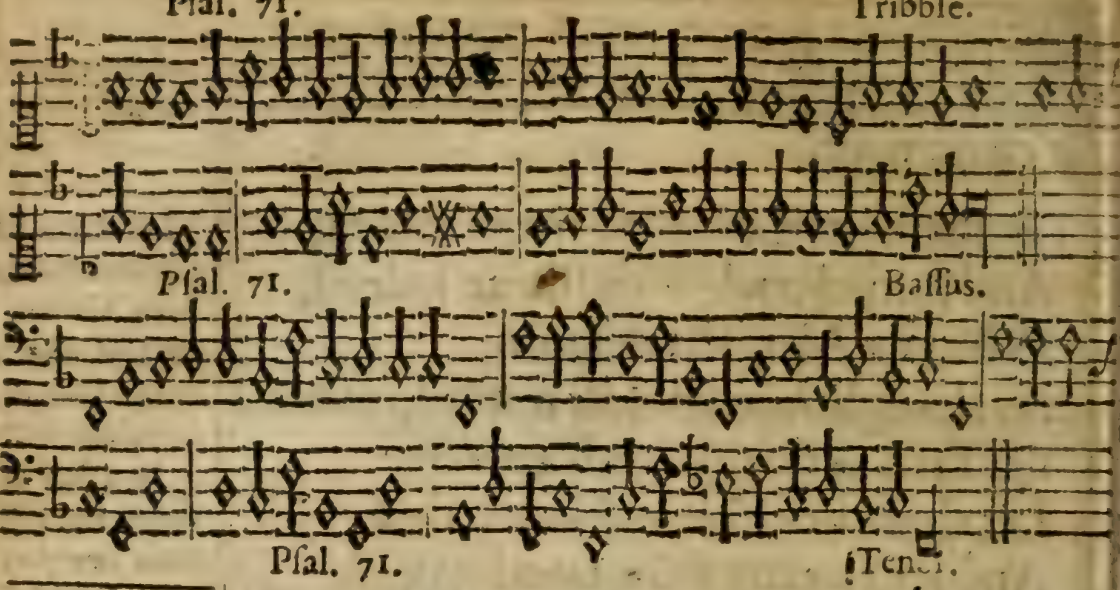
But now O GOD, I still remain
In needinesse and great distresse:
Make haste therefore mee to sustain,
Delay not LORD, but send redresse,

5 Now I am poore and needie, O GOD, make haste to mee: thou art mine helper, and my delyverer, O Lord, make no tarrying.

PSAL. LXXI.

David declareth, how hee putteth his trust in God, beseeching him to deliver him: he complaineth also of the pride of his enemies: and for the confirmation of his faith, hee prepareth to shew himself mindfull of GODS benefites.





Psalme 71.

IN thee, O LORD, I truſt: let mee never bee aſhamed.

2 Reſcue mee, and deliver mee in thy righteouſneſſe incline thine eare unto me, and ſave me.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou haſt

MY truſt O LORD in thee I have put evermore: Oh, let mee never take the foyle, nor ſhrinke for ſhame therefore. 2 But for thy juſtice ſake, mee reſcue and defend: Incline thy gratious eare to mee, and now ſome ſuccour ſend.

3 Bee thou my rock moſt ſure,
that I may ay bee bold,

Thou

Thou haſt given charge to ſave mee ſound,
and art my tower and hold.
O thou my GOD and LORD,
from wicked hands mee ſhield,
And from all cruell enemies rage,
which ſeeke to make mee yeeld.

For thou art my ſure hope,
on whom I do depend:
O LORD my GOD, thou art my truſt
ſince I did childhood end.
Yea, from my mothers womb
thou waſt my ſtay and guide:
Thou tookſt mee thence, therefore will I
thee praiſe both time and tide.

As I a monſter were
full many fled mee fro:
Yet thou waſt my ſtrong hope and truſt,
ſo that I dread no fo.
Like as the guſhing ſpring,
ſo ſhall my mouth burſt out
thy praiſes and magnificence,
for ever the world about.

And now reject mee not
when age creepes mee upon:
or yet forſake mee in this plunge
when ſtrength and force is gone.

given commandement to ſave mee: for thou art my rock and my fortreſſe.
4 Deliver me O my GOD, out of the hands of the wicked: out of the handes of the evill & cruell man.
5 For thou art mine hope, O Lord God, even my truſt from mine youth.
6 Upon thee have I beene ſtayed from the wombe: thou art hee that took mee out of my mothers bowels: my praiſe ſhal bee alwayes of thee.
7 I am become as it were a monſter to manie, but thou art my ſure truſt.
8 Let my mouth bee filwith thy praiſe, and with thy glorie every day. 9 Caſt mee not off in time of age: forſake mee not when my ſtrength faileth:

10 For

10 For they have talkt of mee
which seeke mine utter shame:
And they that would bereave my life
devysed have the same.

11 Saying with courage stout,
God hath him cast away:
Pursue him hard, and hold him fast,
for none him succour may.

12 Ah God some mercie shew,
and bee not far from mee
My God make haste to help mee now,
as mine hope is in thee.

13 Strike thou my foes with shame,
kill them that would mee kill:
Let shame and slander burie them
who would mee harme and ill.

14 The meane while patiently
I will attend and wait,
Extolling ever more and more
thy praises high and great.

15 And though thy sweet mercies
in number passe my reach:
I dayly will thy righteousnesse,
and thy salvation teach.

16 I will remaine, O Lord,
in thy great strength and might;

10 For mine enemies speak of me, & they that lay waite for my Soul, take their counsell together:
11 Saying, GOD hath forsaken him, pursue and take him, for there is none to deliver him
12 Go not far from mee, O God my God, haste thee to help mee.
13 Let them bee confounded and consumed, that are against my Soul: let them bee covered with reproof and confusion that seek mine hurt.
14 But I will wait continually and will praise thee more and more.
15 My mouth shall dayly rehearse thy righteousnesse, and thy salvation, for I know not the number
16 I will go forward in the strength of the Lord God and will make men-

will record thy bountie great,
and bring it foorth to light.
17 My GOD thou hast mee taught,
even from my youth thy sawes:
And hitherto I have set foorth
thy divine works and lawes.
18 Now LORD forsake mee not,
when head and haire is gray,
Thine arme till I have taught this age,
and ages all for ay.
19 As for thy justice, LORD,
it is indeed most hie:
For thou hast done great things, O GOD,
and who is like to thee?
20 For thou hast made mee see
full great troubles and grief:
But when thou turndst comfort I felt,
by life thou sendst relief.
21 Mine honour and estate
thou hast encreased so,
That by thy loving face I feele
my self comforted tho.
22 Therefore thy truth will I
on viols praise my LORD,
O holy One of Israel
mine harp shall eke accord.

tion of thy righteousnes, even of thine onely.
17 O GOD, thou hast taught mee from my youth, even untill now, therefore will I tell of thy wondrous works.
18 Yea, even unto mine old age and gray head O GOD, forsake me not untill I have declared thine arme unto this generation, & thy power to all them that shall come.
19 And thy righteousnesse O GOD I will exalt on high For thou hast done great things, O God who is like unto thee?
20 Who hast

shewed mee great troubles and adversities, but thou wilt returne and revive mee, and wilt come againe and take me up from the depth of the earth.
21 Thou wilt encrease mine honour, and return and comfort me. 22 Therefore will I praise thee for thy faithfulnesse, O God: upon instrument and viole: unto thee will I sing upon the harp, O holy One of Israel.

23 My lips wil rejoyce when I ſing unto thee, and my Soule, which thou haſt delivered.

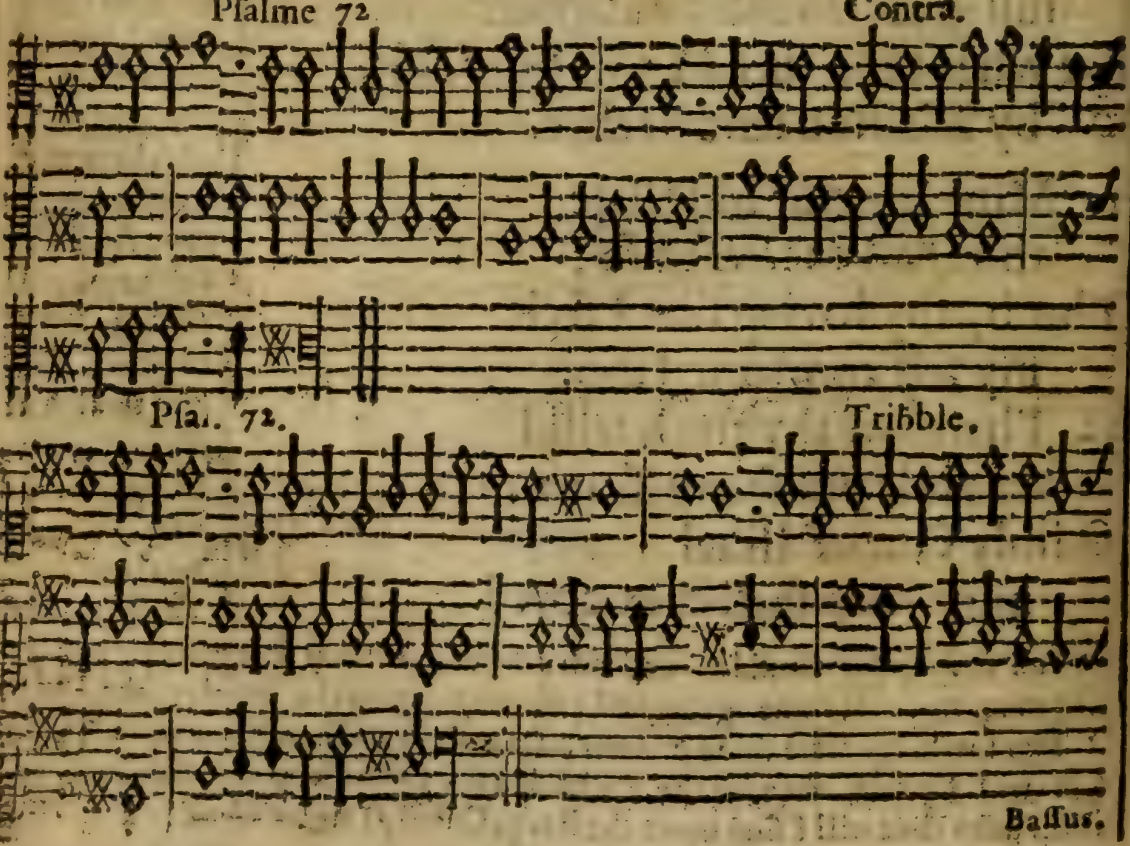
24 My tong alſo ſhall talk of thy righteouſneſſe dayly;

23 My lips ſhall ſing for joy
when I ſhall tune thy praiſe:
Likewiſe my ſoul by thee redeem'd
the ſame ſhall do alwayes.
24 Alſo my tongue ſhall ſpeake
thy mercies ever and ay:
For ſuch as did procure mine hurt
ſhame hath brought to decay.

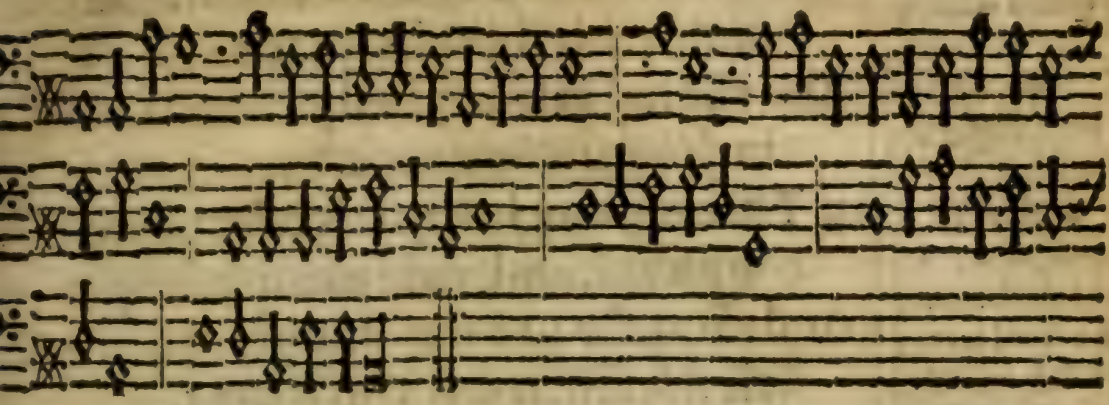
for they are confounded and brought unto ſhame, that ſeek mine hurt.

PSAL. LXXII.

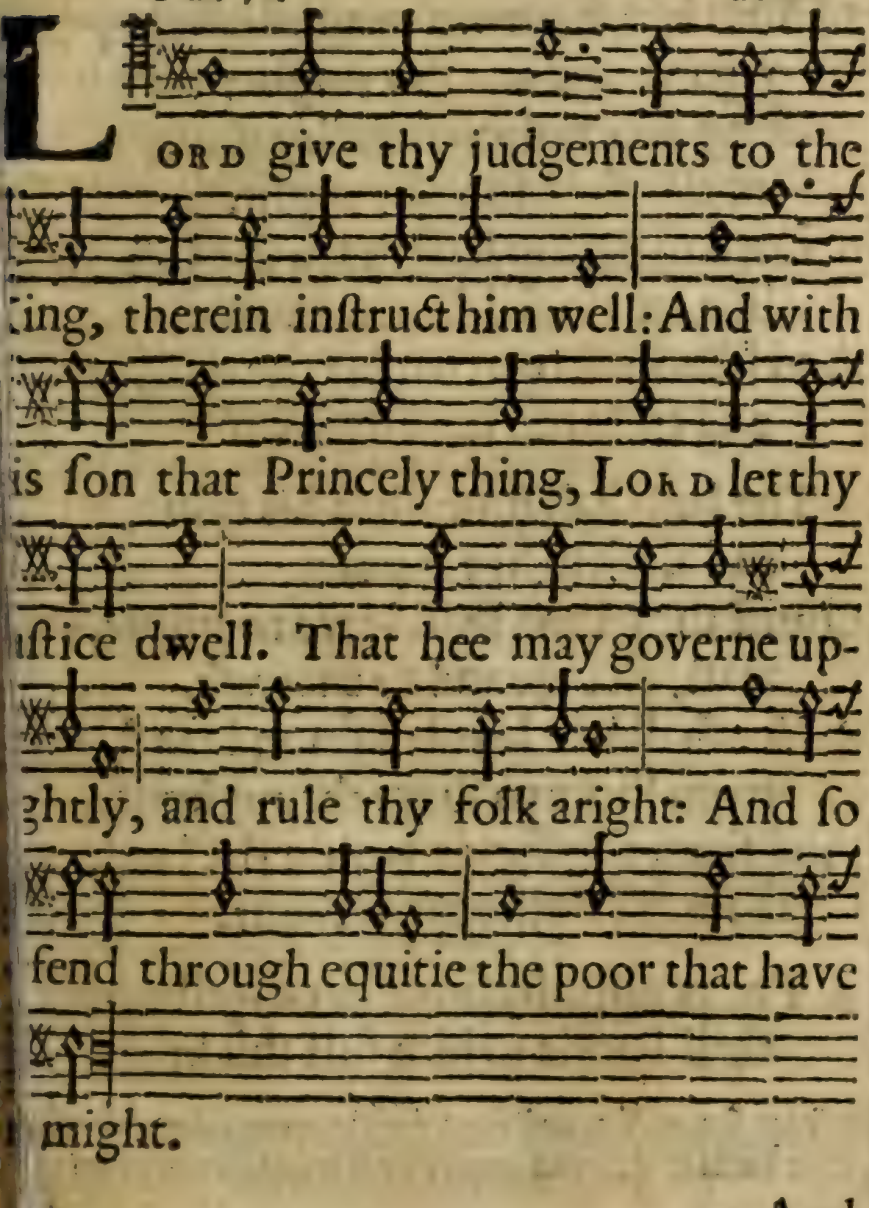
¶ He prayeth for the proſperous eſtate of the kingdome of Solomon, who was the figure of Chriſt: under whom ſhall be righteouſneſſe peace and felicitie: unto whom all Kings and all Nations ſhall do homage, whoſe name and power ſhall endure for ever, and in whom all Nations ſhall bee bleſſed.



Pſal. 72. Baſſus.



Pſal. 72. Tenor.



LORD give thy judgements to the
King, therein inſtruct him well: And with
his ſon that Princely thing, LORD let thy
juſtice dwell. That hee may governe up-
ightly, and rule thy folk aright: And ſo
defend through equitie the poor that have
might.

Pſalme 72.

GIve thy judgements to the King, O God and thy righteouſneſſe to the Kings ſon.

2 Then ſhall hee judge thy people in righteouſnes, and the poore with equitie,

3 And

3 The mountaines and the hilles shall bring peace to the people by justice.

4 Hee shall judge the poor of the people, he shall save ỹ children of the needy, & shall subdue the oppressour.

5 They shall feare thee, as long as the Sun & Moon endureth from generation to generation,

6 Hee shall come downe like the raine upon the mowne grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, & aboundance of peace shall bee so long as the Moon endureth.

8 His dominion shall bee also from sea to sea, and from the river unto the ends of the land. 9 They that dwell in the wilderneſſe shall kneele before him: and

3 And let the Mountaines that are hie
unto their folk give peace:
And eke let little hils apply
in justice to encrease.

4 That hee may help the weak and poor
with aid, and make them strong:
And eke destroy for evermore
all those that do them wrong.

5 And then from age to age shall they
regard, and fear thy might;
So long as Sun doth shine by day,
or else the Moon by night.

6 Lord make the King unto the Iust
like rain to fields new mown;
And like the drops that lay the dust,
and fresh the land unsown.

7 The Iust shall flourish in his tyme,
and all shall bee at peace:
Untill the Moon shall leave to prime,
wast, change and to encrease.

8 Hee shall bee Lord of sea and sand,
from shore to shore throughout;
And from the floods within the land,
through all the earth about.

9 The people that in desart dwell
shall kneele to him full thick;

nd all his enemies that rebell,
the earth and duſt ſhall lick.
o The lords of all the yles thereby
great gifts to him ſhall bring:
he Kings of Sabe and Arabie
give many coſtly thing.

1 All Kings ſhall ſeek with one accord
in his good grace to ſtand:
nd all the people of the world
ſhall ſerve him at his hand.
2 For hee the needy ſort doth ſave
that unto him do call:
nd eke the ſimple folk that have
none help of men at all.

3 Hee ſhall take pittie on the poor,
that are with need oppreſt:
ee ſhall preſerve them evermore,
and bring their Souls to reſt.
4 Hee ſhall redeem their life from dread,
from fraud, from wrong, from might
nd eke their blood ſhall bee indeed
moſt precious in his ſight.

5 But hee ſhall live, and they ſhall bring
to him of Sabaes gold:
ee ſhall bee honoured as a King,
and dayly bee extold.

his enemies ſhall licke the duſt.
10 The kings of Tarſhiſh and of the yles ſhal bring preſents the kinges of Sheba and Seba ſhall bring gifts.
11 Yea, all Kinges ſhall worſhip him, all nations ſhal ſerve him
12 For he ſhal deliver the poore, when he cryeth: the needy alſo, and him that hath no helper.
13 Hee ſhall bee mercifull to the poore and needy, and ſhall preſerve the Soules of the poore.
14 Hee ſhall redeeme their ſouls from deceit and violence: & deare ſhall their blood bee in his ſight.

Yea, hee ſhall live, and unto him ſhall they give of the gold of Sheba:
y ſhall alſo pray for him continually, and dayly bleſſe him.

16 The mightie mountaines of his land,
of corn ſhall bear ſuch throng:
That it like Cedar trees ſhall ſtand
in Libanus full long.

Their cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſſe:
In plenty it ſhall far exceed,
and ſpring as green as graſſe.
17 For ever they ſhall praiſe his Name,
while that the Sun is light:
And think them happy through the ſame
all folk ſhall bleſſe his might.

18 Praiſe yee the Lord of Hoſts, and ſing
to Iſraels, God eachone:
For hee doth every wondrous thing,
yea, hee himſelf alone.
19 And bleſſed be his holy Name
all tymes eternally:
That all the earth may praiſe the ſame,
Amen, Amen. I ſay.

16 An handful of corn ſhal be ſowen in the earth, even in the toppe of the mountains and the fruite thereof ſhal ſhake like ỹ trees of Lebanon, and the children ſhall flouriſh out of the citie, like the graſſe of the earth.

17 His Name ſhall be for ever, his name ſhall endure as long as the Sun: all Nations ſhal bleſſe him, and bee bleſſed in him.

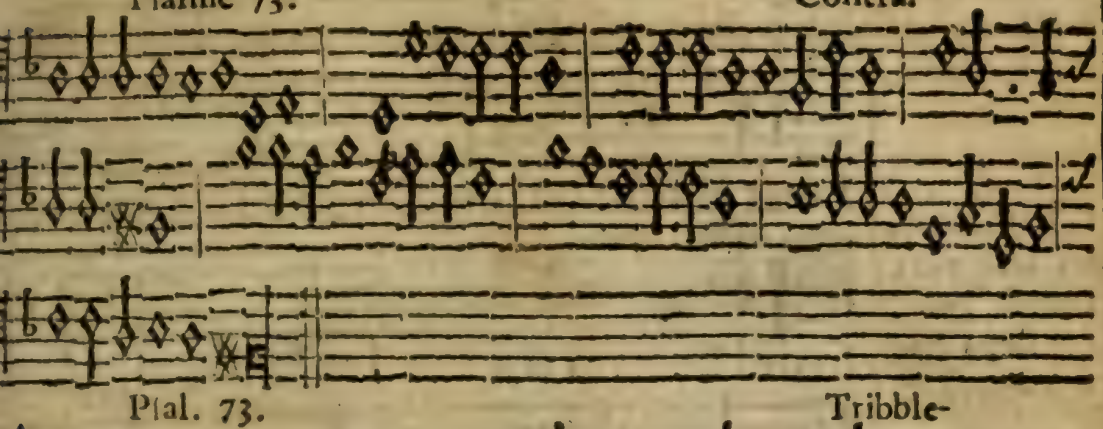
18 Bleſſed be the Lord God even the God of Iſrael, who only doth wondrous things. 19 And bleſſed be his glorious Name for ever: and let all the earth bee filled with his glory: So bee it even So bee it.

PSAL. LXXIII.

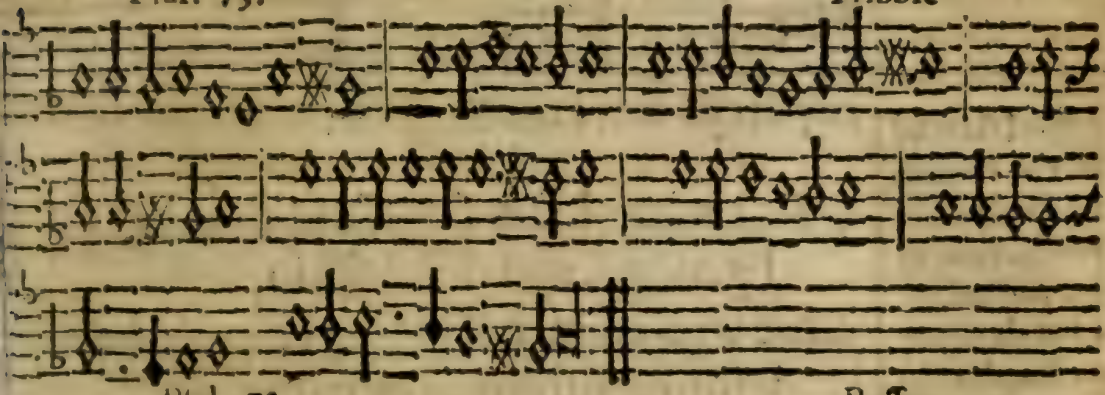
¶ The Prophet teacheth by his example, that neither the worldly proſperitie of the ungodly, nor yet the affliction of the good, ought to diſcourage GODS children, but rather ought to move us to conſider our fathers providence, and to cauſe us to reverence GODS iudgements: foraſmuch as the wicked vaniſh away like ſmoak,

ſmoak, and the godly enter into life everlaſting; in hope whereof hee reſigneth himſelfe into GODS hands.

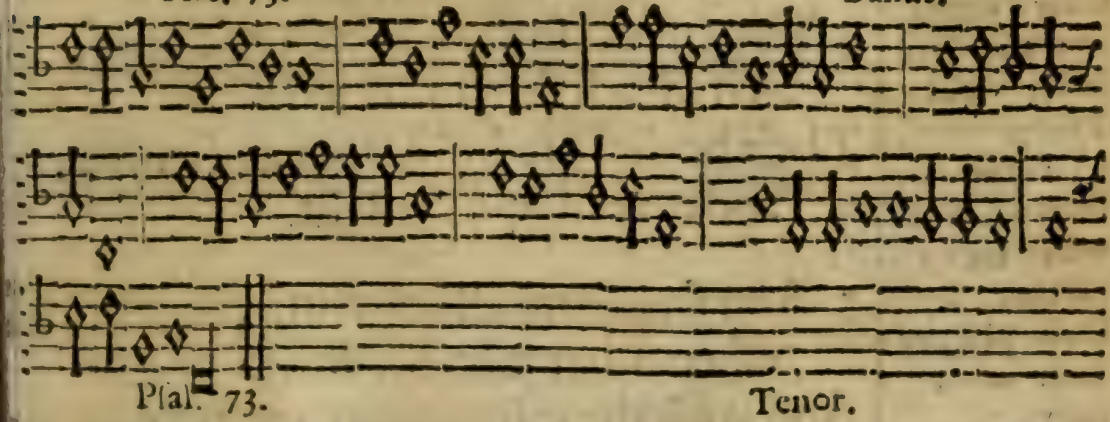
Pſalme 73. Contra.



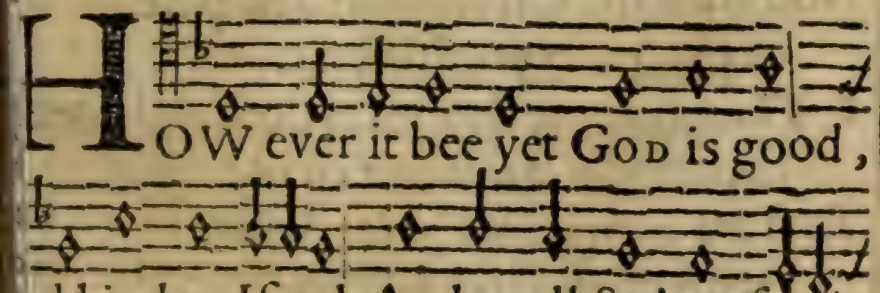
Pſal. 73. Tribble-



Pſal. 73. Baſſus.



Pſal. 73. Tenor.

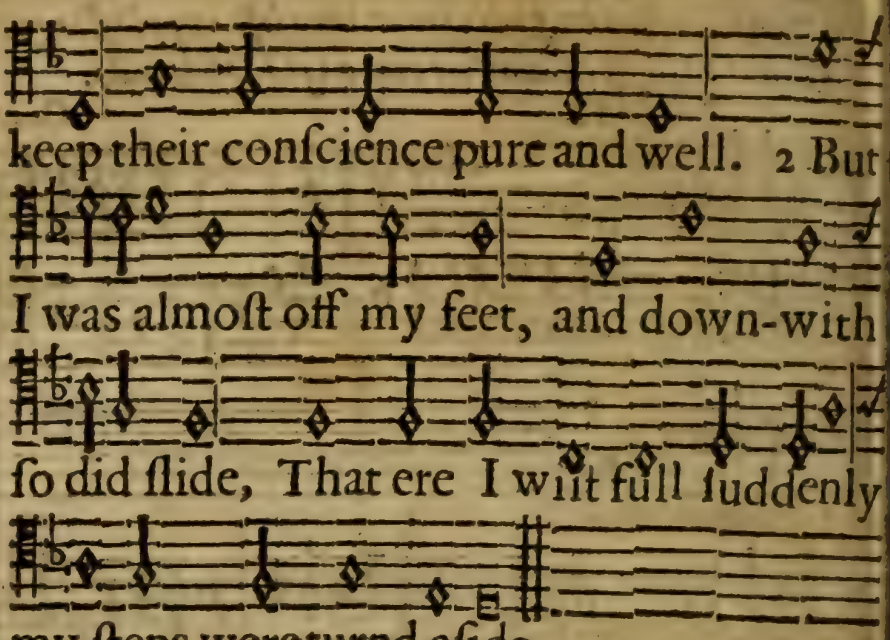


HOW ever it bee yet God is good,

id kind to Iſrael: And to all ſuch as ſafely keepe

Pſalme 73.

YEt GOD is good to Iſrael: even to



the pure in heart.

2 As for mee, my feet were almoſt gone, my ſteps had wel nearſlipt.

3 For I fretted at the fooliſh when I ſaw the proſperitie of the wicked.

4 For there are no bandes in their death, but they are luſtie and ſtrong.

5 They are not in trouble as other men: neither are they plagued with other men.

6 Therefore pride is as a chaine unto them, and crueltie covereth them as a garment.

3 For when I ſaw ſuch fooliſh men,
I grudgd, and did diſdain,
That wicked men all things ſhould have
without turmoile or paine.

4 They never ſuffer pangues nor grief,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight.

5 And free from all adverſitie,
when other men bee ſhent:
And with the reſt they take no part
of plague or puniſhment.

6 Therefore preſumption doth embrace
their necks, as doth a chain:
And are even wrapt as in a robe,
with rapine and diſdain.

7 They

They are so fed, that even for fat
their eyes oftymes out start:
nd as for worldly goods they have
more than can wish their heart.
Their life is most licentious,
boasting much of the wrong,
Which they have done to simple men,
and ever pride among.

The Heavens, and the living Lord
they spare not to blaspheme:
nd prate they do on worldly things,
no wight they do esteeme.
The people of God oftimes turn back
to see their prosprous state:
nd almost drink the self-same cup,
and follow the same rate.

How can it bee, that God (say they)
should know and understand
ese worldly things, since wicked men
bee lords of sea and land?
For wee may see how wicked men
in riches still increase:
warded well with worldly goods,
and live in rest and peace.

Then why do I from wickedneſſe
my fantasie refrain?
I wash mine hands with innocents,
and cleanse mine heart in vaine?

14 And

7 Their eyes stād out for fatnes: they have more then heart can wish
8 They are licentious, and speak wickedlie of their oppression: they talk presumptuously.
9 They set their mouth against heaven and their tong walketh thorow the earth.
10 Therfore his people turne hither: for waters of a ful cup are wrong out to them.
11 And they say, How doth God know it? or is there knowledge in the most high?
12 Loe, these are the wicked yet prosper they alway, and encrease in riches.
13 Certainly I have cleansed mine heart in vaine & washed mine hands in innocencie.

14 For daylie have I beene punished, and chastened every morning.
15 If I say I wil judge thus behold, the generatiō of thy children I have trespassed.
16 Then I thought to know this, but it was to painfull for mee.
17 Untill I went into the Sanctuarie of GOD: then understood I their end.
18 Surely thou hast set them in slippery places and castest them down into desolation.
19 How suddenly are they destroied, perished, and horribly consumed.
20 As a dream when one awaketh: O LORD, when thou raisest us up, thou shalt make their image despised

14 And suffer scourges every day:
as subject to all blame:
And every morning from my youth
sustain rebuke and shame.

15 And I had almost said as they,
misliking mine estate.
But that I should thy children judge
as folk unfortunate.

16 Then I bethought mee how I might
this matter understand:
But yet the labour was too great
for mee to take in hand.

17 Untill the time I went into
thine holy place, and then
I understood right perfectly
the end of all these men.

18 And namely how thou settest them
upon a slippery place:
And at thy pleasure and thy will
thou dost them all deface.

19 Then all men muse at that strange sight,
to see how suddenly
They are destroyed, dispatcht, consumd,
and dead so horribly.

20 Much like a dream when one awakes,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

21 Yet

Yet thus mine heart was grieved then,
my mind was much oppreſt:
So fond was I, and ignorant,
and in this point a beaſt.
Yet neverthelesſe by my right hand
thou holdſt mee alwayes faſt:
And with thy counſell doſt mee guid
to glory at the laſt.

What thing is there that I can wiſh
but thee in Heaven above:
nd in the earth there is nothing
like thee that I can love.
My fleſh and eke mine heart doth faile
but GOD doth faile mee never:
r of mine health GOD is the ſtrength,
my portion eke for ever.

And lo, all ſuch as thee forſake
thou ſhalt deſtroy eachone:
id thoſe that truſt in any thing
ſaving in thee alone.
Therefore will I draw near to GOD,
and ever with him dwell:
GOD alone I put my truſt,
thy wonders will I tell.

21 Certainly, mine heart was vexed: & I was pricked in my reines.
22 So fooliſh was I and ignorant, I was as a beaſt before thee.
23 Yet I was alwayes with thee: Thou haſt holden mee by my right hand.
24 Thou wilt guide mee by thy counſell, and afterward receive me to glory.
25 Whom have I in Heaven but thee? and I have deſired none in the the earth with thee?
26 my fleſh faileth, and my heart alſo but GOD is the ſtrength

ine heart, and my portion for ever. 27 For lo, they that with-draw
ıſelves from thee ſhall periſh thou deſtroyeſt all them that go a whoo-
from thee 28 As for mee, it is good for mee to draw near to GOD
efore I have put my truſt in the LORD GOD, that I may declare all
workes.

¶ *The Faithfull complaine of the destruction of the Church, and true religion, under the name of Syon, and the Temple destroyed. And trusting in the might and free mercies of GOD by his Covenant, they require help and succour for the glory of GOD holy Name, for the salvation of his poore afflicted servants and the confusion of his proude enemies.*

Sing this as the 72. Psalme.

WHy art thou LORD, so long from us
in all these dangers deep?
Why doth thine anger kindle thus
at thine owne pasture sheep?
2 LORD, call the people to thy thought,
which have beene thine so long:
The which thou hast redeem'd and bought
from bondage sore and strong.

Have mind therefore, and think upon,
remember it full well,
Thy pleasant place, thy Mount Syon,
where thou wast wont to dwell.
3 Lift up thy foot, and come in haste,
and all thy foes deface,
Which now at pleasure robbe and waste
within thine holy place.

4 And in thy Congregations all
thine enemies roare, O GOD:
They set as signes on every wall
their banners splaid abrod.

Psalme 74.

O GOD, why hast thou put us away for ever? Why is thy wrath kindled against the sheepe of thy pasture?
2 Think upon thy congregation, which thou hast possessed of old, and on the rode of thine inheritance: which thou hast redeemed and on this Mount Syon, wherein thou hast dwelt.
3 Lift up thy strokes, that thou mayest for ever destroy every enemie that doeth evill to the Sanctuarie. 4. Thine adversaries roare in the midst of thy Congregation, and set up their banners for signes.

As men with axes hew the trees
that on the hils do grow:
) ſhine the bils and ſwords of theſe
within thy Temple now.

The ſieling ſaw'd, the carved bords,
the goodly graven ſtones,
'ith axes, hammers, bils and ſwords
they beat them down at once.
Thine holy place with fierie flame
to ground they have down caſt:
ıe houſe appointed to thy Name
defiled is and waſte.

And thus they ſaid within their hearts,
diſpatch them out of hand:
ıen burnt they up in every part
GOD s houſes through the land.
Yet thou no ſigne of help doſt ſend,
our Prophets are all gone:
) tell how this our plague ſhall end
among us there is none.

) When wilt thou LORD once end this (ſhame
and quaile thine enemies ſtrong?
ıall they alwayes blaſpheme thy Name,
and raile on thee ſo long?
Why doſt thou draw thine hand aback
and hid it in thy lap?

5 He that lifted the axes upon the thick trees was renowned, as one that brought a thing to perfection.

6 But now they breake down the carved work ther of with axes and hammers.

7 They have caſt thy Sanctuarie into the fire, and razed it to the ground, and have defiled the dwelling place of thy Name.

8 They ſaid in their hearts, let us deſtroy them altogether: they have burnt all the Synagogues of GOD in the land.

9 Wee ſee not our ſignes, there is not one Prophet more, nor any with us that

)weth how long. 10 O God, how long ſhall the adverſarie reproach thee? ll the enemie blaſpheme thy Name for ever? 11 Why withdraweſt thou

Oh, pluck it out, and bee not ſlack,
to give thy foes a rap.

12 O GOD, thou art my King and LORD,
and evermore haſt beene:
Yea thy good grace throughout the world
for our good help hath ſeen.

13 The ſeas that are ſo deep and dead
thy might did make them dry:
And thou didſt break the ſerpents head,
that hee therein did dy.

14 Yea, thou didſt break the heads ſo great
of Whales that are ſo fell:
And gave them to the folk to eat
that in the deſart dwell.

15 Thou madſt a ſpring with ſtreames to riſe
from rocks both hard and hie:
And eke thine hand hath made likewiſe
deep rivers to bee dry.

16 Both day and eke the night are thine,
by thee they were begun:
Thou ſetſt to ſerve us with their ſhine
the light and eke the Sun.

17 Thou doſt appoint the ends and coaſts
of all the earth about:
Both Summer heats and Winter froſts
thine hand hath found them out.

thy hand, even thy right hand draw it out of thy boſome, and conſume them.

12 Even GOD is my King of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy power: thou breakeſt the heads of the Dragon in the waters.

14 Thou breakeſt the head of Leviathan in pices, and gaveſt him to bee meat for the people in the wildernes.

15 Thou brakeſt up the fountain and rivers, thou dryeſt up mighty rivers.

16 The day is thine, and the night is thine: thou haſt prepared ſ light, and the Sun.

17 Thou haſt ſet all the borders of the earth thou haſt made Summer, and Winter.

18 Think

8 Think on O LORD, no tyme forget
thy foes that thee defame;
And how the fooliſh folk are ſet
to raile upon thy name.
9 O let no cruell beaſt devoure
the Turtle that is true:
Forget not alwayes in thy power
the poor that much do rue.

10 Regard thy covenant, and behold
thy foes poſſeſſe the land:
All ſad and dark, forworn and old
our realm as now doth ſtand.
11 Let not the ſimple go away,
nor yet return with ſhame:
But let the poor and needie ay
give praiſe unto thy Name.

12 Riſe LORD, let be by thee maintaind
the cauſe that is thine own:
Remember how that thou blaſphemd
art by the fooliſh one.
13 The voice forget not of thy foes:
for the preſumption hie
Is more and more increaſt of thoſe
that hate thee ſpitfully.

18 Remember this, that the enemy hath reproached thee, LORD, and the fooliſh have blaſphemed thy name
19 Give not the Soule of thy Turtle Dove unto the beaſt, and forget not the Congregation of thy poore for ever.
20 Conſider thy covenant: for the darke places of the earth are full of the habitatiõs of the cruell.
21 Oh, let not the oppreſſed returne aſhamed: but let the poore and needy praiſe thy Name.
22 Ariſe O GOD, maintaine thine owne cauſe:

remember thy dayly reproach by the fooliſh men. 23 Forget not the voice of thy enemies: for the tumult of them that riſe againſt thee aſcendeth continually.

¶ *The*

¶ The faithfull do praise the Name of the LORD, who shall come to judge at the time appointed, when the wicked shalbe put to confusion, and drink of the cup of his wrath their pride shall be abated and the righteous shall bee exalted to honour.

Sing this as the 67. Psalme.

Psalme 75.

O God, laude and praise
wee will give to thee:
Of us at all tymes
thou shalt thanked bee.
Sith thy Name is neare,
they will without doubt
Thy works of great fame
declare and shew out.

2 When I (sayeth God)
a meet tyme shall see,
I will rightly judge:
3 For though the earth bee
With all that there dwell
dissolved and waste:
Her pillars shall I
make stable and fast.

4 I said to the fooles,
Learn now to bee wise;
And to the perverse,
Let not your horn rise.
5 Lift not up, I said,
your horn thus on hie:
Nor yet with stiffe-neck
speake presumptuously.

6 For

WE will prayse thee, O God, we will praise thee, for thy Name is near, therfore they will declare thy wondrous works.

2 When I shal take a convenient time, I will judge righteously.

3 The earth and all the inhabitants ther of are dissolved, but I will establish the pillars of it. Selah.

4 I said unto the fooliſh, bee not so fooliſh: and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: neither speake with a stiffe-neck.

For why? high degree
proceedes in no part
rom East, nor from West,
nor yet from desert.
But God is the Iudge,
who only hath power
o throw and cast downe,
or raise up each houre.

For lo, in his hand
a cup now hath God
f strong wine full mixt,
which hee powres abroad.
he wicked eachone
the dregs of that cup
hall doubtlesse wring out,
and drink them all up.

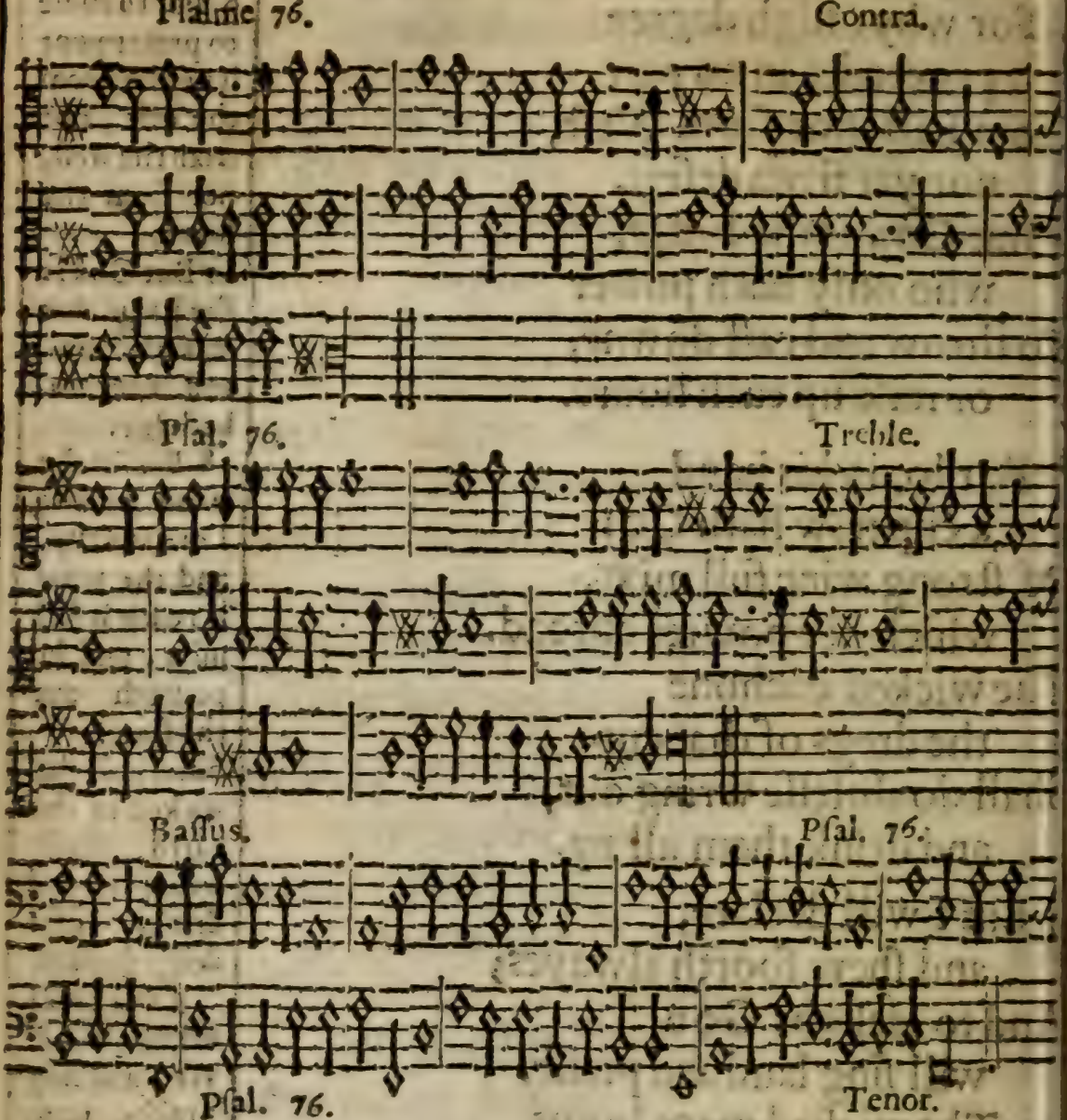
But I will declare,
and shew foorth alwayes;
nd to Iaakobs God
will sing laud and praise.
) The wicked mens horns
in twaine breake will I,
ut the just mens shall
bee lifted on hie.

6 For to come to preferment is neither from the east, nor from the west, nor from the south.
7 But God is the judge: hee maketh low, and hee maketh hie.
8 For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he poureth out the same. Surely all the wicked of the earth shall wring out, and drinke the dregs thereof.
9 But I will declare for ever, and sing praises unto the God of Iaakob.
10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall bee exalted.

PSAL. LXXVI.

Here is set foorth the power of GOD, and care for the defence of his people in Ierusalem, in the destruction of the armies of Sennacherib: and the Faithfull are exhorted to bee thankefull.

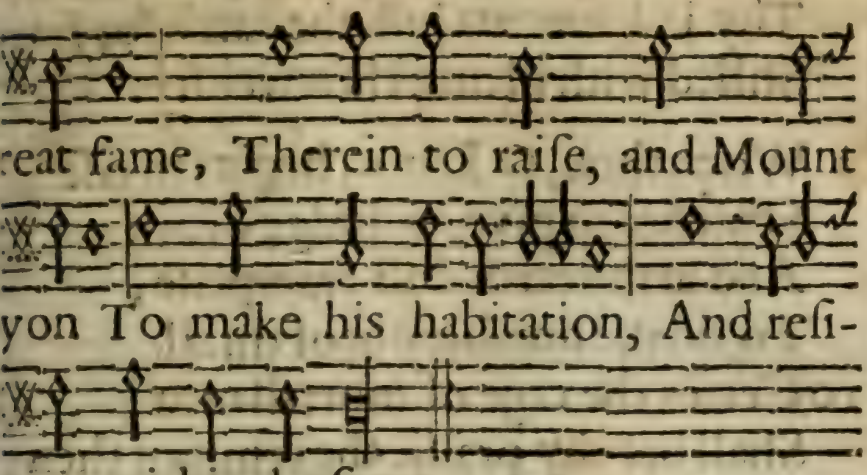
Psalme



Psalme 76.

GOD is known in Iudah, his Name is great in Israel.
2 For in Salem is his tabernacle and his

IN Iurie land GOD is well known, In Israel great is his Name. 2 Hee choose out Salem for his own, His Tabernacle of great



reat fame, Therein to raiſe, and Mount

yon To make his habitation, And reſi-

ce within the ſame.

There did hee break the bowmens ſhafts
Their fyrie darts ſo ſwift of flight;
Their ſhilds, their ſword, & al their crafts
Of war, when they were bound to fight,
More excellent, and more mightie
Art thou therefore than mountains hie
Of ravenous wolves void of all right.

The ſtout hearted were made a prey,
A ſudden ſleep did them confound:
And all the ſtrong men in that fray
Their feeble hands they have not found.
At thy rebuke, O Iaakobs God,
Horſes with Chariots over-trod,
As with dead ſleep were caſt to ground.

Fearefull art thou, O Lord our guid:
Yea thou alone, and who is hee
That in thy preſence may abide,
If once thine anger kindled bee:
Thou makeſt men from heaven to hear
Thy

dwelling in Syon.

3 There brake he the arrows of the bow, the ſhield, and the ſword and ſ battel Selah.

4 Thou art more bright and puiſſant than the montaines of prey

5 The ſtout hearted are ſpoiled: they have ſlept their ſleep: & all the men of ſtrength have not found their hands.

6 At thy rebuke O God of Iaakob both the chariot & horſe are caſt a ſleep.

7 Thou, even thou art to be feared, & who ſhall ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy

judgement to be heard from heaven: therfore the earth feared, and was still.

Thy judgements just, the earth for feare
Stilled with silence then wee see.

9 When thou, O LORD, begins to rise
Sentence to give, as Iudge of all:
And in the earth dost enterprise,
To rid the humble out of thrall:

9 When thou O God, arose to judgement, to helpe all the meeke of the earth. Selah.

10 Certes the rage of mortall men
Shall bee thy praise: the remnant then
Of their furie thou bindes withall.

10 Surely the rage of man shall turne to thy praise, the remnant of the rage shal thou restraine.

11 Vow, and perform your vowes therfore
Unto the LORD your GOD all yee
That round about him dwell, adore
This fearfull One with offrings free:

11 Vow, and performe unto the Lord your God all yee that bee round about him: Let them bring presents unto him that ought to bee feared.

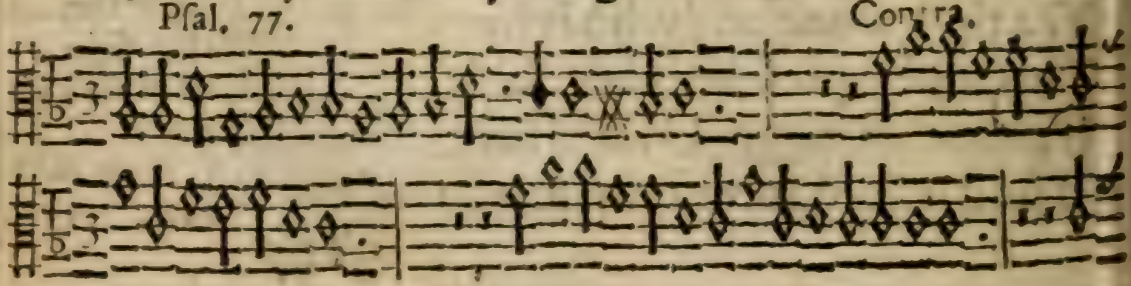
12 Who may cut off at his vintage
The breath of Princes in their rage,
To earthly Kings fearfull is hee.

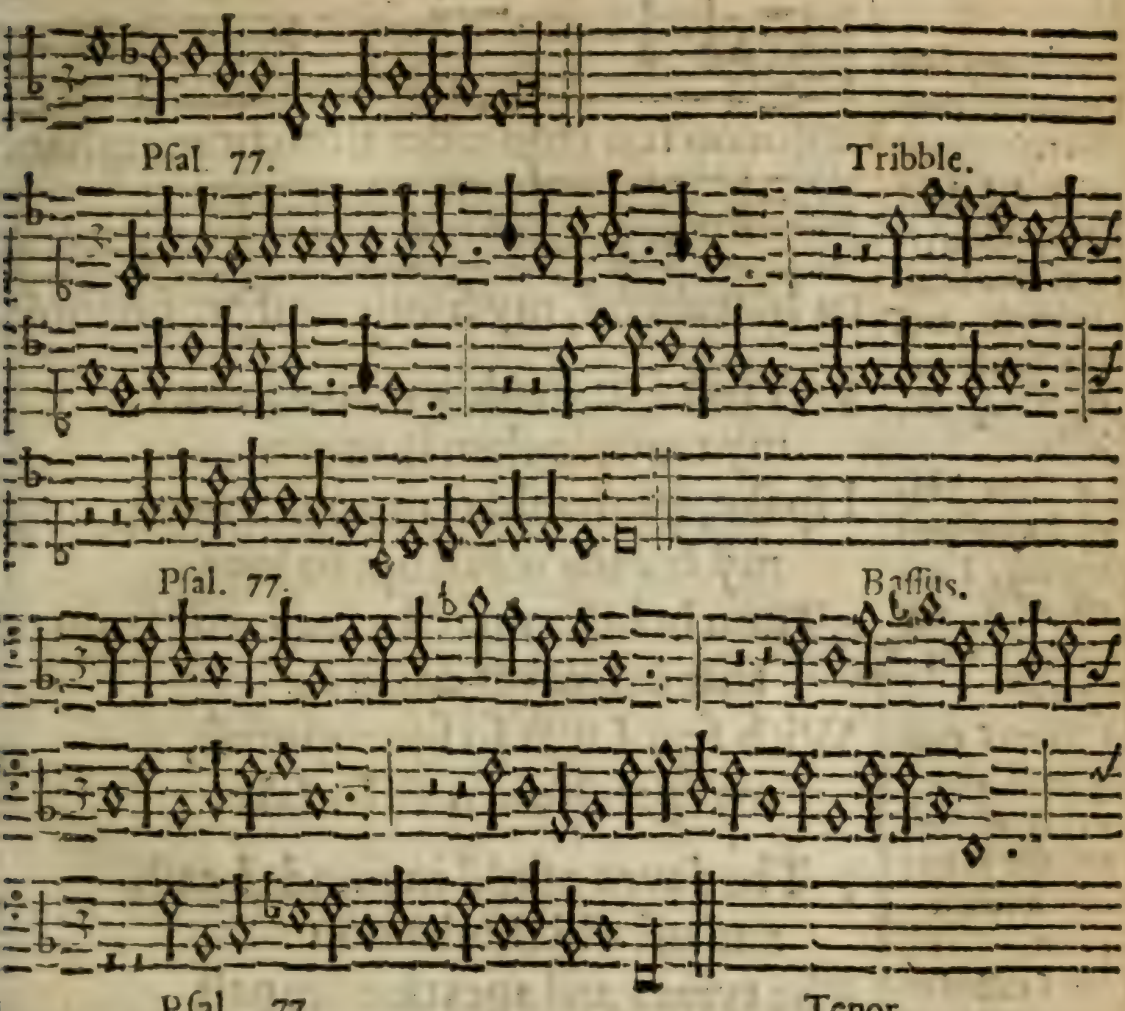
12 Hee shall cut off the spirit of Princes: Hee is terrible to the Kings of the earth.

PSAL. LXXVII.

¶ *The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grievous tentation, whereby hee was driven to this end, to consider his former conversation, and the continuall course of Gods works, in the preservation of his servants, and so hee confirmeth his faith against these tentations.*

Psal. 77. Contra.





I With my voice to God do cry, with heart and heartie chear: My voice to God I lift on hie, and hee my sute doth hear.

2. In time of griefe I sought to God, by night

Psalme 77.

MY voice came to God when I cryed: my voice came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord, my sore ran, and ceased not in the

night: my Soul refuſed comfort.

3 I did think upon God, & was troubled: I prayed, and my ſpirit was ful of anguiſh. Selah.

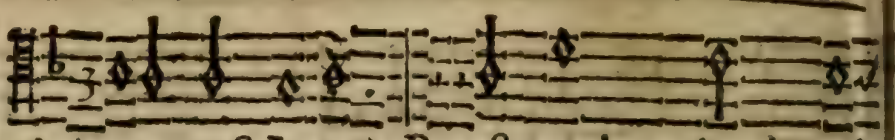
4 Thou keepeſt mine eies waking, I was aſtonied, and could not ſpeak.

5 Then I conſidered the dayes of old, and the yeares of ancient tyme.

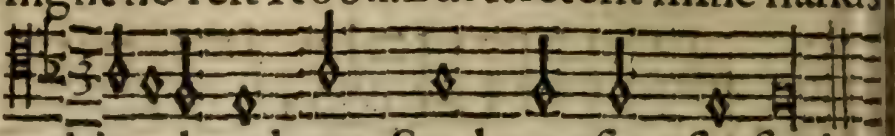
6 I called to remembrance my ſongs in the night: I communed w mine owne heart, and my Spirit ſearched diligently.

7 Will ỹ Lord abſent himſelf for ever? and will hee ſhew no more favour.

8 Is his mercie clean gone for ever? Do.



night no reſt I took: But ſtretcht mine hands



to him abrod, my Soul comfort forſook.

3 When I to think on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.

4 Thou heldſt mine eies ſuch wiſe from reſt
that I alwayes did wak:
With fear I was ſo ſore oppreſt,
my ſpeech did mee forſake.

5 The dayes of old in minde I caſt,
and oft did think upon
The tymes and ages that are paſt
full many yeares agone.

6 By night my ſongs I cald to minde
once made thy praiſe to ſhow:
And with my heart much talk I finde,
my ſprit doth ſearch to know.

7 Will God (ſaid I) at once for all
caſt off his people thus:
So that hence-foorth no tyme hee ſhall
bee friendly unto us.

8 What? Is his goodneſſe clean decayed
for ever and a day?

r is his promise now delayed?
and doth his truth decay.

And will the LORD our GOD forget
his mercies manifold?
r shall his wrath increase so hote,
his mercy to with-hold?
) At last I said, my weakness is
the cause of this mistrust:
ODS mighty hand can help all this,
and change it when hee list.

1 I will regard, and think upon
the working of the LORD:
f all his wonders past and gone
I gladly will record.
2 Yea all his works I will declare;
and what hee did devise:
o tell his facts I will not spare,
and eke his counsell wise.

; Thy works, ô Lord, are all upright,
and holy all abrod:
Vhat one hath strēgth to match the might
of thee, O LORD our GOD?
4 Thou art a GOD that dost foorth-shew
thy wonders every houre:
nd so dost make the people know
thy vertue and thy power.

Doeth his promise faile for evermore.
9 Hath GOD forgotten to be mercifull? Hath he shute up his tender mercies in displeasure? Selah.
10 And said this is my death Yet I remembered the yeares of the right hand of the most High.
11 I remembered § works of the Lord: Certainly I remembered thy wonders of old.
12 I did also meditate all thy works, and did divise of thine acts, saying.
13 Thy way O GOD is in the Sanctuary who is so great a GOD as our GOD.

Thou art the GOD that doest wonders, thou hast declared thy power ong the people.

15 And

15 And thine owne folk thou didst defend
with strength and stretched arme:
The sons of Iaakob, that descend,
and Iosephs seed from harme.
16 The waters, LORD, perceived thee,
the waters saw thee well:
And they for fear aside didflee,
the depths on trembling fell.

17 The clouds that were both thick & black
did rain most plenteouslie:
Thy thunder in the aire did crack,
thy shafts abroad did flee.
18 The thunder in the fire was heard,
the lightnings from above
With flashes great made them afeard,
the earth did quake and move.

19 Thy wayes within the sea do lie,
thy pathes in waters deep:
Yet none can there thy steps espie,
nor know thy pathes to keep.
20 Thou leadst thy folk upon the land
as sheep on every side:
By Moses and by Aarons hand
thou didst them safely guide.

15 Thou hast redeemed thy people with thine arme: even the sons of Iaakob, and Ioseph. Selah.

16 The waters saw thee, O GOD, the waters saw thee, and were afraid: yea the depthes trembled.

17 The clouds powred out water, the heavens gave a sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about, the lightninges lightned the world: The earth trembled & shook.

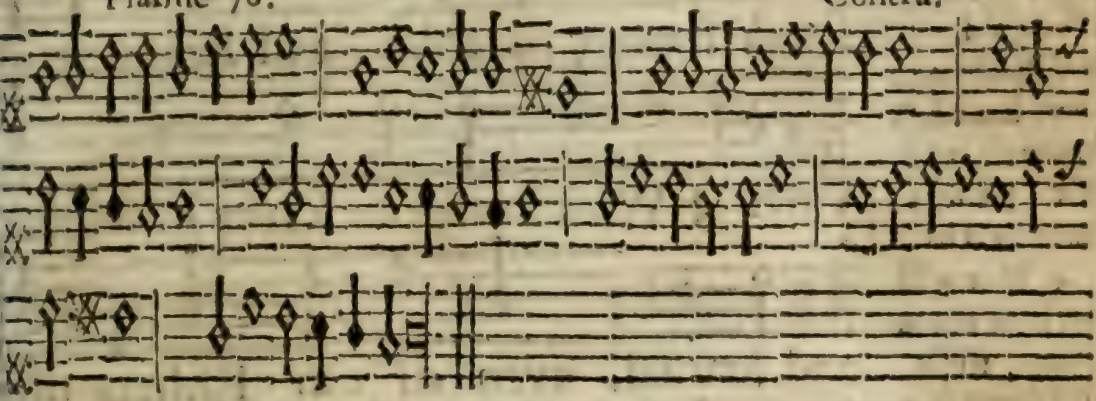
19 Thy way is in the sea, and thy paths in the great waters, and thy foot-steps are not knowne.

20 Thou didst leade thy people like sheepe, by the hand of Moses and Aaron.

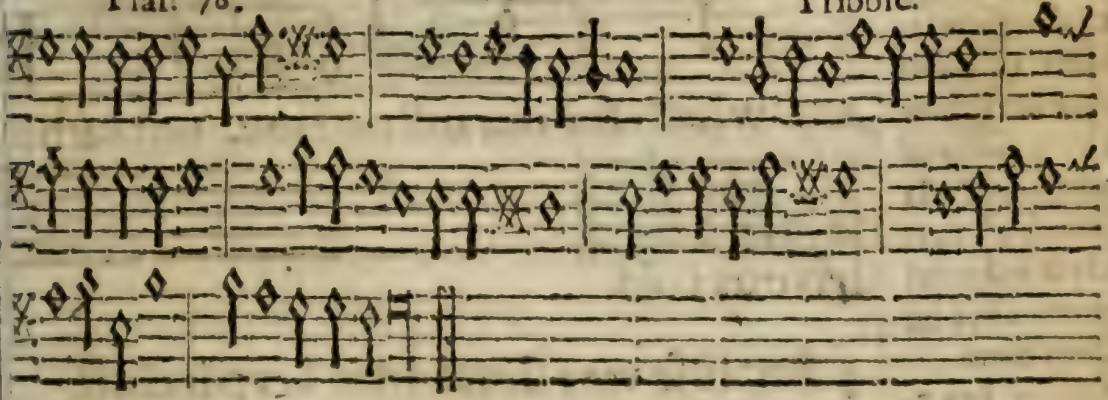
¶ Hee

Hee ſheweth how GOD of his mercie choſe his Church of the poſteritie of Abraham, reproaching the ſtubburn rebellion of their fathers: that the children might not only underſtand, that GOD of his free mercie made his covenant with their anceſtors: but alſo ſeeing them ſo malicious and perverſe, might bee aſhamed, and ſo turn wholly to GOD. In this Pſalme the holy Ghoſt hath comprehended (as it were) the ſumme of all GODS benefits, to the intent the ignorant and groſſe people might ſet in few words the effect of the whole hiſtorie.

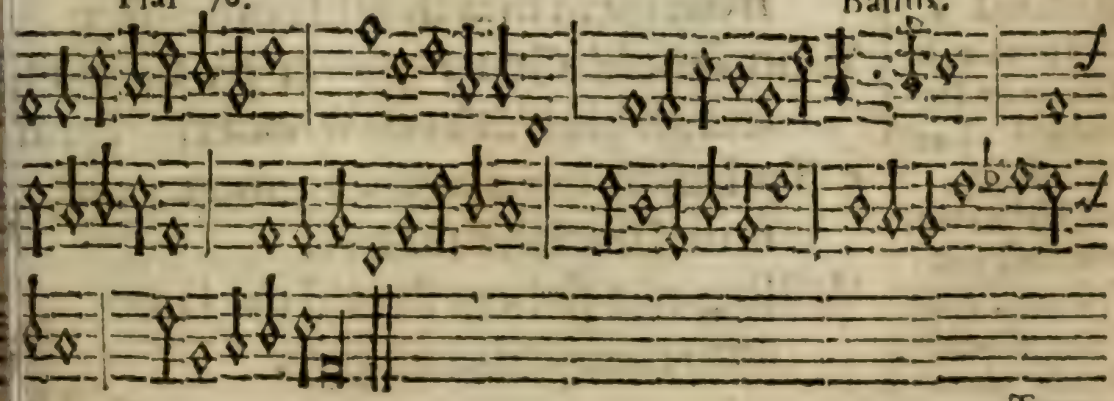
Pſalme 78. Contra.



Pſal. 78. Tribble.

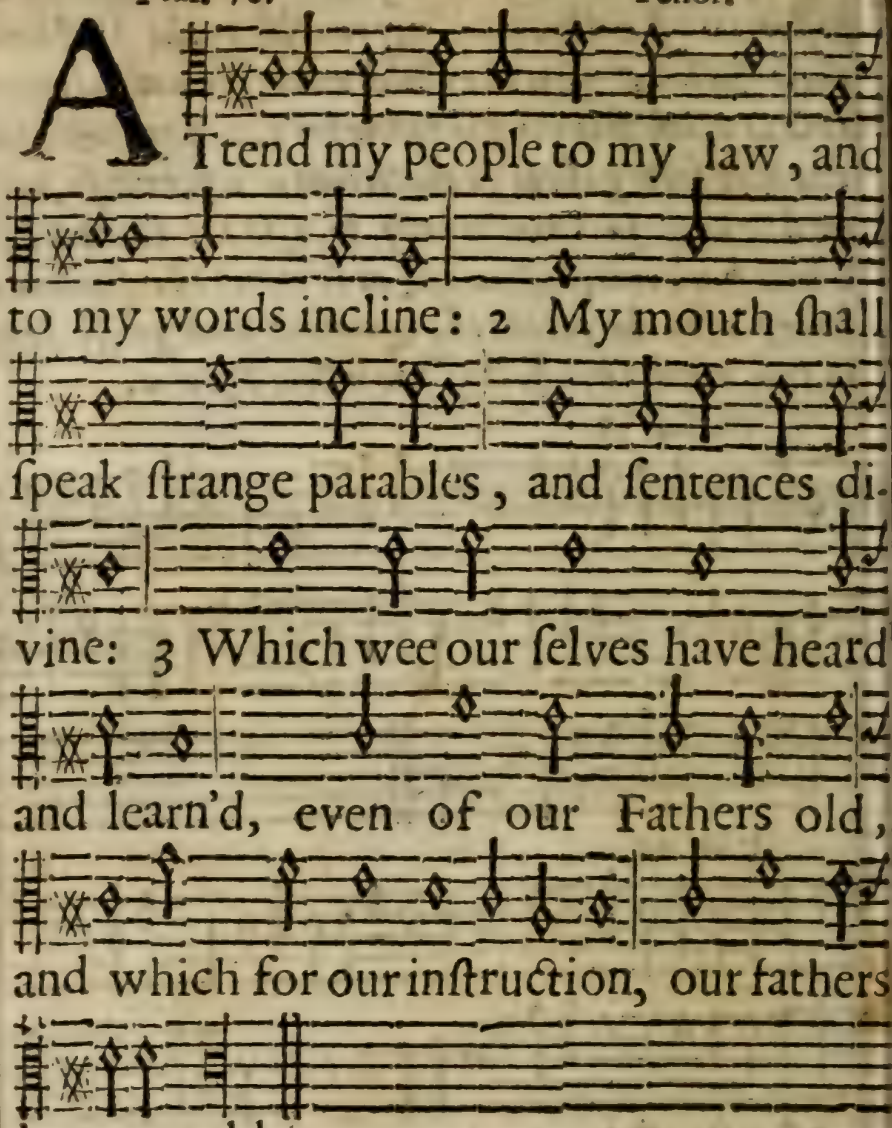


Pſal 78. Baſſus.



Tenor.

Psal. 78. Tenor.



HEare my doctrine, O my people: incline your eare unto the wordes of my mouth.

2 I will open my mouth in a parable, I will declare high sentences of old.

3 Which wee have heard, & knowne, and our fathers have told us.

4 Wee will not hide them from their children: but to the generation to come wee will shew the praises of the Lord: his power also, & his wonderful works that he hath done.

5 How hee established a testimonie in Iaakob, and ordained a Law in Israel, which he commanded our fathers, that they should teach their children.

4 Because wee should not keep it close
from them that should come after:
Who should GODS power to their race
and all his works of wonder. (praise
5 To Iaakob hee commandement gave,
how Israel should live:
Willing our fathers should the same
unto their children give.

6 That

That they and their posteritie,
that were not sprung up tho,
hould have the knowledge of the law,
and teach their seed also.
That they might have the better hope
in God that is above;
And not forget to keep his lawes,
and his precepts in love.

Not being as their fathers were
rebelling in Gods sight:
And would not frame their wicked hearts
to know their God aright.
How went the people of Ephraim
their neighbours for to spoile?
Shooting their darts the day of war,
and yet they took the foile.

For why? they did not keep with God
the covenant that was made:
Nor yet would walk or lead their lives
according to his trad.
But put into oblivion
his counsell and his will:
And all his works most magnifick,
which hee declared still.

What wonders to our fore-fathers
did hee himself disclose

6 That the posteritie might know it, and the children which should beborn, should stand up, and declare it to their children
7 That they might set their hope on God, and not forget the workes of God, but keep his commandements.
8 And not to be as their fathers, a disobedient and rebellious generation; a generation that set not their hearts aright & whose spirit was not faithfull unto God
9 The children of Ephraim being armed, and shooting with the bow, turned backe in the day of battell.
10 They keept not the Covenant of God, but refused to walk in his law. 11 And forgot his acts, & his wonderfull works which he had shewed them. 12 He did marveilous things in the

land of Ægypt even in the field of Zoan.

In Ægypt land, within the field
that called is Thaneos?
13 Hee did divide and cut the sea,
that they might passe at once:
And made the waters stand as still
as doth an heap of stones.

13 Hee divyded the sea, & led them thorow: he made also the waters to stand as an heap.

14 Hee led them secret in a cloud
by day when it was bright:
And all the night when dark it was
with fire hee gave them light.
15 Hee brake the rocks in wilderneſſe,
and gave the people drink
As plentifull as when the depths
do flow up to the brink.

14 In the day tyme also hee led them with a cloud, and all the night with a light of fire.

15 Hee clave the rockes in the wildernes, and gave them drink as of the great depths.

16 Hee drew out rivers out of rocks,
that were both drie and hard,
Of such aboundance, that no floods
to them might bee compard.
17 Yet for all this against the LORD
their sin they did encreaſe:
And stirred him that is most High
to wrath in wilderneſſe.

16 He brought floods also out of the stonie rock, so that hee made the waters to descend like the rivers.

17 Yet they sinned still against him, & provoked the Highest in the wilderneſſe.

18 They tempted him within their hearts
like people of mistrust:
Requyring such a kind of meat
as served to their lust.
19 Saying with murmuration
in their unthankfulneſſe,

18 And tempted GOD in their hearts, in requiring meat for their lust. 19 They spake against God also, saying

What?

What? Can this God prepare for us
a feast in wilderneſſe?

o Behold, hee ſtrake the ſtonie rock,
and floods foorth-with did flow:
But can hee now give to his folk
both bread and fleſh alſo?

21 When God heard this he waxed wroth
with Iaakob and his ſeed:
So did his indignation
on Iſrael proceed.

22 Becauſe they did not faithfully
believe, and hope that hee
Could alwayes help and ſuccour them
in their neceſſitie.

23 Wherfore he did command the clouds
foorth-with they brake in ſunder:
24 And rain'd down MAN for them to eat,
a food of meekle wonder.

25 When earthly men with Angels food
were fed at their requeſt:
26 Hee bade the Eaſt-wind blow away,
and brought in the South-weſt.
27 And rain'd down fleſh as thick as duſt,
and foules as thick as ſand:

Can God prepare a table in the wildernes. 20 Behold, he ſmote the rock that the water guſhed out & the ſtreams over-flowed: Can hee give bread alſo? or prepare fleſh for his people 21 Therefore the LORD heard and was angry, and the fire was kindled in Iaakob, and wrath alſo came upon Iſrael.

22 Becauſe they beleeved not in God, & truſted not in his help. 23 Yet he had commãded the clouds above, and had opened the doors of heaven. 24 And had rained downe MAN upon

hem for to eat. And had given them of the wheat of Heaven. 25 Man did at the bread of Angels, he ſent them meat enough. 26 He cauſed the Eaſt rind to paſſe in the heaven, & through his power he brought in the South rind. 27 Hee rained fleſh alſo upon them as duſt, and feathered fowles s the Sand of the Sea.

28 Which

28 Which hee did caſt amids the place,
where all their tents did ſtand.

29 Then did they eat exceedingly,
and all men had their fils:
Yet more and more they did deſire
to ſerve their luſts and wils.

30 But as the meat was in their mouths,
his wrath upon them fell;

31 And ſlew the flower of all the youth,
and choiſe of Iſrael.

32 Yet fell they to their wonted ſin,
and ſtill they did him grieve:
For all the wonders that hee wrought,
they would not him believe.

33 Their dayes therefore hee ſhortened,
and made their honour vain:
Their yeares did waſt and paſſe away
with terrour and with pain.

34 But ever when hee plagued them,
they ſought him by and by:

35 Remembring then he was their ſtrengt
their help, and God moſt hie.

36 Though in their mouths they did bu
and flatter with the Lord: (glo
And with their tongues and in their heart
diſſembled every word.

28 And hee made it fall in the midſt of their campe: even round about their habitations.
22 So they did eat, and were well filled, for he gave them their deſire.
30 They were not turned from their luſt but the meat was yet in their mouths.
31 When the wrath of God came even upon them, and ſlew the ſtrong of them, and ſmote downe the choſen men in Iſrael.
32 For all this they ſinned ſtill, and beleved not his wonderous works.
33 Therefore, their dayes did he cõſume in vanity, and their yeares haſtily. 34 And when hee ſlew them, they ſought him and they returned, a ſought God earely. 35 And they remembred that God was their ſtreng and the moſt high God their redeemer 36 But they flattered him with the mouth and diſſembled with him with their tongue.

7 For why? their hearts were nothing
to him nor to his trade: (bent
Nor yet to keep or to performe
the covenant that was made.
8 Yet was hee ſtill ſo mercifull,
when they deſerv'd to die:
That hee forgave them their miſdeeds;
and would not them deſtroy.

Yea, many a time hee turned his wrath,
and did himſelf adviſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
9 Conſidering that they were but fleſh,
and even as a wind
That paſſeth away, and cannot well
return by his own kind.

10 How often-tymes in wilderneſſe
did they their LORD provoke?
How did they move and ſtir their LORD
to plague them with his ſtroke.
11 Yet did they turn again to ſin,
and tempted GOD eftſoone:
Preſcribing to the holy LORD
what things they would have done.

12 Not thinking of his hand and power,
nor of the day when hee

37 For their heart was not upright with him: neither were they faithfull in his covenant.

38 Yet hee being mercifull, forgave their iniquitie, and deſtroyed them not but oftentymes called backe his anger, and did not ſtir up all his wrath.

39 For hee remembred that they were fleſh: yea, a wind that paſſeth, and commeth not again.

40 How oft did they provoke him in the wilderneſſe? and grieved him in the deſart.

41 Yea, they returned, and tempted GOD

nd limited the holy One of Iſrael. 42 They remembered not his hand:

Delyvered

Dely vered them out of the bonds
of the fierce enemie.
43 Nor how hee wrought his miracles,
as they themſelves beheld
In Ægypt, and the wonders that
hee did in Zoan field.

44 Nor how hee turned by his power
their waters into blood:
That no man might receive his drink
at river nor at flood.
45 Nor how he ſent them ſwarmes of flees
which did them ſore annoy;
And fild their countries full of frogs,
which ſhould their land deſtroy.

46 Nor how hee did commit their fruits
unto the Caterpiller:
And all the labour of their hands
hee gave to the Graſſe-hopper.
47 With haile-ſtones hee deſtroyed their Vines
ſo that they were all loſt:
And not ſo much as wild fig-trees
but hee conſumd with froſt.

48 And yet with haile-ſtones once again
the LORD their cattell ſmote:
And all their flocks and heards likewiſe
with thunder-bolts full hote.

nor the day when hee delivered them from the enemie.
43 Nor him that ſet his ſignsinÆgypt &his wonders in the field of Zoan.
44 And turned their rivers into blud & their floods that they could not drink.
45 He ſent a ſwarm of flies among them, which devoured them, and frogs which deſtroyed them.
46 Hee gave alſo their fruits unto the Caterpillar, and their labour unto the Graſſe-hopper.
47 He deſtroyed their Vines with haile, and their wild fig trees with haile-ſtones
48 Hee gave their cattell alſo to the haile, and their flocks to the thunder-bolts.

49 Hee caſt upon them in his ire,
and in his furie ſtrong
Diſpleaſure, wrath, and evill ſpirits
to trouble them among.

50 Then to his wrath hee made a way,
and ſpared not the leaſt:
But gave unto the peſtilence
the man and eke the beaſt.

51 Hee ſtrake alſo the firſt-born all
that up in Egypt came:
And all the chief of men and beaſts
within the tents of Ham.

52 But as for all his own dear folk,
hee did preſerve and keep:
And caryed them through wilderneſſe,
even like a flock of ſheep.

53 Without all fear both ſafe and ſound
hee brought them out of thrall:
Whereas their foes with rage of ſeas
were over-whelmed all.

54 And brought them out into the coaſts
of his own holy land:
Even to the Mount which hee had got
by his ſtrong arme and hand.

55 And there caſt out the Heathen folk,
and did their land divide;

49 Hee caſt upon them the fiercenesse of his anger, indignation, and wrath, & vexation by the ſending out of evill angels.

50 Hee made a way to his anger, he ſpared not their Soules from death: but gave their life to ỹ peſtilence

51 And ſmote all the firſt born in Egypt even the begining of their ſtrength in the tabernacles of Ham.

52 But he made his people to goe out like ſheep, and led them in the wilderne like a flock.

53 Yea, hee caryed them out ſafely, and they feared not, and the Sea covered

their enemyes. 54 And hee brought them unto the borders of his Sanctuarie even to this Mountaine which his right hand purchaſed. 55 Hee caſt out the Heathen alſo before them, and cauſed them to fall to the lot of his inhe-

And

And in their tents hee set the tribes
of Israel to abide.

56 Yet for all this their God most hie
they stird, and tempted still:
And would not keep his testament,
nor yet obey his will.

57 But as their fathers turned back,
even so they went astray,
Much like a bow that would not bend,
but slipt and start away.

58 And griev'd him with their hil-altars
with offrings and with fire,
And with their idoles vehemently
provoked him to ire.

59 Therewith his wrath began again
to kindle in his breast:
The naughtinesse of Israel
hee did so much detest.

60 Then hee forsooke the tabernacle
of Shilo, where hee was
Right conversant with earthly men,
even as his dwelling place.

61 Then suffred hee his might and power
in bondage for to stand;
And gave the honour of his Ark
into his enemies hand.

ritance, and made the Tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God and keept not his testimonies.

57 But turned back and dealt falsly like their fathers: they turned like a deceitful bow.

58 And they provoked him to anger with their high places & moved him to wrath with their graven Images

59 God heard this, and was wroth, and greatlie abhored Israel.

60 So that he forsooke the habitation of Shilo: even the Tabernacle where he dwelt amongst men. 61 And delyvered his power into captivitie, and his beautie into the enemies hand.

52 And did commit them to the ſword,
wroth with his heritage:
63 The young men were devourd with fire,
maids had no mariage.
64 And with the ſword the Prieſts alſo
did periſh ever-each-one:
And not a widow left alive,
their death for to bemone.

65 And then the LORD began to wake,
like one that ſlept a tyme:
Or like a valiant man of war,
refreſhed after wine.
66 With Emrauds in the hinder parts
hee ſtrake his enemies all:
And put them then unto a ſhame
that was perpetuall.

67 Then hee the tent and tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim
hee would in no wiſe chooſe,
68 But choſe the tribe of Iehudah,
whereas hee thought to dwell:
Yea, even the noble Mount Syon,
which hee did love ſo well.

69 Whereas hee did his temple build
both ſumptuouſly and ſure:

62 And hee gave up his people to the ſword and was angrie with his inheritance.
63 The fire devoured their choſen men, and their maids were not praiſed.
64 Their Prieſts fell by the ſword, and their widowes lamented not.
65 But the Lord awaked, as one out of ſleep, and as a ſtrong man, that after his wyne cryeth out.
66 And ſmote his enemies in the hinder parts and put them to a perpetuall ſhame
67 Yet he refuſed the Tabernacle of Ioſeph, & chooſe not the Tribe of Ephraim. 68 But chooſe the Tribe of Iudah, and Mount Syon which hee loved. 69 And hee built his Sanctuarie as an high Pallace:

Like

Like the earth which he eſtabliſhed for ever.
70 Hee choſe David alſo his ſervant, and took him from the ſheep-folds.
71 Even from behind the Ewes with young, hee brought him to feede his people in Iaakob, and his inheritance in Iſrael.

Like as the earth which hee hath made
for ever to endure.
70 Then choſe hee David him to ſerve,
his people for to keep:
Whom hee tooke up, and brought away,
even from the folds of ſheep.

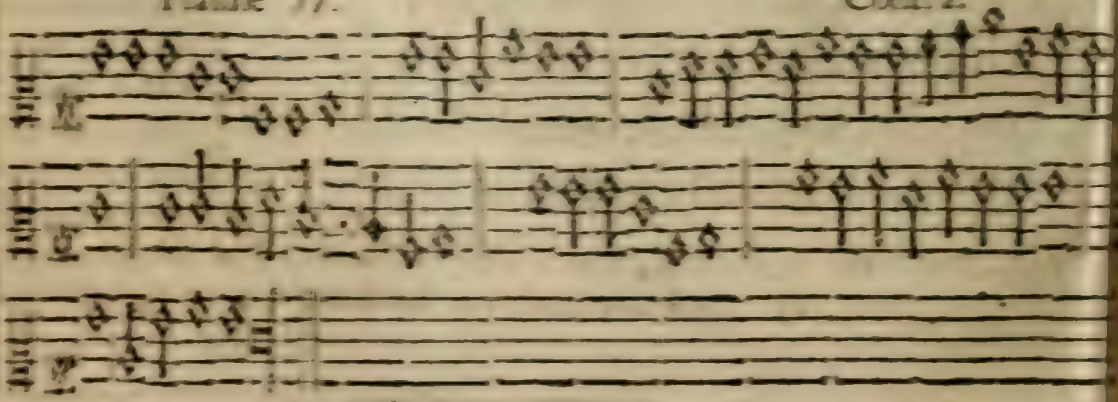
71 As hee did follow th' ewes with young
the Lord did him aduance:
To feede his people Iſrael,
and his inheritance.
72 Then David with a faithfull heart
his flock and charge did feede:
And prudently with all his power
did govern them indeede.

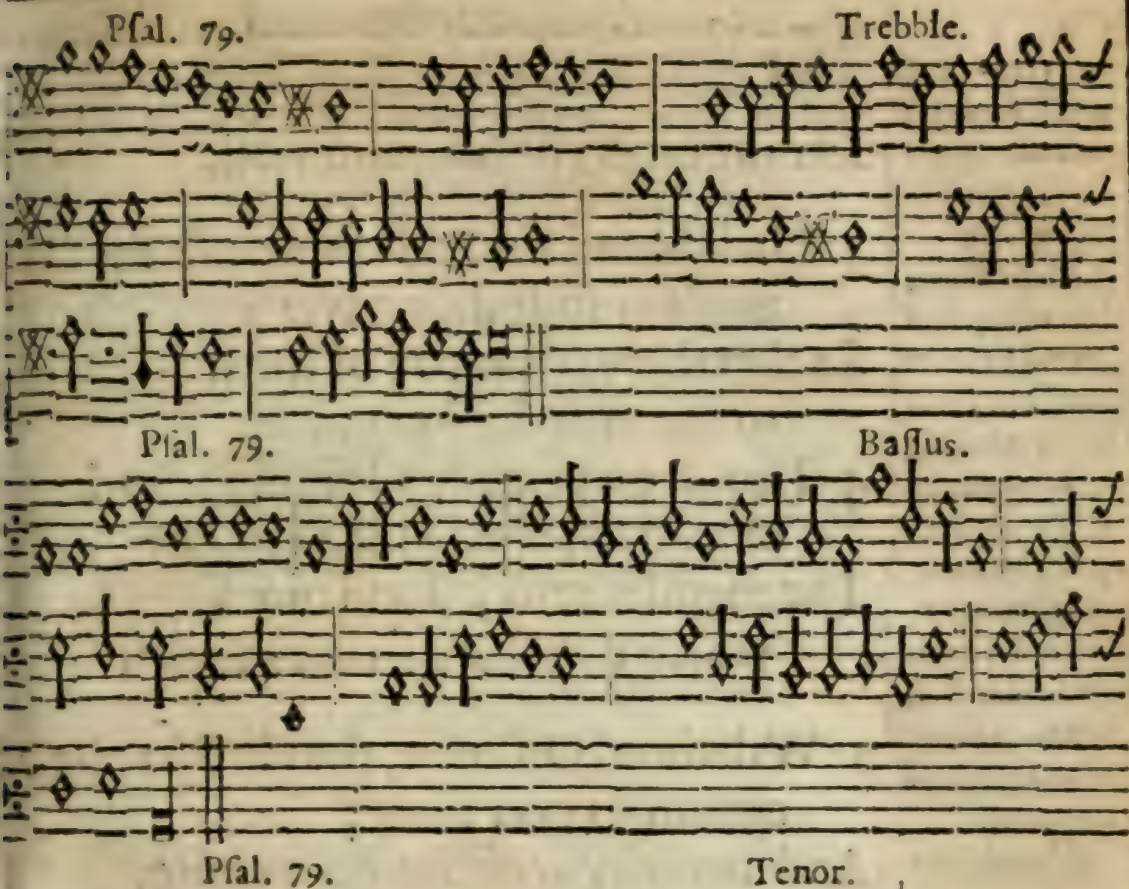
72 So hee fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.

PSAL. LXXIX.

¶ The Iſraelites complaine to GOD, for the great calamitie and oppreſſion that they ſuffered, when Antiochus deſtroyed the Temple, and cittie of Ieruſalem: deſiring GODS aide against his raging tyrannie, leſt GODS Name and religion ſhould be contemned amongſt the Heathen, who ſhould ſee them thus forſaken and perſo.

Pſalme 79. Contra.





Psal. 79. Tenor.

O LORD, the Gentiles do invade, thine heritage to spoile: Ierusalem an heape is made, thy Temple they defoile. 2 The bodies of thy Saints most dear abroad to birds they cast: The flesh of such as do thee fear

Psalme 79.

O God, the Heathen are come into thine inheritance: Thine holy Temple they have defiled, & made Hieru'alem heapes of stones.

2 The dead bodies of thy servants have they given to bee meat unto foules of the

heaven: and the flesh of thy Saincts unto the beastes of the earth.
3 Their blood have they shed round about Ierusalem, and there was none to bury them.
4 We are a reproath to our neighbours: even a scorn, and derision unto them that are round about us.
5 Lord, how long wilt thou bee angrie for ever? shal thy jealousie burn like fire?
6 Poure out thy wrath upon the Heathen that have not knowne thee, and upon the kingdomes that have not called upon thy Name:
7 For they have devoured

fear the beasts devour and wast.

3 Their blood throughout Ierusalem
as water spilt they have:
So that there is not one of them
to lay their dead in grave.
4 Thus are wee made a laughing stock
almost the world throughout:
The enemies at us jest and mock,
which dwell our coastes about.

5 Wilt thou, O LORD, thus in thine ire
against us ever fume:
And shew thy wrath as hote as fire,
thy folk for to consume?
6 Upon these people powre the same
who did thee never know:
All realmes which call not on thy Name
consume and overthrow.

7 For they have got the upper hand,
and Iaakobs seed destroid:
His habitation and his land
they have left waste and void.
8 Beare not in minde our former faults,
with speed some pittie show:

Iaakob, and made his dwelling place desolate. 8 Remember not against us the former iniquities: but make haste, and let thy tender merci

And aid us, LORD, in all assaults,
for wee are weak and low.

9 O GOD, that gives all health and grace,
on us declare the same:
Weigh not our works, our sins deface
for honour of thy Name.
10 Why shall the wicked still alway
to us as people dumb,
In thy reproach rejoice and say,
where is their GOD become?

Require O LORD, as thou seest good
before our eyes in sight,
Of all these folk thy servants blood,
which they spilt in dispight.
11 Receive into thy sight in hast
the clamours, grief, and wrong
Of such as are in prison cast,
sustaining yrons strong.

Thy force and strength to celebrate,
LORD, set them out of band:
Who unto death are destinate,
and in their enemies hand.
12 The nations that hath been so bold,
as to blaspheme thy Name:
Into their laps with seven fold
repay again the same.

prevent us: for wee are in great miserie.

9 Help us, O GOD of our salvation, for the glorie of thy name, and bee mercifull unto our sins for thy Names sake.

10 Wherefore should the Heathen say, Where is their God? Let him bee known among the Heathen in our sight, by the vengeãce of the blood of thy servãts that is shed.

11 Let the sighing of the prisoners come before thee, according to thy mighty arme preserve the children of death.

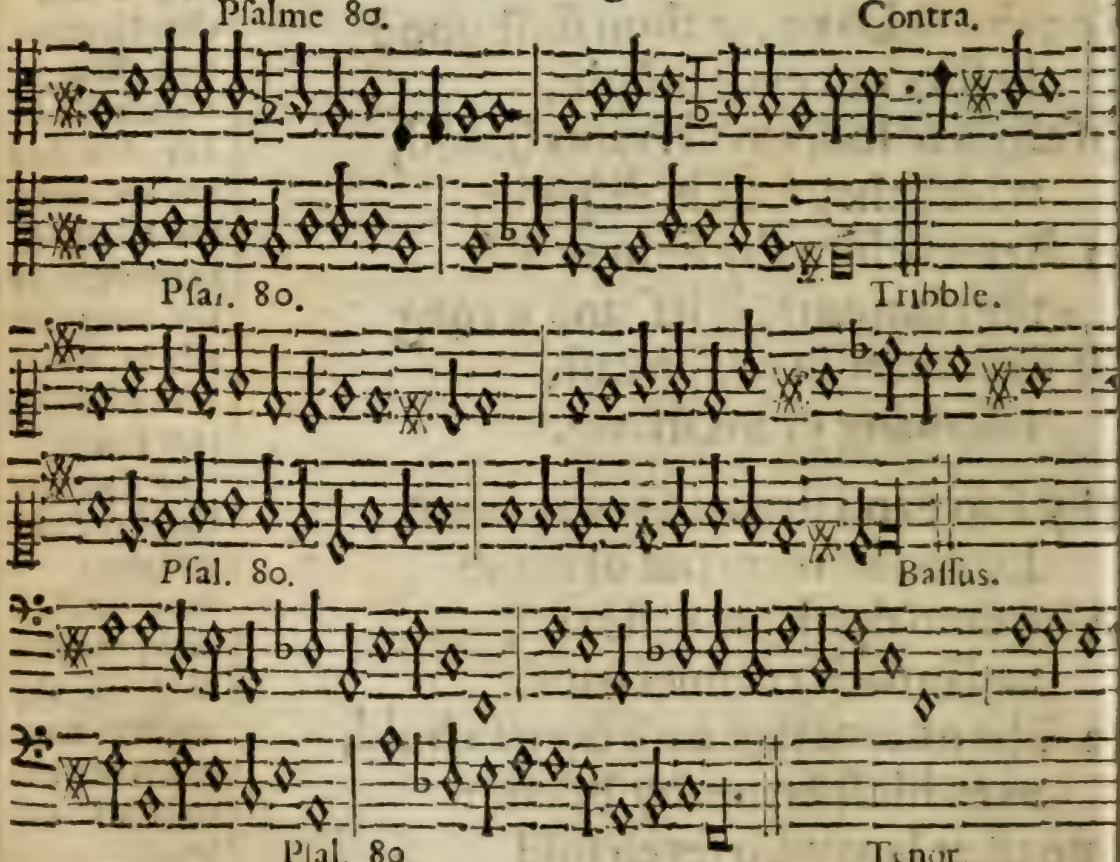
12 And render to our neighbours seven fold into their bosomes, their reproach wherewith they have reproached thee, O LORD.

13 So we thy people, and sheepe of thy pasture shall praise thee for ever, and from generation to generation wee will set foorth thy praises.

13 So wee thy folk, thy pasture sheep
will praise thee evermore:
And teach all ages for to keep
for thee like praise in store.

PSAL. LXXX.

A lamentable Prayer to GOD, to relieve the miseries of his Church, desiring him to consider their first estate, when his favour shined towards them, and to finish the worke which hee had begun.

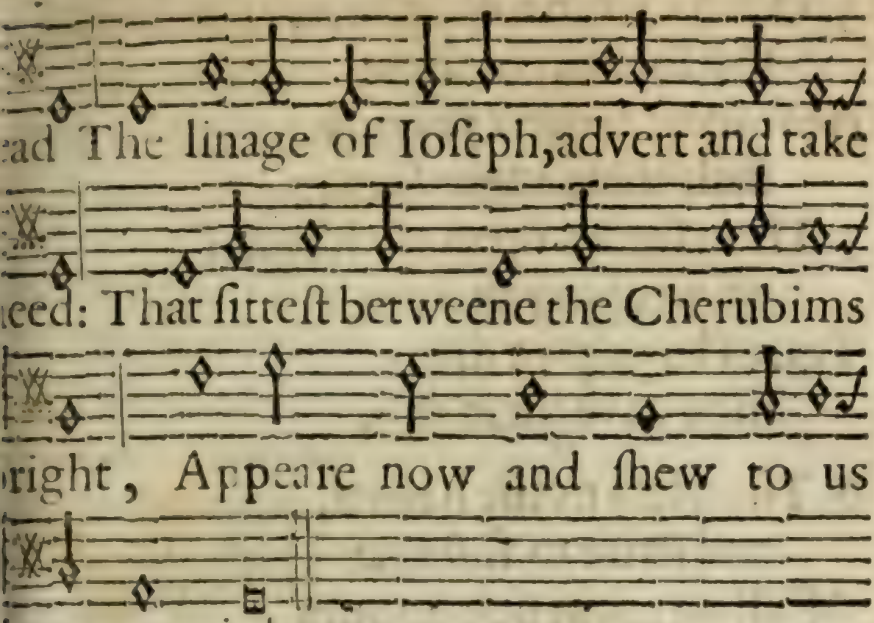


Psalme 80.

HEare; O thou shepheard of Isra-

O Pastor of Israel! like sheep that do

lea



ad The linage of Ioseph, advert and take
eed: That sittest betweene the Cherubims
right, Appeare now and shew to us
hy great might.

el, thou that leadest Ioseph like sheepe, shew thy brightnesse, thou that sittest betweene the Cherubims.

Before thy folk Ephraim,
Benjamin of old,
And tribe of Manasses,
the flock of thy fold:
Awake, once upreare
thy puissance most strong,
And come save us LORD,
thou tariest too long.

2 Before Ephraim, Benjamin and Manasseh: stir up thy strength, and come to help us.

O great GOD eternall,
our strength and our stay:
Return and restore us
without more delay:
And let shine on us
thy countenance cleare,
So shall wee bee safe,
and shrink for no feare.

3 Turn us againe, O God, and cause thy face to shine, that wee may bee saved.

4 O Lord God of hoſtes, how long wilt thou bee angrie againſt the prayer of thy people.

5 Thou haſt fed them with the bread of teares, and given them tears to drink with great meaſure.

6 Thou haſt made us a ſtriffe unto our neighbours, and our enemies laugh at us amongſt themſelves.

7 Turn us againe O God of hoſts, cauſe thy face to ſhine, and wee ſhall be ſaved.

8 Thou haſt brought a vine out of Ægypt: thou haſt caſt out the Heathen, and planted it.

4 O LORD GOD of armies,
thy folk to conſume
How long at their prayers
ſhalt thine anger fume?
5 Thou feedes them with bread
of weeping and wo:
Teares largely to drink
thou gave them alſo.

6 Thou ſets us the hatred,
and ſtrife to ſuſtaine
Of all our next neighbours
our harmes that have ſeene.
And our foes right glad
of our ſhame and wrong,
With taunting us mock
themſelves all among.

7 O LORD GOD of armies,
our ſtrength and our ſtay,
Return and reſtore us
without more delay:
And let ſhine on us
thy countenance clear,
So ſhall wee bee ſafe,
and ſhrink for no fear.

8 A Vine out of Ægypt
thou broughtſt with great cure,
Thou caſt out the Gentiles,
and plantedſt it ſure.

Thou cleanſedſt the ground,
and rootedſt it ſo,
That all the whole land
it fild to and fro.

10 With the ſhadow thereof
the mountaines were clade
And like the tall Cedars
her branches did ſpread.
11 Her boughes to the ſea
far foorth did ſhee ſtretch,
And graffes to the flood
Euphrates out-reach.

12 Why haſt thou broke down then
her hedges ſo faire?
Till all that paſſe by her
have pluckt her full bare.
13 The Boare of the wood
hath digd up at will,
And beaſts of the field
their bellies they fill.

14 O great GOD of Armies,
our ſtrength and our ſtay,
Return, wee beſeech thee,
without more delay.
Conſider from Heaven,
and ſee this ſore caſe:
And viſite this Vine
which all men diſgrace.

9 Thou madſt roome for it, and didſt cauſe it to take root and it filled the land:
10 The mountains were covered with the ſhadow of it: & the boughes thereof were like the goodly Cedars.
11 She ſtretched our her branches unto the ſea, and her boughes unto the river
12 Why haſt thou then broken down her hedges, ſo that all they that paſſe by the way have plucked it.
13 The wilde boare out of the wood hath deſtroyed it, and the wilde beaſtes of the field have eaten it up.
14 Return, we beſeech thee, O GOD of Hoſtes: Looke downe from heaven, and

15 And visite the Vine-yard,
and field where it stood;
Which thy right hand planted,
when it was but rude.
And of the young Bud
some pitty LORD take,
Which thou for thy self
most strong did once make

16 Which now all down beaten,
is burnt up with fire;
As people which perish
at thy frowning ire.
17 But yet on that man
let thine hand be known:
Which by thy right hand
thou chose for thine own.

On the son of man, LORD,
thy might now declare:
For thy self so potent,
whom thou didst prepare.
18 Wee shall not turn back
from thee then no more:
Revive us thy Name
so shall wee implore.

19 O LORD GOD of Armies,
our strength and our stay,
Return, and restore us
without more delay:

behold and visit this Vine.

15 And the Vine-yeard that thy right hand hath planted: and the young vine, which thou madest strong for thy self.

16 It is burnt with fire, and cut down, and they perish at the rebuke of thy countenance.

17 Let thine hand be upon the man of thy right hand upon the sonne of man whom thou madst strong for thine own self.

18 So will not wee goe backe from thee, revive thou us, and wee shall call upon thy Name.

19 Turne us again, O Lord God of hoasts:

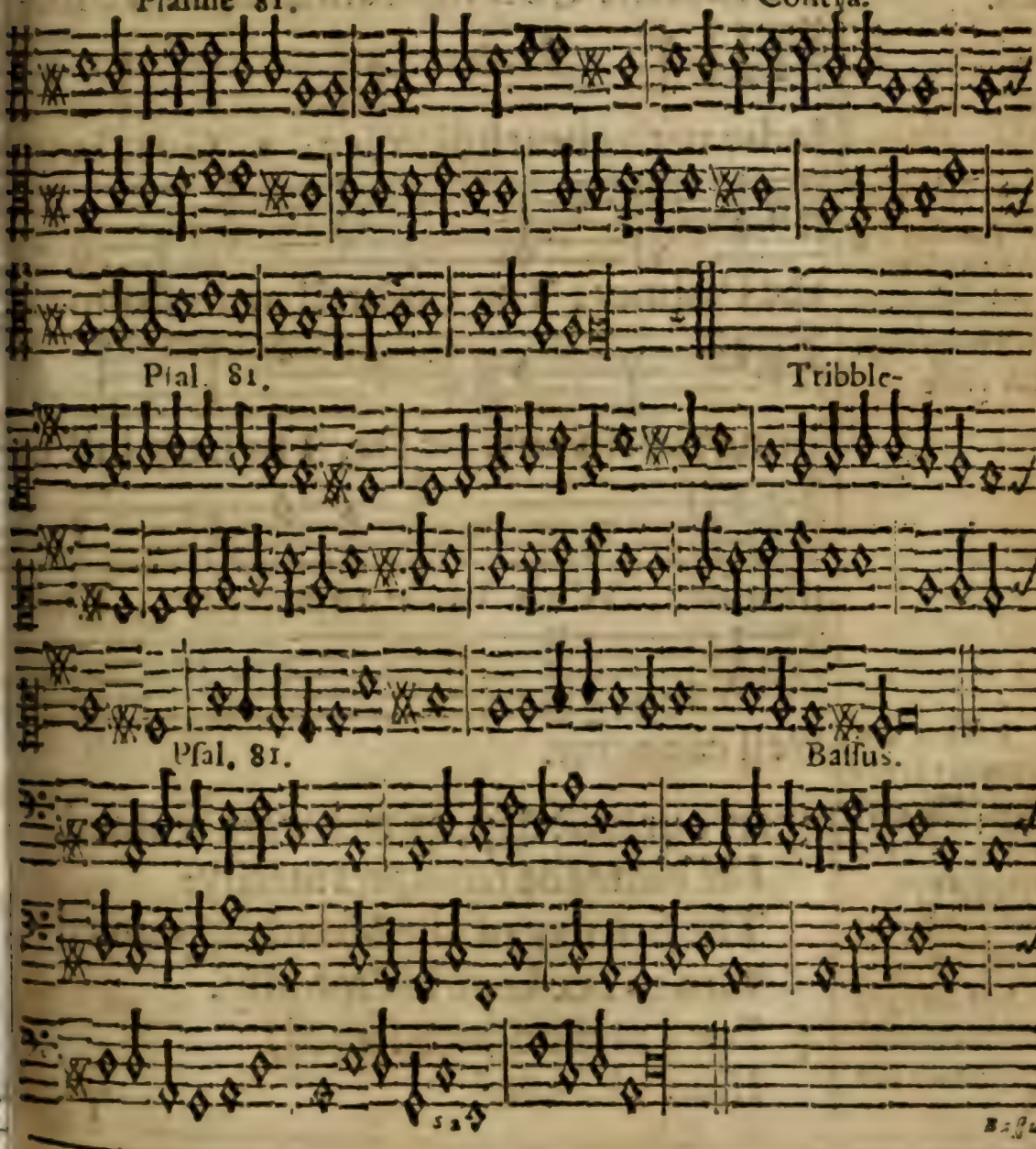
And let shine on us
thy countenance clear:
So shall wee bee safe,
and shrink for no fear.

I

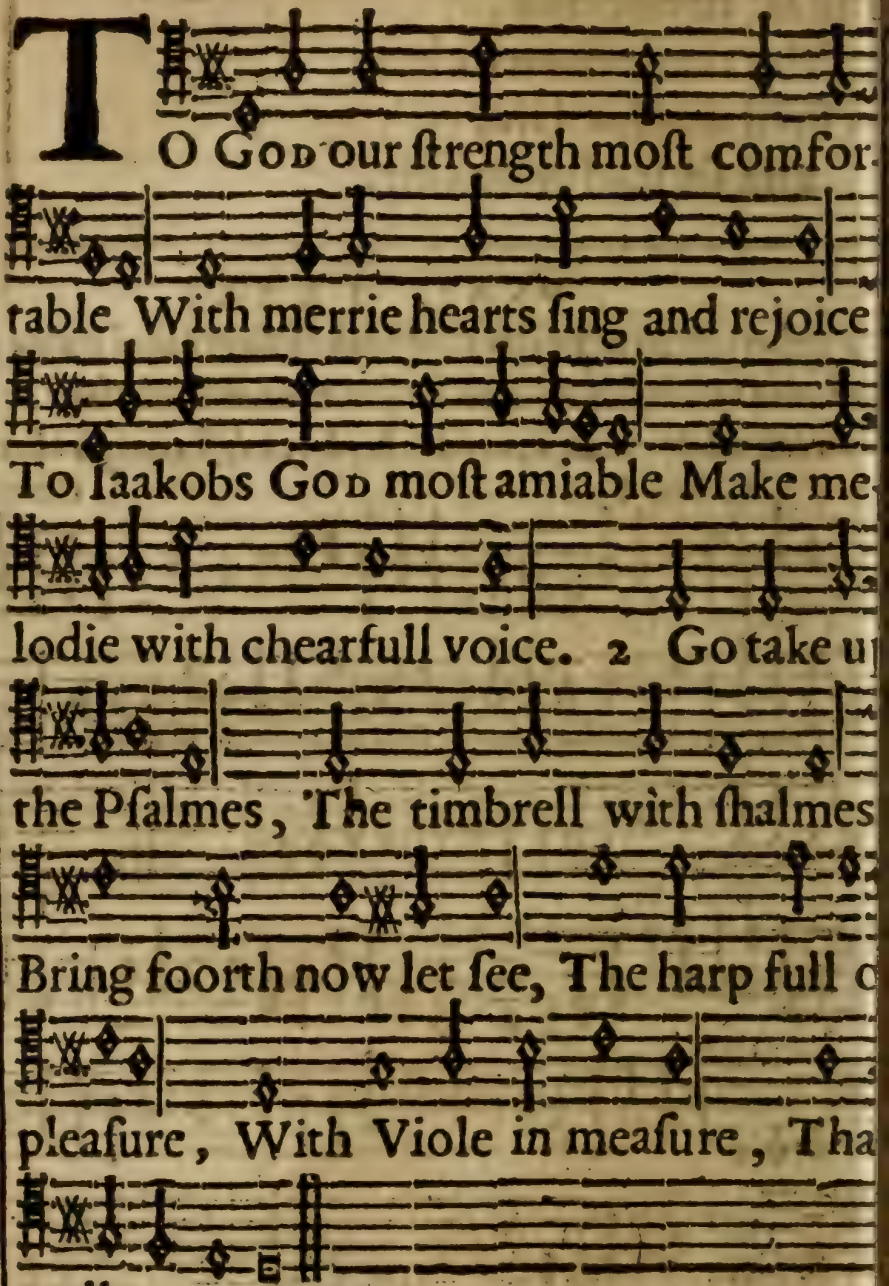
ca use thy face
to shine, & we
shall be saved.

PSAL. LXXXI.

An exhortation to praise God both in heart and voice, for his benefits, and to worship him only: God condemneth their ingratitude, & sheweth what great benefits they have lost throgh their own malice



Psal. 81. Tenor.



Psalme 81.

SIng joyfullie unto GOD our strength: sing loud unto the God of Iaakob.

2 Take the song, and bring foorth ye timbrel: the pleasant harp with the viole.

3 Blow the trumpet in the new Moone, even in the tyme appointed, at our feast day.

4 For this is a statute for Israel, and a law

3 At our feast day, as wee were wonted,
Let blow the trumpets merily:
The first day of the Month appointed
This to bee kept solemnedly.

4 For (as time hath served)
Israel observed

This ſtatute of old:
And this is the order,
Which their GOD to honour
Iaakobs ſeed did hold.

5 Hee laid his law unto the linage
Of Ioſeph, parting from the land
Of Ægypt, where I heard a language
Uncouth and ſtrange to underſtand.
6 Then my force up-rearing
From the burthens bearing
His ſhoulders I tooke:
And eke the Task-maſter
The pots and the plaſter
His hands then forſooke.

7 Thou calledſt being brought at under,
And I did rid thee from diſtreſſe:
Within the ſecret of my thunder
I heard thy grudgings more and leſſe:
I did alſo prove thee
My goodneſſe above thee,
When thou didſt miſtruſt,
At Meribah chyding,
For waters provyding,
To ſerve thee at luſt.

8 Hearken my people, I aſſure thee,
O Iſrael, if thou would heare:
9 Thou ſhouldſt let no ſtrange god allure (thee,
Nor

of the God of Iaakob.
5 Hee ſet this in Ioſeph for a teſtimonie, when he came out of the land of Ægipt where I heard a language, that I underſtood not.
6 I have withdrawne his ſhoulders from the burthen, and his hands have left the pots.
7 Thou calledſt in affliction, and I delivered thee and anſwered thee in the ſecret of the thunder: I proved thee at ſ waters of Meribah. Selah.
8 Hear, O my people, and I will proteſt unto thee, O Iſrael, if thou wilt hearken unto mee.
9 And wilt have no ſtrange god in thee, nei-

Nor other gods worship or fear.
10 For I am the Eternall,
Thy great GOD supernall,
Which from Egypts thrall
Have brought thee so safely;
Thy mouth open largely,
And fill it I shall.

11 But yet my people whom I chused
My voice they would not hear, I say:
And Israel proudly refused
On mee their loving LORD to stay:
12 Therefore I did leave them,
Even as their hearts gave them,
To serve their ingine:
After leud entisings
Of their own devysings,
So did they decline.

13 Oh, if my folk had not forsaken,
To hearken unto mee those dayes:
Oh, if that Israel had taken
Delight to walk in my true wayes.
14 Then could I have reason
In a little season
Their foes to subdue:
And mine hand have turned
Upon such as spurned
My Saincts to pursue.

15 Th

ther worship any strang GOD.

10 For I am the Lord thy GOD who brought thee out of the land of Egypt ope thy mouth wide & I will fill it.

11 But my people would not hear my voice and Israel would none of mee.

12 So I gave them up unto the hardnesse of their hearts and thay walked in their own counsels.

13 Oh that my people had harkened unto mee, and Israel had walked in my wayes.

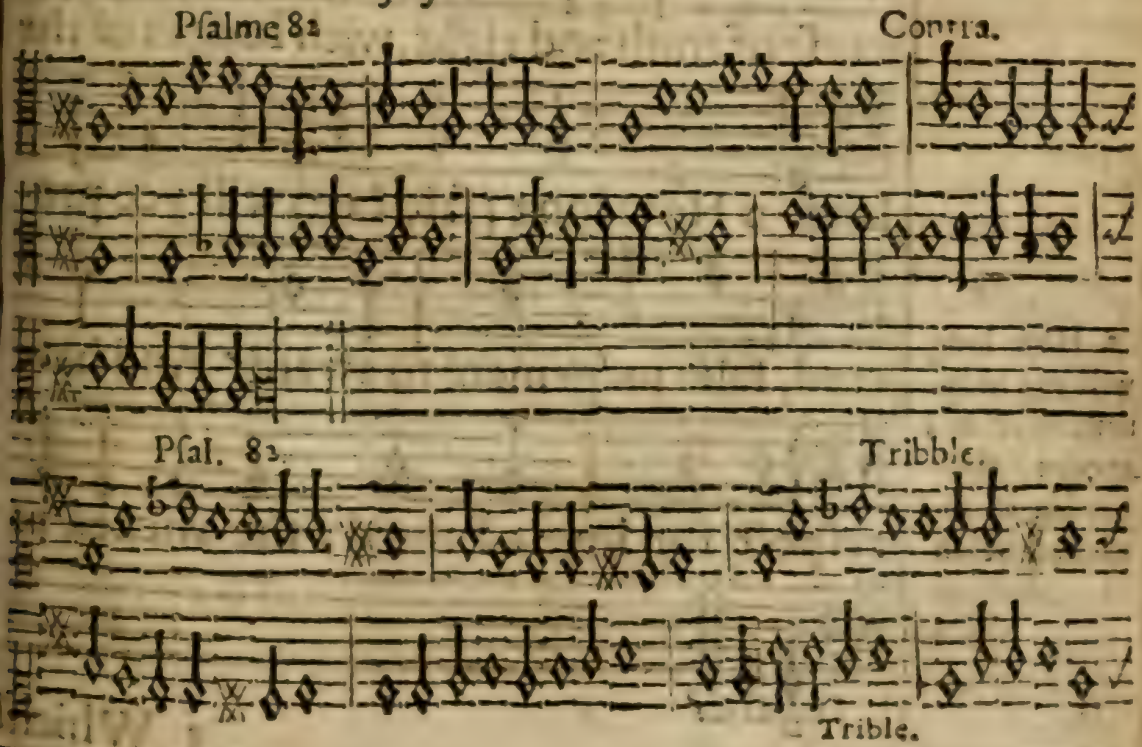
14 I would soone have humbled their enemies, and turned mine hand against their adversaries.

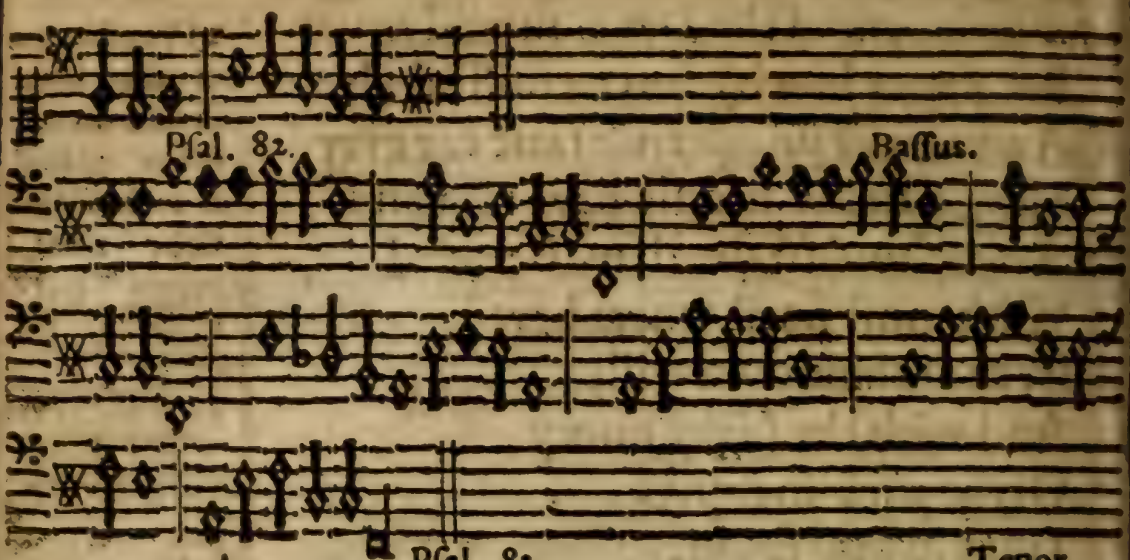
15 The haters of the LORD should never
But flatter him by force constraind;
And a most prosperous time for ever
Should to my people have remaind.
16 Thou shouldst then have been fed
With most finest wheat bread,
Even at thine own will;
And with the sweet honey
Of the rock so stonie
I would thee fulfill.

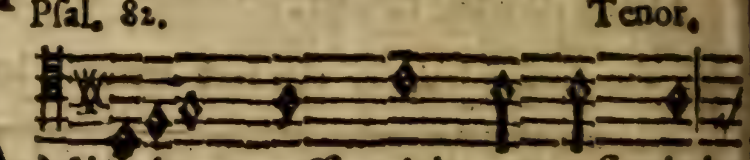
15 The haters of the Lord should have beene subject unto him and their tyme should have endured for ever.
16 And GOD would have fed them with the fatte of wheat, and with the honey out of the rock would I have sufficed thee.

PSAL. LXXXII.

¶ *The Prophet declaring God to bee present amongst the Iudges and Magistrates, reproveth their parcialitie and unrighteousnesse, and exhorteth them to do iustice, but seeing no amendement, hee desireth GOD to undertake the matter, and execute iustice himselfe.*







Psalme 82.

GOD standeth in the assemblie of gods: hee judgeth among gods.

A Mid the preasse with men of might
the LORD himselfe did stand, To plead the
cause of truth and right, with Iudges of the
land. 2 How long (said hee) will yee pro-
ceed, false judgement to award? And have
respect for love of meed, the wicked to
regard?

2 How long will yee judge unjustly? and accept the person of the wicked. Selah.

Whereas of due yee ſhould defend
the fatherleſſe and weak:
nd when the poore man doth contend
in judgement juſtly ſpeak.
If yee bee wiſe defend the cauſe
of poore men in their right:
nd rid the needie from the clawes
of tyrants force and might.

But nothing will they know or learn,
in vain to them I talk:
ney will not ſee, or ought diſcerne,
but ſtill in darkneſſe walk.
or lo, even now the time is come
that all things fall to nought:
nd likewiſe lawes both all and ſome
for gain are ſold and bought.

I had decreed it in my ſight
as gods to take you all,
nd children to the moſt of Might
for love I did you call.
But notwithſtanding yee ſhall die
as men, and ſo decay:
tyrants! I ſhall you deſtroy,
and pluck you quite away.

Up Lord, and let thy ſtrength be known,
and judge the world with might:
or why? all nations are thine owne
to take them as thy right.

3 Do right to the poore and fatherleſſe: do juſtice to the poor and needie.

4 Delyver the poor and needie: ſave them from the hand of the wicked.

5 They know not, and underſtand nothing: They walke in darknes, albeit all the foundations of ỳ earth bee moved.

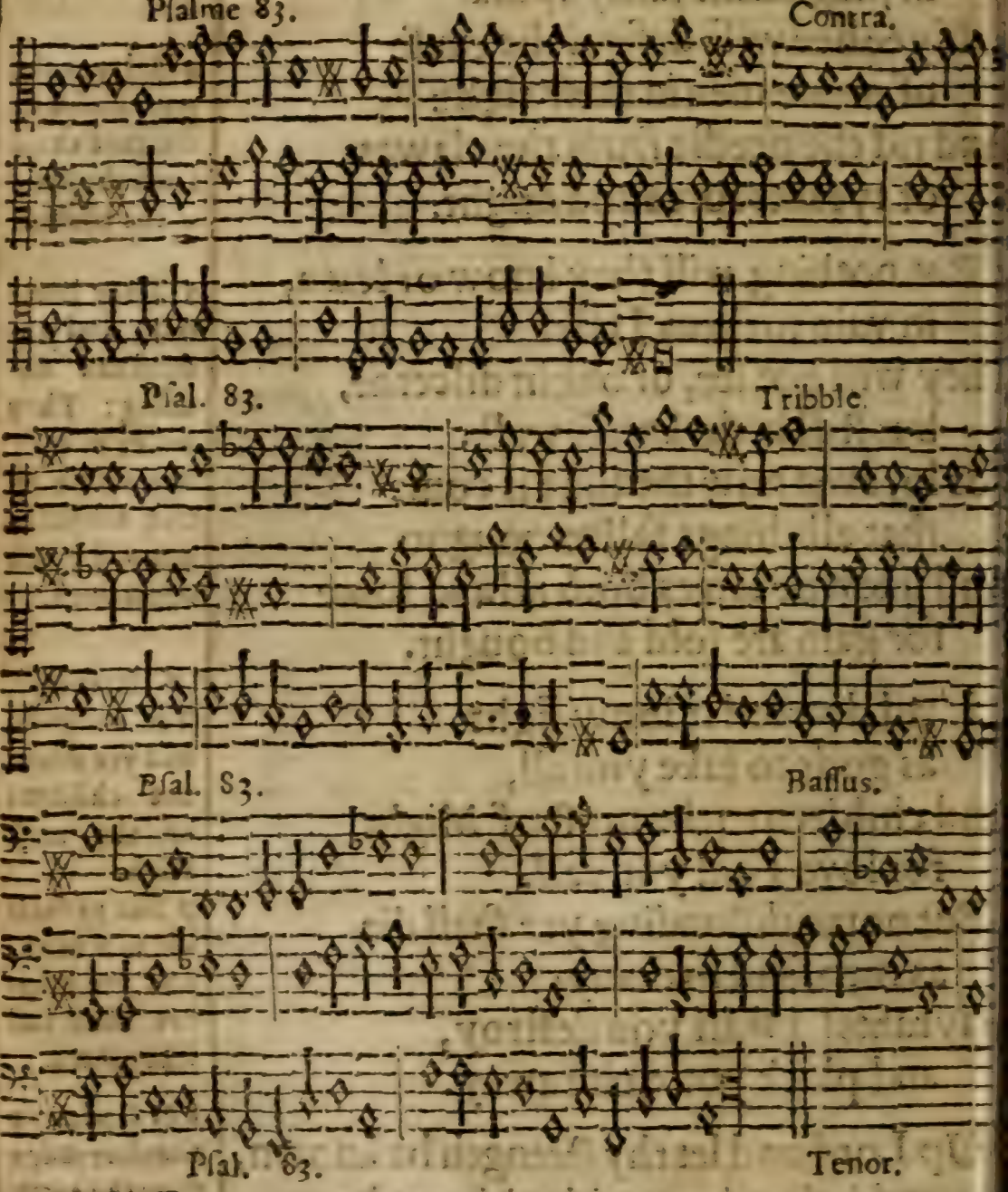
6 I have ſaid, Yee are gods, and yee all are the children of the moſt High.

7 But ye ſhall die as a man, and yee Princes ſhall fall like others.

8 O God, ariſe therfore judge thou the earth for thou ſhalt inherite all nations.

¶ A

¶ *A Prayer for the Church, beeing assaulted on all sides by the un faithfull, confederated together to bring it to ruine, with rehear sall of certaine examples how GOD hath supported his own i times past, to incourage the faithfull with good hope.*

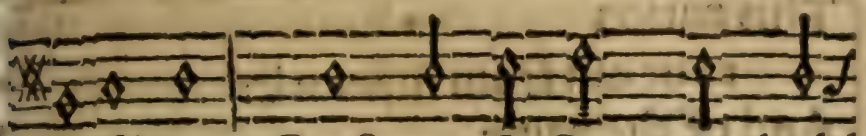


Psalme 83.

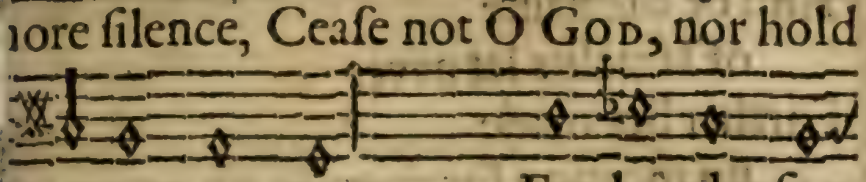
KEep not thou si-

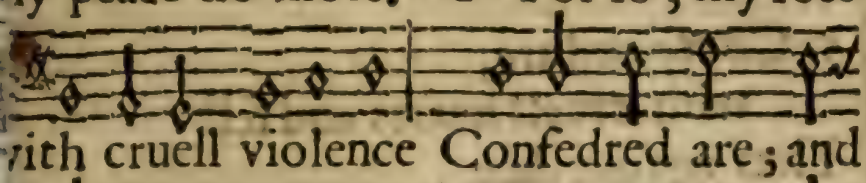
GOD for thy grace thou keep n

mo

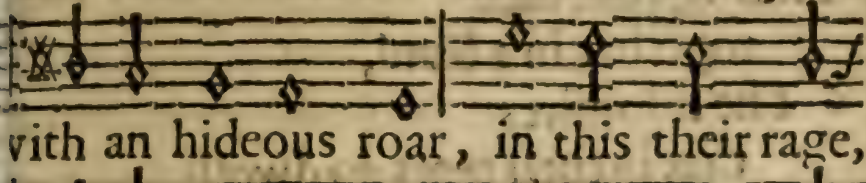


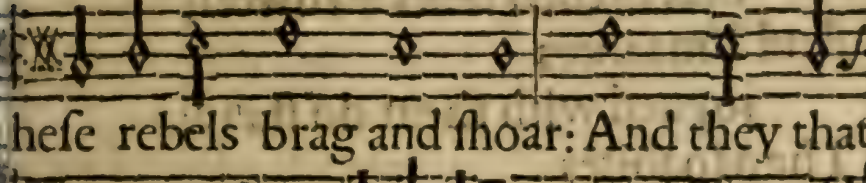
lence O God bee not ſtill, and ceaſe not, O GOD.



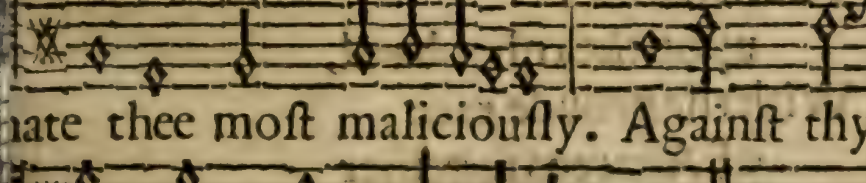


2 For lo, thine enemies make a tumult and they that hate thee have lifted up the head.





3 They have taken craftie counſell againſt thy people, and have conſulted againſt thy ſecret ones.



3 For to oppreſſe
thy people they pretend;
With ſubtile ſlight,
and move conſpiracie:
For ſuch as on
thy ſecret help depend.

5 They have ſaid, Come, and let us cut

4 Go to (ſay they,
and let us utterly

This

them off from beeing a nation: and let the name of Israel be no more in remembrance.

This nation
root out from memorie:
And of the name
of Israelits let never
Further bee made
no mention for ever.

5 For they have consulted together In heart, and have made a league against thee.

5 Conspired are,
with cruell hearts and fell
Thus against thee
together in a band,

6 The tabernacles of Edom, and the Ismaelits: Moab and the Agarims.

6 The Edomites
that in their tents do dwell;
And Ismaelites
joyned with them do stand:
The Moabites
upon the other hand,
With the proude race
of Agarens together
Assembled are,
and wickedly confeder.

7 Geball and Ammon, and Amalek: the Philistims, with the inhabitants of Tyrus.

7 Geball, Ammon,
and Amalek all three,
March foorth eachone
with his owne garison:
The Philistims
formost they think to bee:
The indwellers
of Tyre with them are bown.

8 Ashur also is joyned with them: They have beene an

8 Ashur also
is their companion,

With

ith the children
of Lot to bee arrayed,
their ſupport
their banner is diſplayed.

Do thou to them
as thou didſt to the hoaſt
f Madian,
Iabin and Siſera,
: Kyſon flood:
o In Endor lives they loſt,
) dongue the land
whereas their bodies lay:
Like Oreb, Zeb,
Zeba, and Zalmuna
) make thou them:
even their moſt mightie Princes,
nd all the chief
rulers of their provinces.

: Who ſaid, Let us
inherite as our owne
ODS manſions:
13 My GOD make them to bee
ike rolling wheeles,
or as the ſtubble blowne
efore the wind.
14 As fire the woods (wee ſee)
oth burn, and flame
devoure on mountains hie
he hather-crop:

arme to the children of Lot. Selah.
9 Do thou unto them as unto the Midianits, as to Siſera, and as to Iabin at the river of Kyſon.
10 They periſhed at Endor, and were dongue for the earth.
11 Make them even their Princes, like Oreb, and like Zeb: yea, all their princes like Zeba and like Zalmuna.
12 Who have ſaid, Let us take for our poſſeſſion the habitations of GOD.
13 O my God make them like unto a wheele, and as the ſtubble before the wind.
14 As the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire.

15 So

8 O Lord God of hosts, hear my prayer: Hearken, O God of Iaakob. Selah.

9 Behold, O God our shield and look upon the face of thy Anoynted.

10 For a day in thy Courts is better than a thousand other-where: I had rather bee a door-keeper in the house of my God, than to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sun and shield unto us: the Lord will give grace and glory, and no good thing will bee withheld from thē that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

7 From strength to strength they walk full fast,
no faintnes there shall bee:
And so the God of gods at last
in Syon they do see.

8 O Lord of hostes to mee give heed,
and hear when I do pray:
And let it through thine ear proceed,
O Iaakobs God, I say.

9 O Lord our shield, of thy good grace
regard, and so draw near:
Regard, I say, behold the face
of thine Anointed dear.

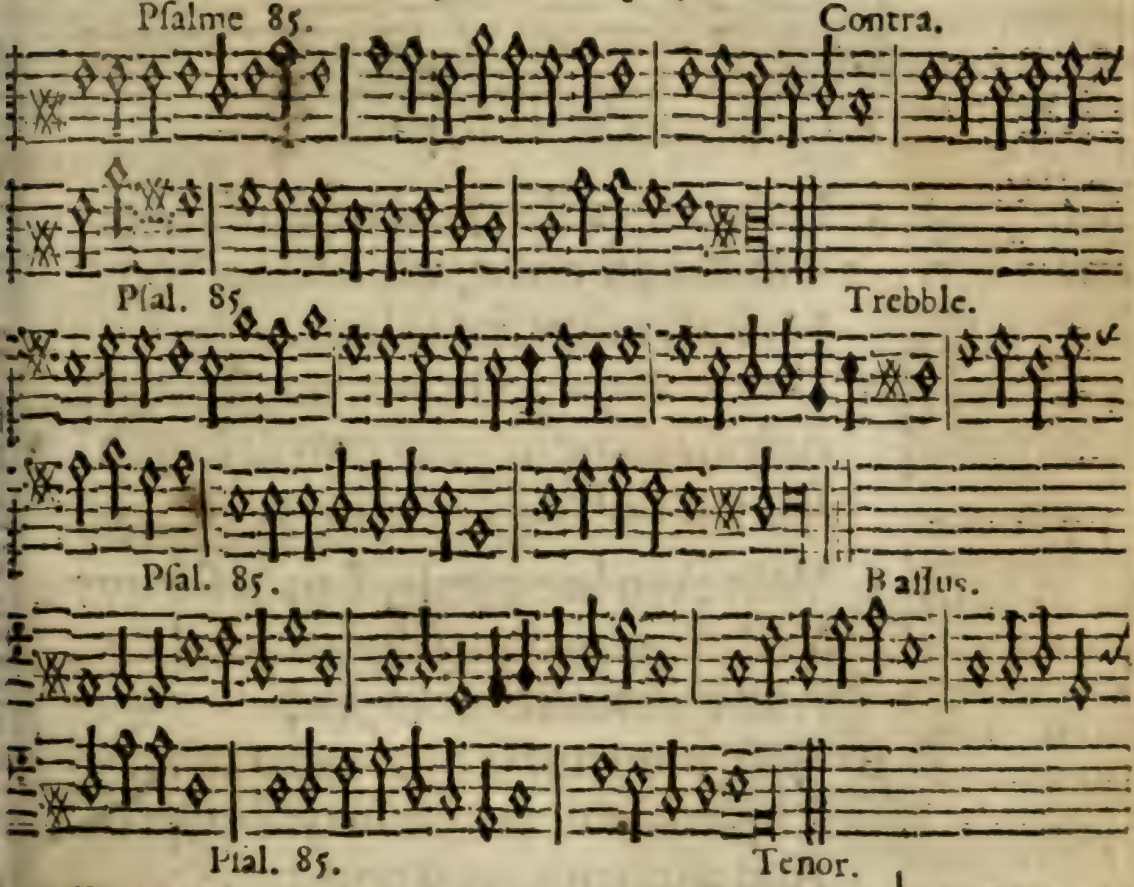
10 For why? within thy Courts one day
is better to abide,
Than other where to keepe or stay
a thousand dayes beside.
Much rather would I keep a doore
within the house of God,
Than in the tents of wickednesse
to settle mine abode.

11 For God the Lord, our light and shield
will grace and worship give:
And no good thing shall bee with-held
from them that purely live.

12 O Lord of hostes, that man is blest,
and happie sure is hee,
That is perswaded in his brest
to trust all tymes in thee.

* Becaus

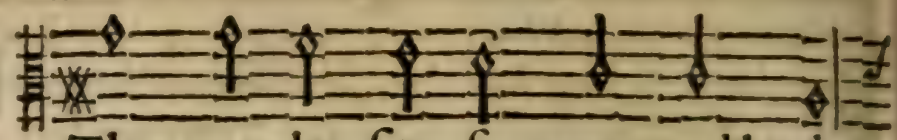
Becauſe GOD with-drew not his rods from his Church after they returned from Babylon, firſt they put him in mind of their delyverance, to the intent that hee ſhould not leave the work of his grace unperfect: Next, they complaine of their long afflicti on: And thirdly, they reioice, in hope of their felicitie promiſed: For their delyverance was a figure of CHRISTS kingdome, under the which ſhould bee perfect felicitie.



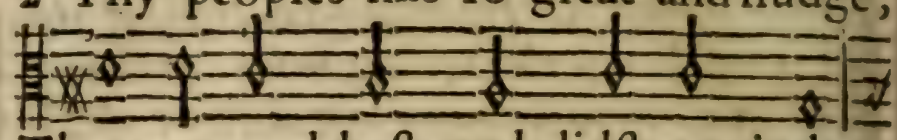
O LORD, thou loved haſt thy land,
And brought foorth Iaakob with thine
hand, Who was in thraldome ſtrait.

Pſalme 85.

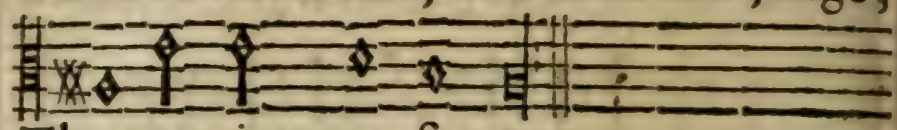
LOrd, thou haſt been favourable unto thy land Thou haſt brought again the captivitie of Iaakob.



2 Thy peoples sins so great and hudge,



Thou covered hast, and didst not judge,



Thy mercies were so great.

3 Thine anger then, and wrath so hote
Thou didst remit, and hast forgot:
Such was thy tender love.

4 O turn us then, GOD of our strength,
Release thine ire, and now at length
Let our distresse thee move.

5 Wilt thou bee angrie, LORD for ay?
Wilt thou prolong thy wrath, I say,
And that from age to age?

6 Wilt thou not turn us up to raise?
That wee thy people may thee praise,
And that with great courage.

7 Thy mercy, LORD, to shew vouchsafe,
That thy salvation wee may have:
But hearken now I will.

8 And hear what GOD himselfe doth say,
Who peace before his Saints doth lay,
Lest they should turn to ill.

2 Thou hast forgiven the iniquities of thy people, and covered all their sin. Selah.

3 Thou hast withdrawn all thine anger, and hast turned back from the fiercenesse of thy wrath.

4 Turn us, O GOD of our salvation, and release thine anger toward us.

5 Wilt thou be angry with us for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe, and quicken us, that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord and grant us thy salvation.

8 I will hearken what the LORD GOD will say, for hee will speake peace unto his people, and to his Saincts, that they turn not again to folly.

Now certainly his health is near,
To ſuch as do indeed him fear,
And bleſſeth ſtill our land.
o Lo truth and mercie both do meet,
His righteouſneſſe and peace do greet,
And both joyne hand in hand.

1 For truth ſhall from the earth bud out,
From heaven righteouſneſſe no doubt,
Yea, GOD ſhall give good ſtore,
2 So that our land ſhall give encreaſe,
3 And righteouſnes towards him preaſe,
Who ſhall ſtill march before.

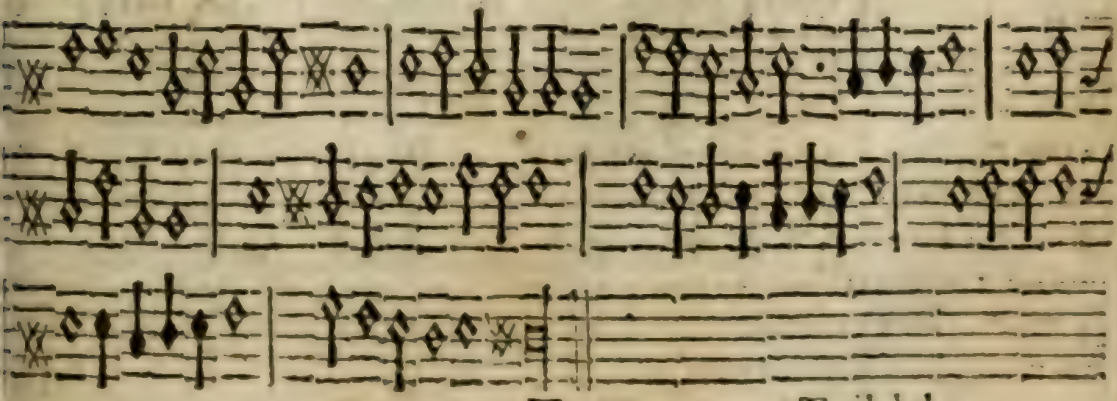
9 Surely his Salvation is neare to them that fear him, that glory may dwell in our land.
10 Mercy and Trueth ſhall meet, righteouſneſſe and peace ſhall kiſſe one another.
11 Truth ſhal bud out of the earth, & righteouſnes ſha l

oke downe from Heaven. 12 Yea, the LORD ſhall give good things, id our land ſhall give her encreaſe. 13 Righteouſneſſe ſhall go before m, and ſet her ſteps in the way.

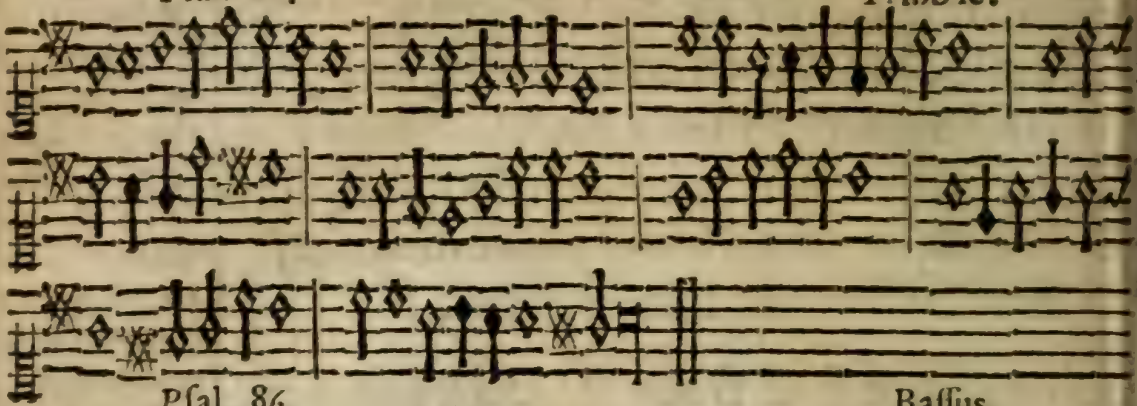
PSAL. LXXXVI.

David ſore afflicted, and forſaken of all, prayeth fervently for delyverance: ſometymes rehearſing his miſeries, ſometymes the mercies received: deſiring alſo to bee inſtructed of the LORD, that he might fear him, and glorifie his Name. He complaineth alſo of his adverſaries, and requireth to be delivered from them.

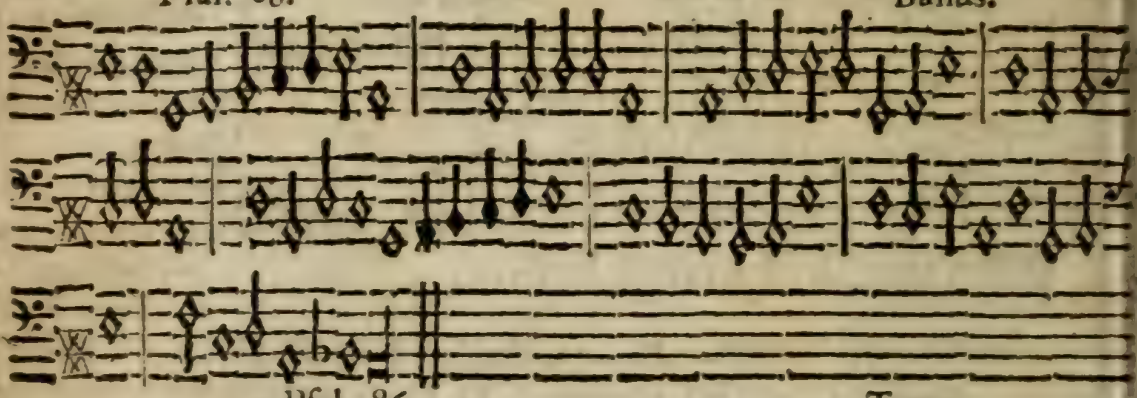
Pſalme 86. Contra.



Psal. 86. Tribble.



Psal. 86. Bassus.



Psal. 86. Tenor.

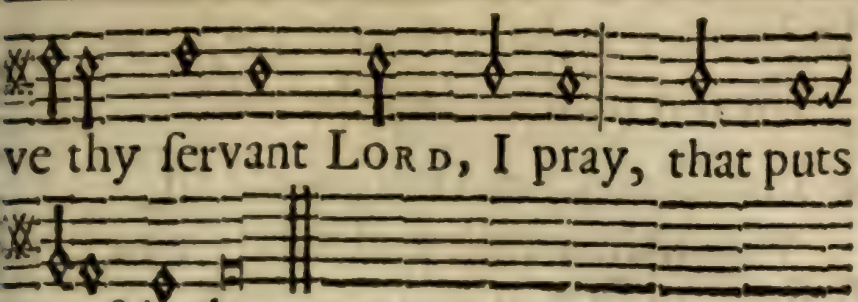
Psalme 86.

INcline thy eare, O Lord and hear mee, for I am poor and needie.

2 Preserve thou my soul, for I am mercifull: My GOD, save

LORD, bow thine eare to my request, and hear mee by and by: With grievous paine and griefe oppresst, full poore and weake am I. 2 Preserve my Soul, because my way, and doings holy bee: And

save



ve thy ſervant LORD, I pray, that puts

s truſt in thee.

Thy mercy LORD on mee expreſſe,
defend mee eke withall:
or through the day I do not ceaſe
on thee to cry and call.
Comfort O Lord thy ſervants Soul,
that now with pain is pin'd:
or unto thee, Lord, I extoll,
and lift my Soul and mind.

For thou art good and bountifull,
thy giftes of grace are free;
nd eke thy mercie plentifull
to all that call on thee.
O Lord, likewiſe when I do pray,
regard, and give an ear:
ſark well the words that I do ſay,
and all my prayers hear.

In time when trouble doth mee move,
to thee I do complain:
or why? I know, and well do prove
thou anſwereſt mee again.
Among the gods O Lord is none
with thee to bee compard;

thou thy ſervant that truſteth in thee.

3 Bee merciſull unto mee O Lord. for I cry upon thee continually.

4 Rejoyce the Soule of thy ſervant: for unto thee, O Lord, do I lift up my Soul.

5 For thou, Lord art good and merciſull and of great kindnes unto all them that calupon thee.

6 Give eare, Lord, unto my prayer, and hearken to the voyce of my ſupplication.

7 In the day of my trouble I wil callupon thee, for thou heareſt mee.

8 Among the gods there is none like thee

And

And none can do as thou alone,
the like hath not been heard.

9 The Gentiles and the people all,
which thou didst make and frame,
Before thy face on knees will fall,
and glorifie thy Name.

10 For why? thou art so much of might
all power, Lord, is thine own,
Thou workest wonders still in sight,
for thou art GOD alone.

11 O teach mee Lord, thy way, and I,
shall in thy truth proceed
O joyn mine heart to thee so nie
that I thy Name may dread.

12 To thee my GOD, I will give praise,
with all mine heart O Lord:
And glorifie Thy Name alwayes,
For ever through the world.

13 For why? thy mercies shew'd to me,
is great and doth excell:
Thou sett'st my Soul at libertie,
out from the lower hell.

14 O Lord, the proude against mee rise,
and heaps of men of might:
They seek my Soul, and in no wise,
will have thee in their sight,

O Lord, and there is none that can doe like thy works

9 All Nations whom thou hast made shal come and worship befor thee O Lord, and shall glorifie thy name

10 For thou art great, and dost wondrous things: thou art God alon.

11 Teach mee thy way O LORD and I will walke in thy truth, knit mine heart unto thee, that I may feare thy Name.

12 I wil praise thee, O Lord my God, with all mine heart yea. I will glorifie thy name for ever.

13 For great is thy mercie toward me, & thou hast delivered my Soul from the lowest grave.

14 O GOD, the proud are risen against me, and the assemblies of violent men have sought my Soul, and have not set thee before them.

Thou, Lord art mercifull and meek
full slack and slow to wrath:
hy goodnesse is full great, and eke
thy truth no measure hath.
5 O turn to mee, and mercy grant,
thy strength to mee apply:
help and save thine own servant,
thine hand-maids son am I.

7 On me some signe of favour show,
that all my foes may see:
nd bee ashamd, because Lord thou
did help, and succour mee.

15 But thou, ô Lord art a pitiful God and mercifull slow to anger, and great in kindnes & truth.
16 Turn unto mee, and have mercy upon mee; give thy strength unto thy servant & save the sonne of thine handmaid.
17 Shew a token of thy

oodnesse towards mee, that they which hate mee may see it, and bee hamed; because thou, O LORD hast holpen mee, and comforted mee.

PSAL. LXXXVII.

The holy Ghost promiseth, that the condition of the Church, which was in miserie after the captivitie of Babylon, should bee restored to great excellencie, so that there should bee nothing more comfortable, then to bee numbered among the members thereof.

Sing this as the 77. Psalme.

THat Citie shall full well indure,
her ground-work still doth stay
Upon the holy hils full sure,
it can no tyme decay.
God loves the gates of Syon best,
his grace doth there abide:
Hee loves them more than all the rest
of Iaakobs tents beside.

Psalme 87.
GOD laide his foundations among the holy moũtaines.
2 The Lord loveth the gates of Syon, above all the habitations of Iaakob.

3 Full glorious things reported bee
in Syon and abrod;
Great things (I say) are said of thee,
thou citie of our GOD.
4 On Rahab I will cast an eye,
and bear in minde the same;
And Babylon shall eke apply,
and learn to know my Name.
5 Lo, Palestine and Tyre also,
with Ethiope likewise,
A people old, full long ago
were born, and there did rise.
6 Of Syon they shall say abrod,
that divers men of fame
Have there sprung up, and the high GOD
hath founded fast the same.
7 In their records to them it shall
through GODS devise appeare,
Of Syon that the chief of all
had his beginning there.
8 The Minstrels all, with such as sings
shall praise the LORD with glie:
For of delight my pleasant springs
are compast all in thee.

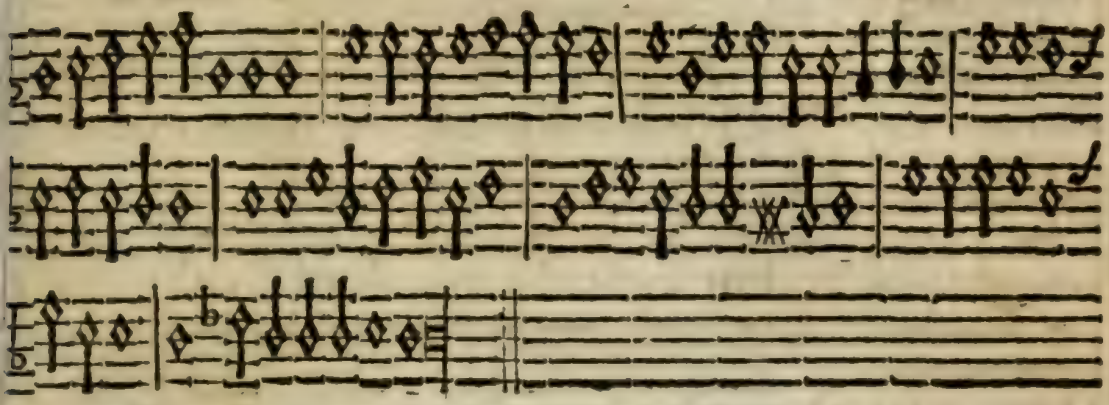
3 Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of Rahab and Babell amongst them that know mee.
5 Behold Palestina and Tyrus, with Æthiopia, there is hee born.
6 And of Syon it shalbe said, many are born in her: and he, even the most High shall establish her.
7 The Lord shall count when hee writeth the people, hee was borne there. Selah.
8 As well the singers as the players on instruments shall praise thee: all my springs are in thee.

PSAL. LXXXVIII.

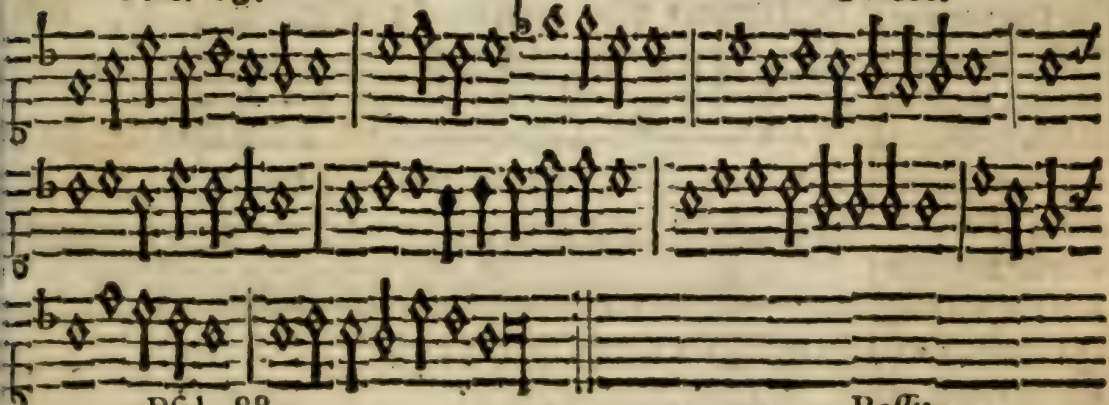
¶ *A grievous complaint of the Faithfull, sore afflicted by sickneſſe, perſecutions and adverſitie: beeing as it were left of* GOD,

GOD, without any consolation: yet hee calleth on GOD by faith, and striveth against desperation, complaining himselfe to bee forsaken of all earthly help.

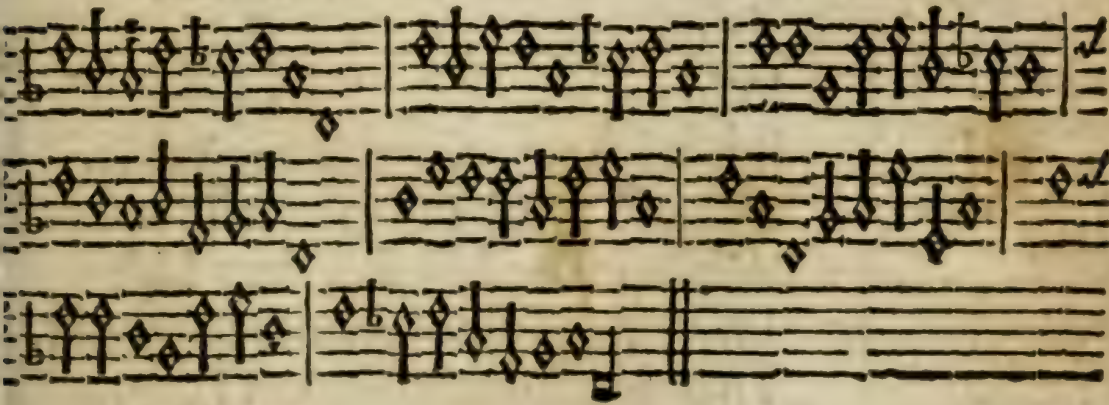
Psalme 88. Contra.



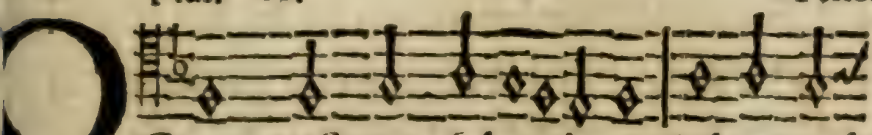
Psal. 88. Treble.



Psal. 88. Bassus.



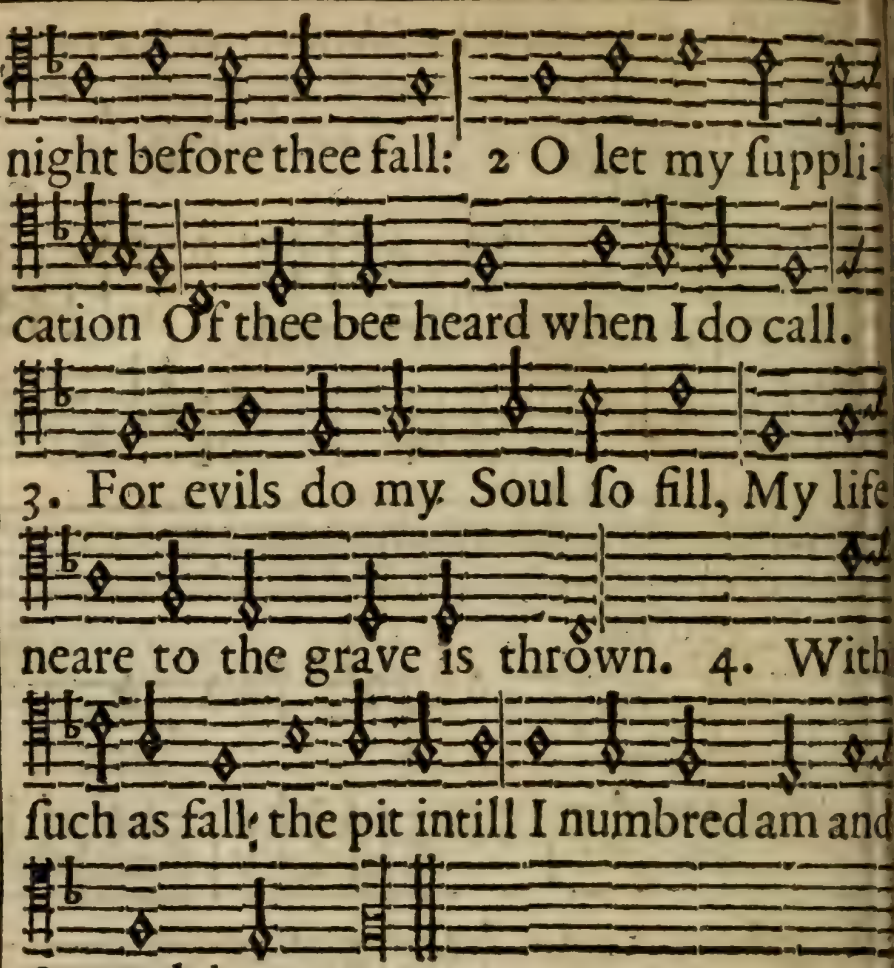
Psal. 88. Tenor.



GOD of my salvation, I day and night

Psalme 88.

O LORD GOD of my salvation,



I cry day and night before thee.

2 Let my prayers enter into thy presence. Incline thine eare unto my cry.

3 For my Soul is filled with evils, and my life draweth neare to the grave.

4 I am counted among them that goe down unto the pit, and am as a man without strength.

5 Free among the dead, like ỹ slaine lying in the grave, whom thou remembereſt no more, and they are cut off from thine hand.

6 Thou haſt laid me in the loweſt pit in darkneſſe, and in the deep.

7 Thine indignation lyeth upon me and thou haſt vexed me with all thy waves. Selah. 8 Thou haſt put away my acquaintance far from me, and made me tobe abhorred of them:

5 Among the dead a man moſt free,
As one in grave already ſlain;
Whom thou eſteemſt no more to bee
But quite cut off as one moſt vain.

6 In deepth profound thou haſt mee caſt,
Where in the dark full deep I ly:

7 Thy wrath ſo laid on mee thou haſt,
That overcome with grief I cry.

8 Such as mee know thou haſt drawn back
Whoſe love is turned to great hate:

I am shut up, all help I lack,
For to redresse my dreadfull state
My visage doth my grief declare:
To thee I cry, LORD day by day,
Mine hands to thee I stretch with care
But yet can have no rest nor stay.

Wilt thou shew wonders to the dead?
Shall dead men rise to praise thy Name?
Shall in the grave thy love bee spread?
With faithfulnes may death wel frame?
Thy wondrous works for to repeat
Shall they in darknes deep bee known?
Or shall thy righteousnesse so great
In a forgetfull land bee shown?

To thee, O LORD, long cry'd I have
And early shall I come to pray:
Why dost thou stay my Soul to save?
And turnst thy face from mee away?
I am afflicted to the death,
Alwayes in dread, of life I doubt:
Thy wrath I feele at every breath,
Thy fear almost hath worn mee out.

Like water they mee closed round,
Because I should not from them slide:

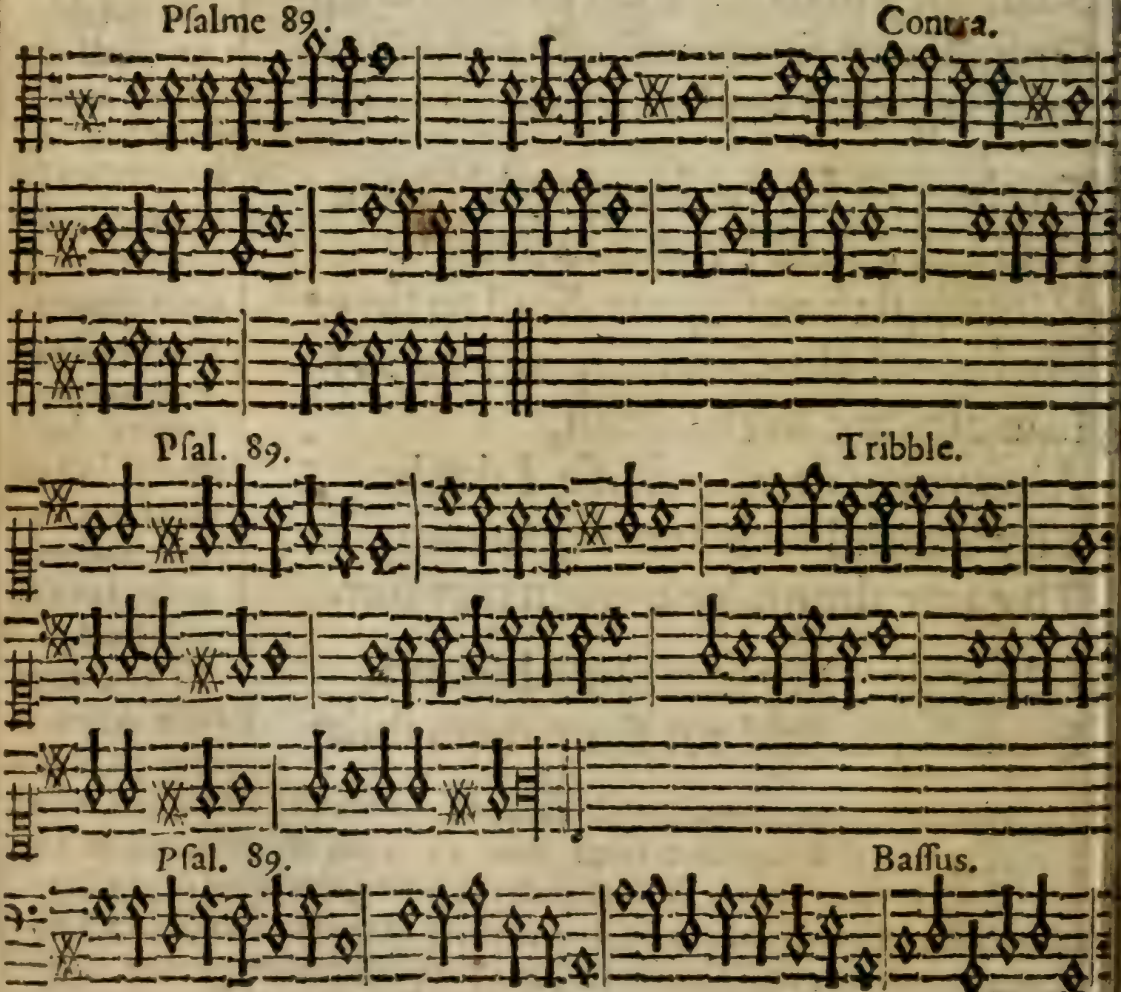
I am shut up, and can not get foorth
9 Mine eye is sorrowfull through mine affliction, Lord I call dayly upon thee, I stretch out mine hands unto thee.
10 Wilt thou shew a miracle to the dead or shall the dead rise and praise thee? Selah.
11 Shall thy loving kindnesse bee declared in the Grave? or thy faithfulnes in destruction?
12 Shall thy wonderous workes bee known in the dark? and thy righteousnesse in the land of oblivion?
13 But unto thee have I cryed, O Lord early shal my prayer come before thee. 14. Lord, why doest thou reject Soule, and hydest thy face from mee? 15. I am afflicted, and at the nt of death: From my youth I suffer thy terrours, doubting of my life. Thine indignations go over mee, and thy fear hath cut mee off. 17 They e round about mee dayly like water, and compassed mee together.

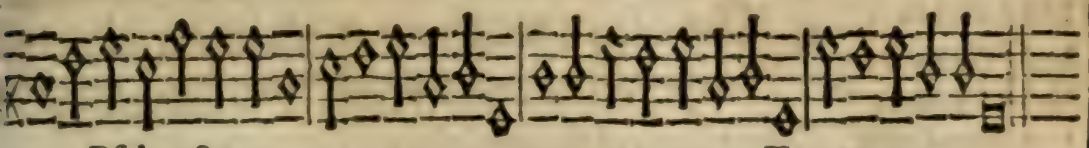
18 My lovers and friendes hast thou put away from mee, and mine acquaintance hid themselves.

18 My lovers hearts thou hast up-bound,
And mine acquaintance did them hide.

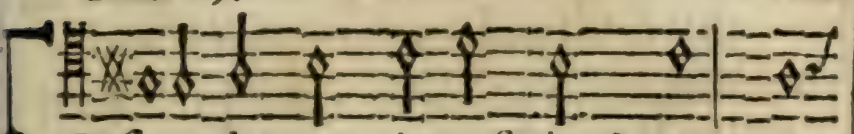
PSAL. LXXXIX.

¶ *With many words doth the Prophet praise the goodnesse of GOD for his testament and covenant, that hee had made betweene him and his Elect by Iesus Christ the son of David: then doth he complaine of the great ruine and desolation of the kingdome of David, so that to the outward appearance the promise was broken. Finally, he prayeth to bee delyvered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by GODS promises.*

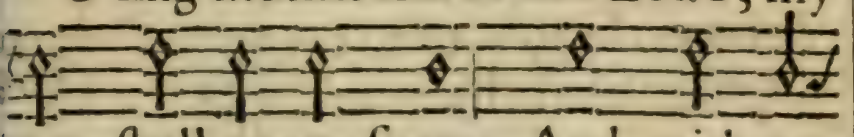




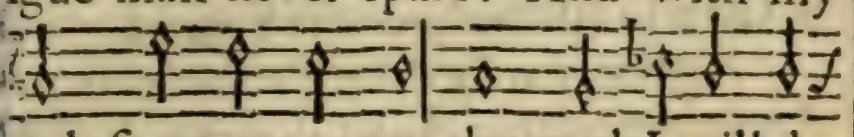
Psal. 89. Tenor.



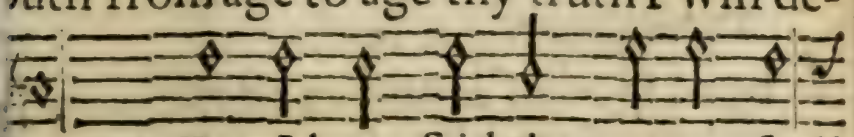
O sing the mercies of the LORD, my



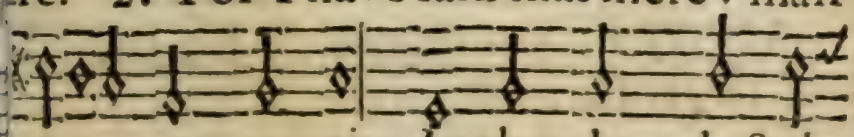
ngue shall never spare: And with my



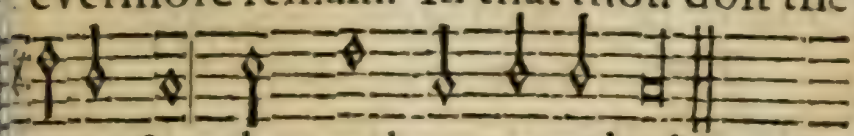
outh from age to age thy truth I will de-



re. 2. For I have said that mercy shall



evermore remain: In that thou dost the



avens stay thy truth appeareth plain.

To mine elect (saith GOD) I made
a covenant and behest:
y servant David to perswade
I swore and did protest.
Thy seed for ever I will stay,
and stablish it full fast:
nd still uphold thy throne alway
from age to age to last.

Psalme 89.

I Will sing the mercies of the Lord for ever: with my mouth wil I declare thy truth from generation to generation.

2 For I said, Mercie shalbe set up for ever: thy truth shalt thou stablish in the very heavens.

3 I have made a Covenant with my chosen: I have sworne to David my servant.

4 Thy seede will I establish for ever, and set up thy Throne from generation to generation. Selah.

5 The

5 The Heavens ſhew with joy and mirt
thy wondrous works, O LORD:
Thy Saincts within thy Church on eart
thy faith and truth record.
6 Who with the LORD is equall then
in all the clouds abroad
Among the ſons of all the gods!
what one is like our GOD?

7 GOD in aſſembly of the Saincts,
is greatly to bee dread:
And over all that dwell about
in terrour to bee had.
8 Lord God of Hoſts, in all the world
whoſe ſtrength is like to thee?
On every ſide, moſt mighty LORD,
thy truth is ſeen to bee.

9 The raging ſea by thine adviſe
Thou ruleſt at thy will:
And when the vawes thereof ariſe;
Thou makſt them calm and ſtill.
10 As a man ſlain, ſo Ægypt land
haſt thou ſubdu'd, O LORD:
Thy foes with mighty arm and hand
thou ſcattered haſt abroad.

11 The heavens are thine, & ſtill have be
likewiſe the earth and land:

5 O Lord even the Heavens ſhall praiſe thy wondrous works yea, thy truth in the Congregation of the Saints.
6 For who is equall to the Lord in the Heavens? and who is like the Lord among the ſons of the gods.
7 God is verie terrible in the aſſemblie of the Saincts and to bee reverenced above all that are about him
8 O LORD God of Hoſts, who is like unto thee, who art a mighty Lord, and thy truth is about thee:
9 Thou ruleſt the raging of the ſea, when ẏ waves thereof ariſe, thou ſtilleſt them.
10 Thou haſt beaten down Rahab, as a man ſlain: thou haſt ſcattered thine enemies w thy mighty arm. 11 The Heavens are thine, the earth alſo is thine; t

T

The world with all that is therein
thou formedst with thine hand.
12 Both North, and South, thou Lord alone
thy self didst make and frame:
Both Tabor mount, and eke Hermon
rejoyce and praise thy Name.

13 Thine arm is strong, & full of power,
all might therein doth ly:
The strength of thy right hand each hour
thou liftest up on hie.
14 In righteousnesse and equitie
thou hast thy seat and place,
Mercy and truth are still with thee,
and go before thy face.

15 These folk are blest that know aright,
to joy in thee O God:
For in the favour of thy sight
they walk full safe abrod.
16 Lord in thy Name rejoyce they shall
and that from day to day:
And in thy righteousnesse withall
exalt themselves alway:

17 For why? their glory, strength, and aid
in thee alone doth ly
Thy goodnesse eke that hath us stayde,
shall lift our horn on hie.

hast laide the foundation of the world and all that therein is.
12 Thou hast created the North and the South: Tabor and Hermon shall rejoyce in thy Name.
13 Thou hast a mighty arme strong is thine hand and high is thy right hand.
14 Righteousnesse & Equity are the establishment of thy Thron, mercy & truth go before thy face.
15 Blessed is the people that can rejoyce in thee, they shal walk in the light of thy countenance ô Lord.
16 They shall reioyce continually in thy Name, and in thy Righteousnesse shall they exalt themselves. 17 For thou art the glory of their strength and by thy favour our horn shall be exalted.

18 For our shield appertaineth to the Lord, and our King to ỹ holy One of Isael.

18 Our strength that doth defend us well
the LORD to us doth bring:
The holy One of Israel
hee is our guid and King.

19 Thou spakest then in a vision unto thy holy One, and saidest, I have laid help upon one that is mightie, I have exalted one chosen out of the people.

19 Thy will unto thy Saints sometymes
in visions thou didst show:
And thus then didst thou say to them,
thy minde to make them know,
A man of might have I erect,
your King and guid to bee:
And set him up, whom I elect
among the folk to mee.

20 I have found David my servant, with my holy oile have I annointed him.

20 My servant David I appoint,
whom I have searched out:
And with mine holy oyle anoint
him King of all the rout.

21 Therefore mine hand shall 'bee established with him, and mine arm shal strẽgthen him.

21 Therefore mine hand is readie still
with him for to remain:
And with mine arme also I will
him strengthen and sustaine.

22 The enemy shall not oppresse him: neither shall the wicked hurt him.

22 The enemies shall not him oppresse,
they shall him not devour:
Nor yet the sons of wickednesse
of him shall have no power.

23 But I will destroy his foes before his face: And plague them that hate him.

23 His foes likewise will I destroy
before his face in sight:
And those that hate him plague will I,
and strike them with my might.

24 My

4 My truth and mercie eke withall
shall still upon him lie:
And in my Name his horn eke shall
bee lifted up on hie.
5 His kingdome I will set to bee
upon the sea and sand:
And eke the running floods shall hee
embrace with his right hand.

6 Hee shall depend with all his heart
on mee, and thus shall say,
My Father and my GOD thou art,
my rock of health and stay.
7 As my first-born I will him take
of all on earth that springs:
His might and honour I shall make
above all worldly kings.

8 My mercie shall bee with him still,
for ever to endure:
My faithfull covenant I will
to him keep firm and sure.
9 And eke his seed will I sustaine
for ay both sure and fast:
So that his Throne shall still remaine
while that the Heavens do last.

10 If that his sons forsake my law,
and so begin to swerve:
And of my judgements have none aw,
nor will not them observe.

24 My truth also and my mercie shalbe with him, and in my Name shall his horn bee exalted.
25 I will set his hand also in the sea, and his right hand in the floods.
26 Hee shall cry unto mee, Thou art my Father, my God, and the rock of my salvation.
27 Also I will make him my first-borne: higher than the Kinges of the earth.
28 My mercie will I keep for him for evermore, & my covenant shall stand fast with him
29 His seed also wil I make to endure for ever, and his throne as the dayes of heaven.
30 But if his children forsake my law, and walke not

in my judgements.

31 If they breake my statutes, & keep not my commandements.

32 Then will I visite their transgressions with the rod, and their iniquitie with strokes.

33 Yet my loving kindnes will I not take from him, neither will I falsifie my truth.

34 My Covenant wil I not breake nor alter the thing that is gone out of my lips.

35 I have sworn once by mine Holines That I wil not faile David, saying,

36 His seed shall endure for ever, and his Thron shal bee as the Sun before mee.

37 Hee shall be established for evermore:

31 Or if they do not use aright
my statuts to them made:
And set all my commandements light,
and will not keep my tread.

32 Then with the rod I will begin,
their doings to amend:
And so with scourging for their sin,
when that they do offend.

33 My mercie yet and my goodnesse
I will not take him fro:
Nor handle him with craftinesse,
and so my truth forgo.

34 But sure my Covenant I will hold,
with all that I have spoke:
No word the which my lips have told,
shall alter or bee broke.

35 Once swore I by mine holinesse,
and that performe will I;
With David I shall keep promise,
to him I will not lie.

36 His seed for evermore shall reigne,
and eke his Thron of might,
As doth the Sun it shall remain
for ever in my sight.

37 And as the Moon within the skie
for ever standeth fast,
A faithfull witnesse from on hie
so shall his kingdome last.

as the Moon, and as a faithfull witnes in the heaven. Selah. 38 But

8 But now O LORD thou doſt reject,
and now thou changeſt chear:
(ea, thou art wroth with thine elect,
thine own Anoynted dear.
9 Thy covenant with thy ſervant lo,
LORD, thou haſt quite undone;
\nd down upon the ground alſo
haſt caſt his royall crown.

.o Thou haſt his hedge pluckt up with (might
thou didſt his wals confound:
lis bulwarks thou haſt beat down right
and brought them to the ground.
. 1 That he is ſore deſtroid and torn
of commers by throughout;
\nd ſois made a mock and ſcorn
to all that dwell about.

12 Thou theirright hand haſt lifted up,
that him ſo ſoreannoy;
\nd all his foes that him devour
lo, thou haſt made to joy.
13 His ſword thou haſt made dull & blunt,
ſo that hee may not ſtand
3efore his foes as hee was wont,
nor have the upper hand.

14 His glory thou haſt made to waſt,
his thron, his joy, and mirth

38 But thou haſt reiected and abhorred, thou haſt beeñ angrie with thine Anointed.
39 Thou haſt broken the Covenant of thy ſervant, and propha-ned his crowñ caſting it on the ground.
40 Thou haſt broken down all his walles: thou haſt laid his fortreſſes in ruine.
41 All that go by the way ſpoyle him: he is a rebuke unto his neigh bours.
42 Thou haſt ſetup theright hand of his e-nemies, and made all his adverſaries to reioyce.
43 Thou haſt alſo turned the edge of his ſword, and

aſt not made him to ſtand in the battell.
41 Thou haſt cauſed his dignitie to decay, and caſt his Throne

By thee is overthrown and cast
full low upon the earth.
45 Thou hast cut off, and made full short
his youth and lusty dayes;
And raisd of him an ill report,
with shame and great dispraise.

46 How long away from mee, O Lord,
for ever wilt thou turn?
And shall thine anger still alway
as fire consume and burn?
47 O call to mind, remember then,
my tyme consumeth fast:
Why hast thou made the sons of men
as things in vain to wast?

48 What man is he that liveth here,
and death shall never see?
Or from the hand of hell his Soul
shall hee deliver free?
49 Where is, O Lord thine old goodnesse
so oft declard beforn?
Which by thy truth and uprightnesse
to David thou hast sworn.

50 The great rebuks to mind Lord call,
that on thy servant ly:
The raillinges of the people all
bear in my brest do I.

to the ground.
45 The dayes of his youth hast thou shortened and covered him with shame. Selah.
46 Lord, how long wilt thou hide thy self, for ever? shall thy wrath burn like fire?
47 Remember of what time I am: wherefore shouldest thou create in vaine all the children of men?
48 What man liveth & shall not see death? shall hee deliver his Soule from the hand of the grave? Selah.
49 LORD where are thy former mercies, which thou swearest unto David in thy truth?
50 Remember, O LORD, the rebuke of thy servants, which I beare in my bosome, of all the mightie people.

1 For why? O Lord behold thy foes
blasphemed have thy Name,
1 that their steps whom thou hast chose
and oynted, they defame.

2 All praise to thee, O Lord of Hosts,
both now and eke for ay:
Through skie and earth in all the coasts,
Amen, Amen, I say.

51 For thine enemies have reproached thee, O Lord because they have reproached the footsteps of thine Anointed.
52 Praised be the Lord for ever more so bee it even so be it.

PSAL. XC.

Moises in his prayer setteth before us the eternall favour of God towards his, who are neither admonished by the brevitie of their life, nor by his plagues, to be thankefull: therefore Moises prayeth GOD to turne their hearts, and continue his mercies towards them and their posteritie for ever.

Sing this as the 89. Psalme.

O Lord thou hast been our refuge,
and keept us safe and sound
From age to age as witnesse can
all wee which true it found.
1 Before the mountaines were forth brought
ere thou the earth didst frame,
Thou wast our great eternall GOD,
and still shalt bee the same.

3 Thou dost vain man strik down to dust;
though hee bee in his flowre,
Again thou sayest, Yea Adams sons
return to shew your power.

Psalme 90.

LOrd, thou hast beene our habitation, from generation to generation.
2 Before the mountaines were made, and before Thou hadst formed the earth and the worlde, even from everlasting, to everlasting thou art our GOD. 3 Thou turnest man to destruction: againe, thou sayest, return Yea sons of Adam.

4 For a thousand yeares in thy sight are as yesterday when it is past and as a watch in the night.
5 Thou hast over flowed them: they are as a sleep in the morning he groweth like the grasse.
6 In the morning it flowrisheth, and groweth but in the evening it is cut down, and withereth
7 For wee are consumed by thine anger and by thy wrath are wee troubled.
8 Thou hast set our iniquities before thee, and our secret sins in the light of thy countenance.
9 For all our dayes are past in thine anger wee have spent our yeeres as a thought. 10 The time of our life is three-score yeers and ten, if they be of strength, fourscore yeares, yet their strength

4 For what is it a thousand yeeres,
to count them in thy sight?
But as a day which last is past,
or as a watch by night.

5 They are so soon as thou dost storm,
even like a sleep or shade:
Or like the grasse, which as wee know
betimes away doth fade.
6 With pleasant dewes in breake of day
it groweth up full green:
By night cut down it wethereth as
no beautie can bee seen.

7 O Lord, how sore do wee consume
in this thy wrath so hote?
Wee fear thy furie bee so fierce,
that death shall bee our lot.
8 Thou hast so marked our misdeeds,
that they are in thy mind:
Our secret sins are in thy sight,
as though none grace should find.

9 For when thine anger kindled is,
our dayes consume foorth with:
Then end our years as thoughts most vain
which have in them no pith.
10 The dayes of man wee find to bee
of yeares ten and three-score:

And

nd though that ſome by nature ſtrong
attaine to liveten more.

et is there ſtrength (brag what they liſt)
but labour, grief, and care:
nd paſſeth hence to haſte their end,
ere they themſelves beware.

1 Yet who regarded well the power
of this thy wrath ſo great?
ll ſuch truely as do thee know,
thy plagues when thou doſt threat.

2 Teach us therefore to count our dayes
that wee our hearts may bend,
o learn thy wiſedome and thy truth,
for that ſhould bee our end.

3 Turn yet again O LORD, how long
wilt thou bee angrie ſtill?
Bee mercifull unto thy flock,
and grant them thy goodwill.

14 Oh, fill us with thy mercies great
in the ſweet morning ſpring:
So wee rejoyce ſhall all our dayes,
and eke bee glad and ſing.

15 Declare eftſoon ſome ſigne of love,
thy ſcourges to aſſwage:
And for the yeares of our diſtreſſe,
ſuſtaining ſuch great plagues.

16 Shew forth thy mer cy thine own work
un to thy ſervant dear:

is but labour and ſorrow: For it is cut off quickly and wee flee away.

11 Who knoweth the power of thy wrath? for according to thy feare is thine anger?

12 Teach us ſo to number our dayes, that we may apply our hearts unto wiſedome.

13 Returne, O Lord; how long? and bee pacified toward thy ſervants.

14 Fil us with thy mercy in the morning ſo ſhall we rejoyce, and bee glad all our dayes.

15 Comfort us according to the dayes ỹ thou haſt afflicted us, & according to the yeares that wee have ſeen evill.

16 Let thy work bee ſeen

And

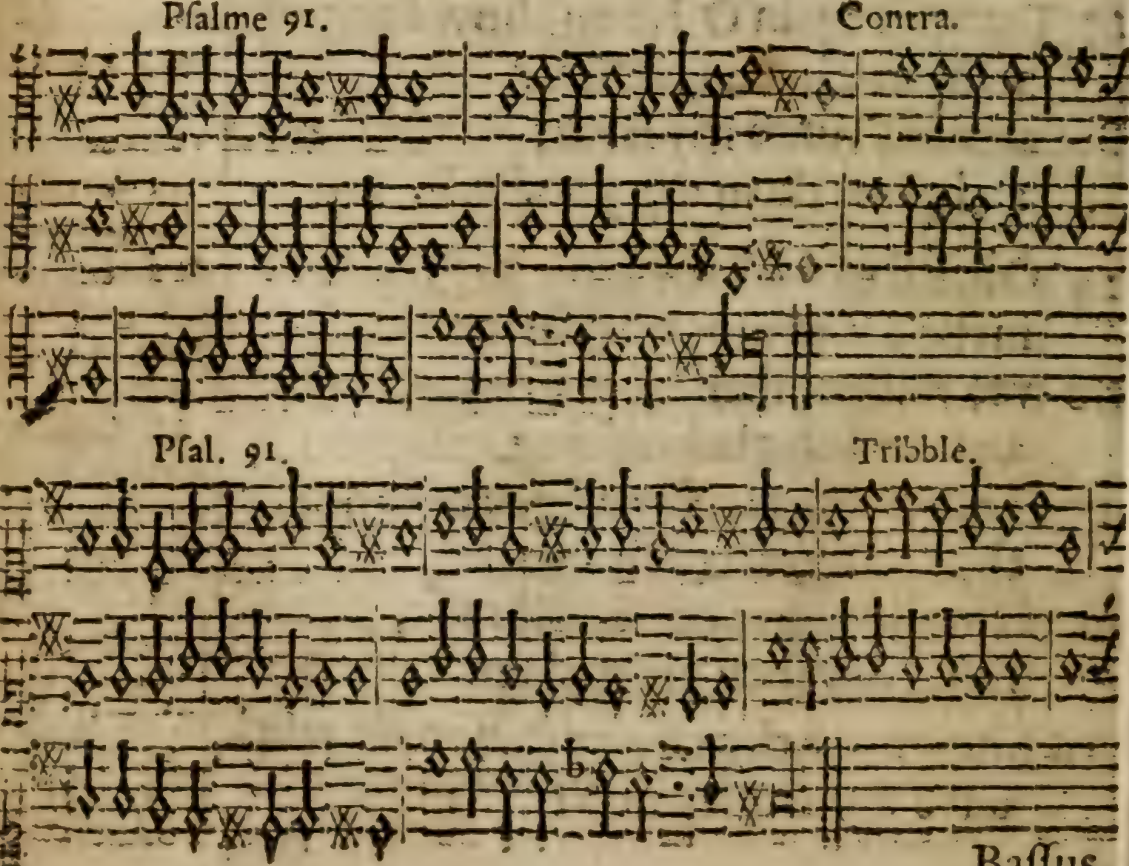
towards thy seruants, and thy glory upon their children.

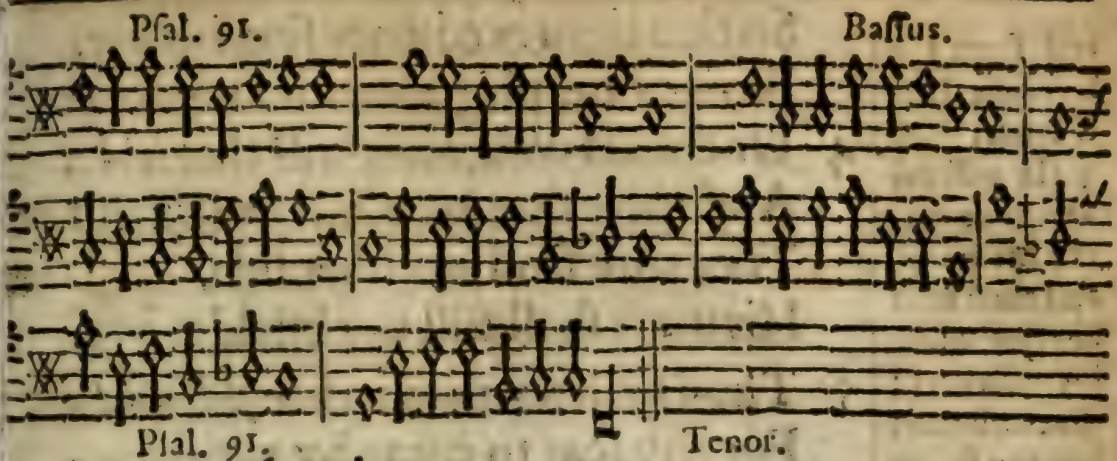
17 And let the beautie of the Lord our God bee upon us and direct thou the work of our hands upon us: even direct the work of our hands.

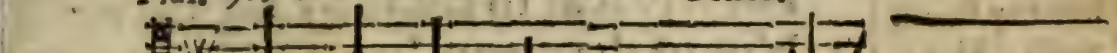
And let thy glorie to their seed
for evermore appear.
17 And let the beautie of the LORD
upon us still remain:
LORD prosper thou our handie-work,
and still the same maintaine.

PSAL. XCI.

The Heere is described in what assurance hee liveth that putteth his whole trust in GOD, and committeth himselfe wholly to his protection in all temptations: A promise also of GOD to those that love him, know him, and trust in him, to delyver them, and give them immortall glory.







WHO so with full intent and minde
n God most high himself doth stay: His
nightie power that man shall find A sure
defence to bee alway. 2. And now say to
the Lord will I, O thou mine hope and
fort most sure: Hee is my God thus will
I cry, My trust in him shall still endure.

3 Hee surely will thee freely set
Far from the craftie hunters snare,

So

Psalme 91.

WHo so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty

2 I will say unto the Lord O mine hope and my fortresse: hee is my God, in him will I trust.

3 Surely hee will delyver thee from the snare of the Hunter, and

and from the noysome Pestilence.

4 He will cover thee under his wings, and thou shalt bee sure under his feathers: his truth shall bee thy shield and buckler.

5 Thou shalt not be afraide of the feare of the night, nor of the Arrow that flieth by day.

6 Nor of the Pestilence that walketh in the darkenesse: nor of the plague that destroyeth at noonday.

7 A thousand shal fall at thy side, and ten thousand at thy right hand: but it shall not come neare thee.

So that thou needst not fear his net,
Nor yet for plagues no white to care:
4 Under his wings hee will thee hide,
And there thee keep full well shall hee
Thee to defend on either side,
His truth shall still thy buckler bee.
5 Thou shall not need to bee dismaid
For any fear to come by night,
Nor of the arrow bee afraid,
Which forth is shot when it is light,
6 Nor yet the pestilence to feare,
Which in the dark doth much annoy:
Nor of the plague at noone day clear,
Which doth full oft great heaps destroy
7 A thousand at thy side shall fall,
And at thy right hand thousands ten:
But unto thee none hurt at all
Shall once so much as touch thee then
8 Thine eyes shall certainly behold,
What recompence the wicked have;
9 For that the Lord as thy strong hold
Thou hast him made thy Soul to save.
10 There shall none ill thee apprehend,
Nor yet thy tabernacle touch:
11 For hee his Angels foorth doth send,
And gives them charg to keep all such.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked: 9 For thou hast said The LORD is mine hope: thou hast set the most High for thy refuge. 10 There shall none evill come unto thee, neither shall any plague come neare thy tabernacle: 11 For hee shall give his Angels charge over thee to keepe thee in all thy wayes.

So warly ſhall they thee defend,
That harm thou ſhalt bee ſure of none,
Nor yet ſo much as once offend,
Or daſh thy foot againſt a ſtone.

Thou ſhalt upon the Lyons tread,
The Dragon and the Aſp alſo,
Theſe ſhall of thee bee ſtill in dread,
Thou ſhalt upon them walk and go.
For ſo the Lord himſelf hath ſworn.
Becauſe, ſaith GOD, he knew my Name
I ſurely will exalt his horn,
And ſuch confound as ſeeke his ſhame.

On mee hee ſhall call in his need,
And I will heare him out of doubt:
His troubles end will I with ſpeed;
And will him glorifie throughout.
Of yeers hee ſhall have his deſire,
That hee the ſame full well may ſpend
My ſaving health and love entire
To do him good ſhall have none end.

12 They ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone
13 Thou ſhalt walke upon the Lyon, and the Aſp, the young Lyon, and the Dragon ſhalt thou tread under foot.
14 Becauſe he hath loved mee, therefore will I delyver him: I will exalt him, becauſe hee hath knowne my Name.
15 Hee ſhall call upon me, and I will hear him: I will be with him in trouble: I will delyver him, and glorifie him.
16 With long life will I ſatisfie him, and ſhew him my Salvation.

PSAL. XCII.

This Pſalme was made to be ſung on the Sabboth, to ſtir up the people to acknowledge God, and to praiſe him in his works: the Prophet reioyceth therein: but the wicked is not able to conſider, that the ungodly, when he is moſt flouriſhing ſhall moſt ſpeedily periſh. In the end is deſcribed the felicitie of the iuſt planted in the houſe of GOD to praiſe the LORD.

Sing

Sing this as the 89. Psalme.

A Thing both good and meet truely
it is to laud the LORD:
And to thy Name, O LORD most hie
to sing with one accord.
2 To shew the kindnesse of the LORD
betime ere day bee light:
And eke declare his truth abroad
when it doth draw to night.

3 Upon ten stringed instrument,
on Lute and Harp so sweet:
With all the mirth yee can invent
of instruments most meet.
4 For thou hast made mee to rejoice
in things so wrought by thee:
And I have joy in heart and voice
thine handie-works to see.

5 O LORD, how glorious and how great
are all thy works so stout?
So deeply are thy counsels set
that none can try them out.
6 The man unwise hee doth not know
how this is brought to passe:
Nor yet the idiot foole also
doth understand this case.

7 When so the wicked at their will
as grasse do spring full fast:

The

IT is a good thing to praise ỹ Lord and to sing unto thy Name, O most High.
2 To declare thy loving kindnes in the morning, and thy truth in the night.
3 Upon an instrument of ten strings, and upon the viole, with the song upon the harp.
4 For thou, LORD hast made me glad by thy works, and I will rejoyce in the works of thine hands.
5 O LORD, how glorious are thy works & thy thoghts are very deep.
6 An unwise man knoweth it not, and a foole doth not understand this.
7 When the wicked grow as the grasse, and all the

hey when they flouriſh in their ill
for ay ſhall bee made waſte.
But thou art mightie, LORD moſt hie,
yea, thou doſt reigne therefore,
1 every time eternallie,
both now, and evermore.

For why? O LORD, behold and ſee,
behold thy foes, I ſay:
[ow all that work iniquitie
ſhall periſh and decay.
9 But thou like th'Unicorn this while
ſhall lift mine horn on hie,
Vith freſh and new prepared oyle
thine oynted king am I.

1 And of my foes before mine eyes
ſhall ſee the fall and ſhame,
)f all that up againſt mee riſe
mine ears ſhall hear the ſame.
2 The Iuſt ſhall flouriſh up on hie,
as date trees bud and blow:
\nd as the Cedars multiplie
in Libanus that grow.

3 For they are planted in the place,
and dwelling of our GOD:
Vithin his Courts they ſpring apace,
and flouriſh all abroad.

workers of wickedneſſe do flouriſh, that they ſhal bee deſtroyed for ever.
8 But thou, O Lord art moſt High for evermore.
9 For lo thine enemies, O Lord, for lo, thine enemies ſhall periſh: all the workers of iniquitie ſhall bee deſtroyed.
10 But thou ſhalt exalt mine horne like the Unicorns, and I ſhalbe anointed with freſh oyle.
11 Mine eye alſo ſhall ſee my deſire againſt mine enemies, and mine ear ſhall hear my wiſh againſt the wicked that riſe up againſt mee.

12 The righteous ſhall flouriſh like a palme tree, and ſhall grow like a Cedar in Lebanon. 13. Such as bee planted in the houſe of the LORD ſhall flouriſh in the Courtes of our GOD.

14 And

14. They shall stil bring foorth fruite in their age: they shall bee fat and flourishing.

15 To declare that the Lord my rock is righteous, and that none iniquitie is in him.

14 And in their age much fruit shall bring
both fat and well beseene:
And pleasantly both bud and spring
with boughes and branches greene.
15 To shew that GOD is good and just,
and upright in his will:
Hee is my rock, my hope and trust,
in him there is none ill.

PSAL. XCIII.

¶ *Hee praiseth the power of GOD in the creation of the world, and beateth down all people which lift them up against his Maiestie, and provoketh them to consider his promises.*

Sing this as the 70. Psalme.

Psalme 93.

The Lord reigneth and is clothed with Majestie the LORD is cloathed and girded with power.

The world also shall bee established, that it cannot bee moved.

2 Thy Throne is established of old: Thou art from everlasting.

3 The floods have lifted up O Lord, the floods have lifted up their

THE LORD as King aloft doth reigne
in glorie goodlie dight:
And hee to shew his strength and maine
hath girt himself with might.
The Lord likewise the earth hath made,
and shaped it so sure:
No might can make it move or fade,
at stay it doth endure.

2 Ere that the world was made or wrought
thy seat was set before:
Beyond all time that can bee thought
thou hast beene evermore.
3 The floods O Lord, the floods do rise,
they roar and make a noyse:

The

ıe floods (I say) did enterprise,
and lifted up their voice.

Yea, though the storm arise in sight,
though seas do rage and swell,
ıe Lord is strong and more of might,
for hee on high doth dwell.
And look what promise hee doth make
his household to defend:
)r just and true they shall it take
all tymes withoutten end.

voice: ỹ floods lift up their waves.

4 The waves of the sea are marveilous thorow the noyse of many waters, yet the Lord on high is more mighty.

5 Thy Testimonies are very sure: holinesse becommeth thy house, O Lord for ever.

PSAL. XCIIII.

Hee prayeth unto GOD against the violence and arrogancie of tyrants, warning them of GODS iudgements. Then doth hee comfort the afflicted by the good issue of their afflictions, as hee felt in himself, and did so in others, and by the ruine of the wicked, whom God will destroy.

Sing this as the 35. *Psalme.*

O Lord, since vengeance doth to thee,
and to none else belong:
ow shew thy self, O Lord our God,
with speed revenge our wrong.
Arise thou great Iudge of the world,
and have at length regard,
hat as the proud deserve and do,
thou wilt them so reward.

O Lord, how long shall wicked men
triumph thy flock to slay?

Yea,

Psalme 94.

O LORD God the avengerô God the avenger, shew thy selfe clearely.

2 Exalt thy self, O Iudge of the world and render a reward to the proud.

3 Lord, how long shall the wicked? How

long shall the wicked triumph.
4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves.
5 They smite downthy people O Lord, and trouble thine heritage
6 They slay the widow and the strangers, and murther the fatherles.
7 Yet they say, the Lord shall not see, neither will the God of Iakob regard it.
8 Understand yee unwise among the people, and ye fooles whē wil ye be wise?
9 Hee that planted the ear, shall hee not hear? or he that formed the eye? shall hee not see?
10 Or he that chastiseth the nations, shall

Yea LORD, how long? for they triumph
as though who now but they.
4 How long shall wicked doers speak?
their great disdain wee see;
Whose boasting pride doth seem to threat
no speach but theirs to bee.

5 O LORD, they smite thy people down,
not sparing young nor old:
Thine heritage they so torment,
as strange is to behold.
6 The widow and the stranger both
they murther cruelly:
The fatherlesse they put to death,
and cause they know none why.

7 And yet say they, Tush, tush, the LORD
will not behold this deed:
Nor yet will Iaakobs GOD regard
the things by us decreed.
8 But now take heed yee fooles unwise,
among the folk that dwell:
Yee fooles (I say) when will yee weigh
or understand this well?

9 Hee that the ear did plant and place,
shall hee bee slow to hear?
Or hee that made the eye to see,
shall hee not see most clear?
10 Or hee that plagu'd the Heathen folk,
and knowledge teacheth men;

O nurture such as went astray,
shall hee not punish then?

11 The LORD our God, who man did frame
his very thoughts doth know:
And that they are both vile and vain,
to him is known also.

12 But blessed is the man, O LORD,
whom thou dost bring in aw;
And teachest him by this thy rod
to love and fear thy law.

13 That thou mayest give him rest and ease
in time of troubles great:
When that the pit is digged up,
the ungodly for to eat.

14 Surely the LORD will never faile,
his people that him love:
Nor yet forsake his heritage,
which hee doth still approve.

15 For judgement now with truth shal joyn
that justice may bee free:
And such as bee upright in heart
thereof full glad shall bee.

16 Who now will up, and rise with mee
against this wicked band?
Or who against these workers ill
on my part stout will stand?

he not correct he that teacheth man knowledge shall he not know?

11 The Lord knoweth the thoughtes of man that they are vanitie.

12 Blessed is the man whom thou chastisest, O LORD and teachest him in thy Law.

13 That thou mayest give him rest from the dayes of evill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will hee forsake his inheritance.

15 For iudgement shall return to justice and all the upright in heart shall

ollow after it. 16 Who will rise up with mee against the wicked? or who will take my part against the workers of iniquitie?

17 If that the LORD had not mee helpt,
doubtlesse it had been done:
To wit my Soul in silence brought,
and so my foes had won.
18 But though my foot did swiftly slide
yet when I did it tell;
Thy mercy LORD, so held mee up,
that I therewith not fell.
19 For in the heaps of sorrowes sharp
that did mine heart oppresse,
Thy mercies were to mee so great,
they did my Soul refresh.
20 Wilt thou vain man have ought to do
with that most wicked chair:
Which forgeth mischief as a law,
without remorse or fear.
21 Against the Soules of godly men,
they all with speed convent:
And so condemne the guiltlesse blood,
of the poore innocent.
22 But yet the LORD is my refuge,
in all those dangers deep:
And GOD the Rock is of mine hope,
who doth mee alwayes keep.
23 Hee will reward their wickednesse,
and in his wrath them kill:

17 If the Lord had not holpen mee, my Soule had almost dwelt in silence.
18 When I said, my foote slydeth; thy mercy ô Lord stayed mee.
19 In the multitude of my thoughts in mine heart, thy comforts have rejoyced my Soul.
20 Hath the Throne of iniquitie fellowship with thee which forgeth wrong for a Law.
21 They gather them together against the Soule of the righteous, and condemne the innocent blood.
22 But the Lord is my refuge, and my God is ȝ rock of mine hop.
23 And he will recompence them their

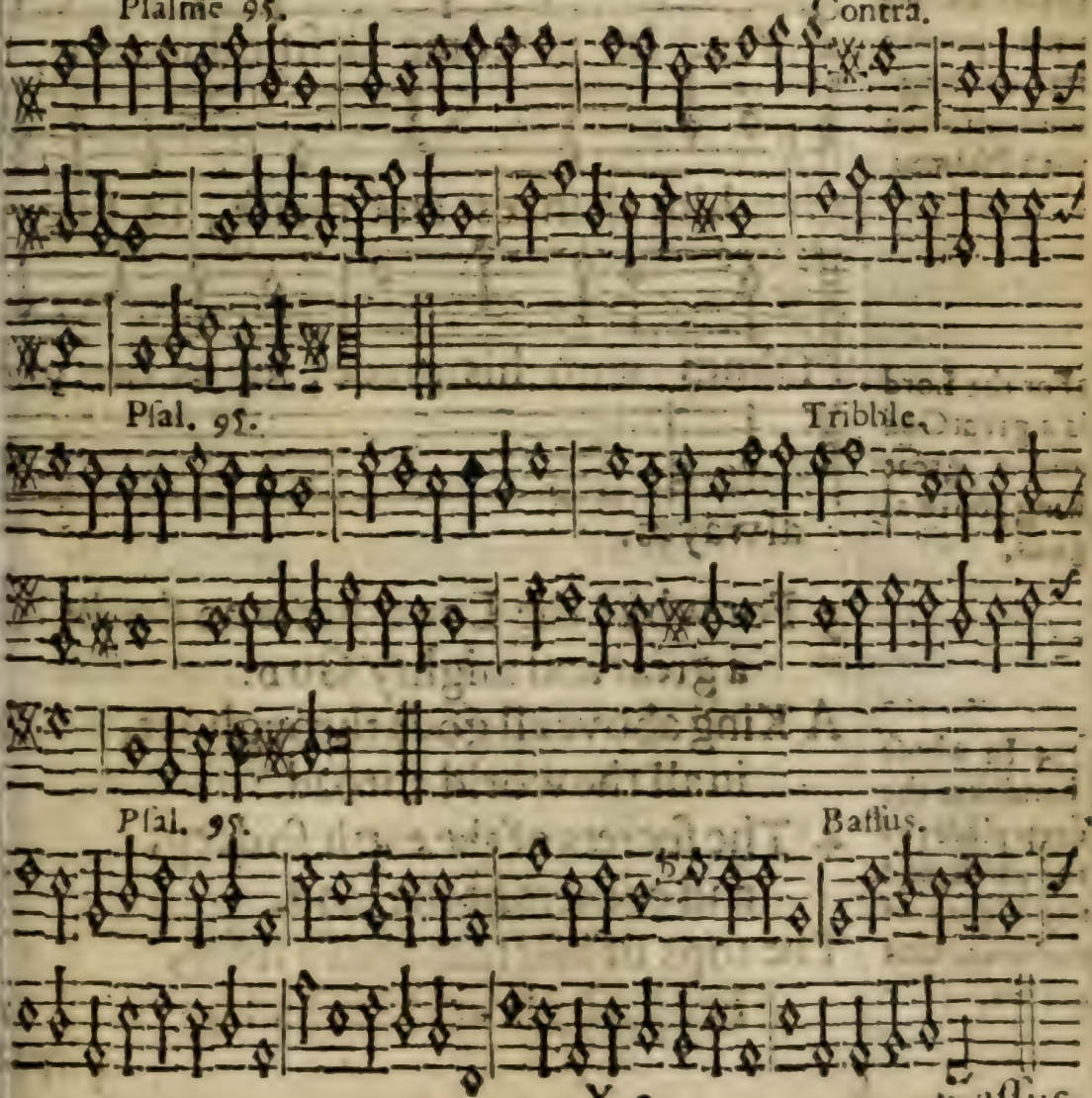
ea, them destroy shall GOD our LORD,
for hee both can and will.

wickednesse,
and destroy
them in their

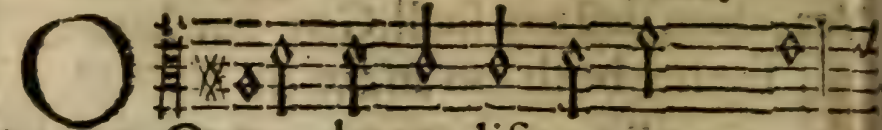
me malice: Yea, the LORD our GOD shall destroy them.

PSAL. XCV.

An earnest exhortation to praise GOD, for the government of the world, and the election of his Church. An admonition not to follow the rebellion of the old Fathers that tempted GOD in the wilderness, for the which they might not enter into the Land of Promise: but rather to trust in Christ, by whom he hath communicated his Salvation to all Nations.

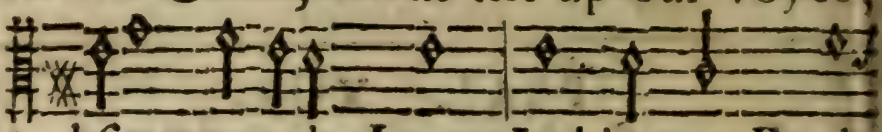


Psal. 95. Tenor.



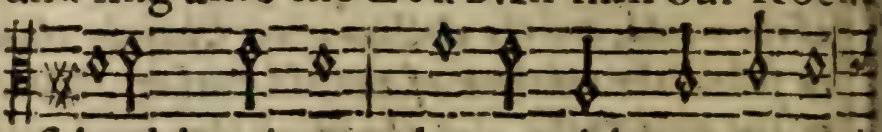
Psalme 85.

O Come, let us lift up our voyce,

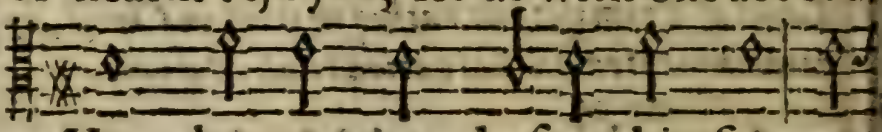


COme, let us rejoice unto the Lord let us sing a loud unto the Rocke of our Salvation.

and sing unto the LORD: In him our Rocke

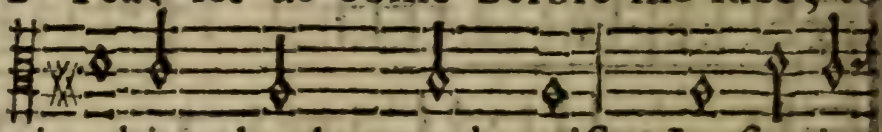


of health rejoyce, let us with one accord:

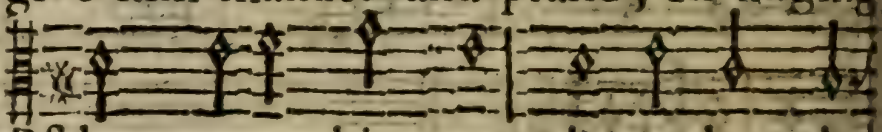


2 Let us come before his face with praise: let us sing loud unto him with Psalmes.

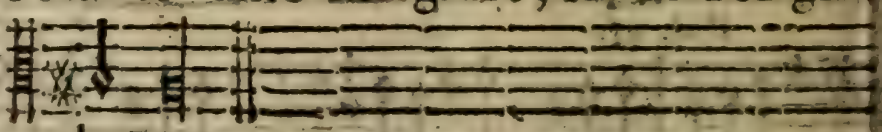
2 Yea, let us come before his face, to



give him thankes and praise, In singing



Psalmes unto his grace, let us bee glad



alwayes.

3 For the Lord is a great God and a great King above al gods.

3 For why? the LORD hee is no doubt
a great and mighty GOD:
A King above all gods throughout,
in all the world abroad.

4 In whose hands are the deep places of the earth, and the hights of the mountains are his.

4 The secrets of the earth so deep,
and corners of the land.
The tops of hils that are so steep,
hee hath them in his hand.

5 The

The sea and waters all are his,
for hee the same hath wrought:
he earth and all that therein is,
his hand hath made of nought.
Come let us bow and praise the LORD
before him let us fall:
nd kneele to him with one accord,
the which hath made us all.

For why? hee is the LORD, our GOD,
for us hee doth provide:
ee are his flock hee doth us feed,
his sheep and hee our guid:
To day if yee his voice will heare,
then harden not your heart:
; yee with grudging many a yeare
provokt mee in Desart.

Whereas your fathers tempted mee:
my power for to prove:
y wondrous works when they did see,
yet still they would mee move.
Twise twentie years, they did me grieve
and I to them did say,
ey erre in heart, and not beleeve,
they have not known my way.

Wherefore I sware, when that my wrath
was kindled in my brest:

5 To whom the sea belongeth, for hee made it: and his hands formed the dry land.

6 Come, let us worship, and fall down, and kneele before the Lord our Maker.

7 For hee is our God, and wee are the people of his pasture, and the sheep of his hand.

8 To day if yee will heare his voice, harden not your hearts, as in Meribah: and as in ẏ dayes of Massah in the wildernes.

9 Where your fathers teinpted mee, and provoked me, through they had seene my works.

10 Fourtie yeares have I contẽded with

generation, and said, They are a people that erre in heart: for they e not knowne my wayes. 11 Wherefore I sware in my wrath, saying,

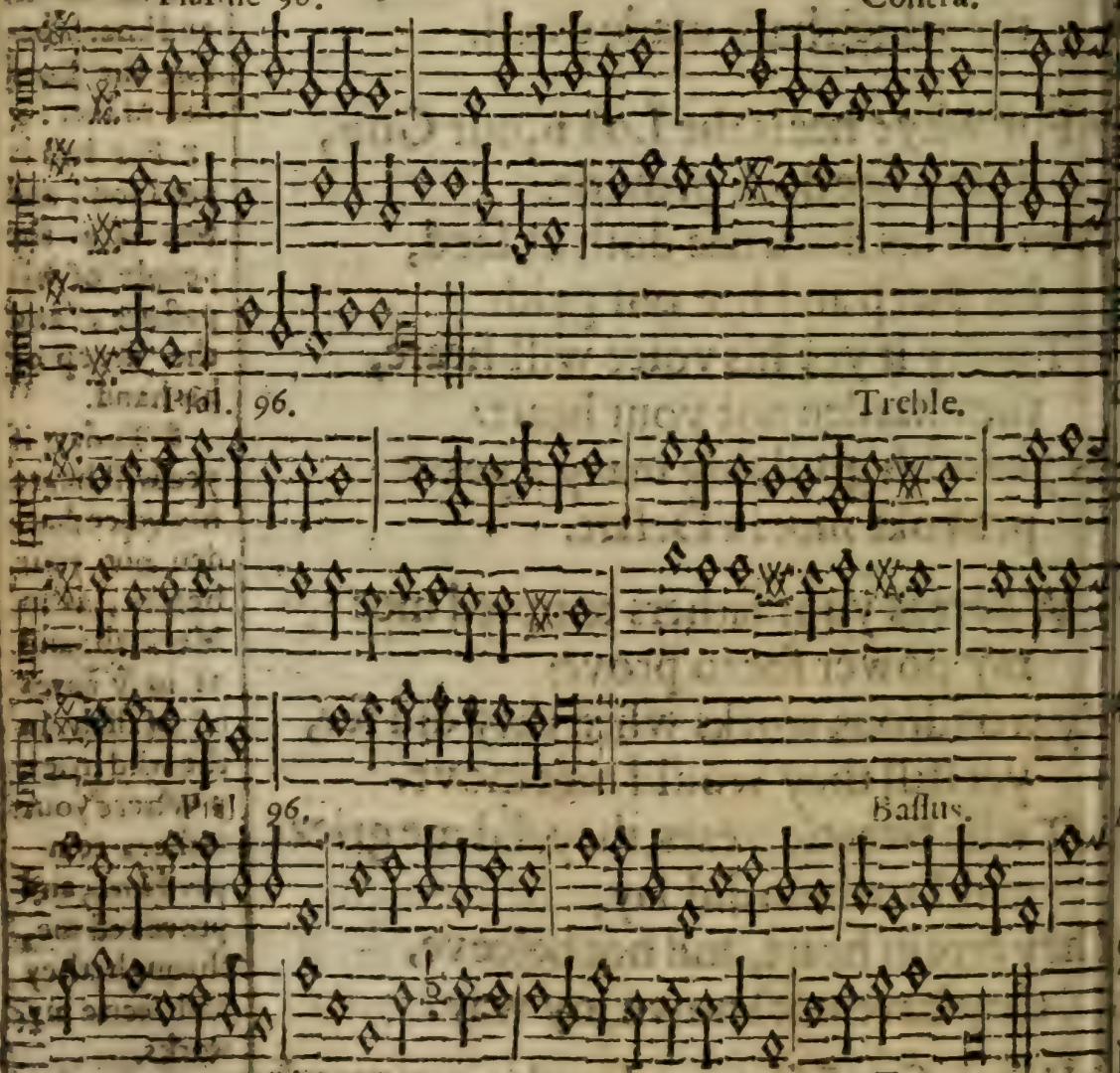
That

Surely they shal not enter into my rest.

That they should never tread the path to enter in my rest.

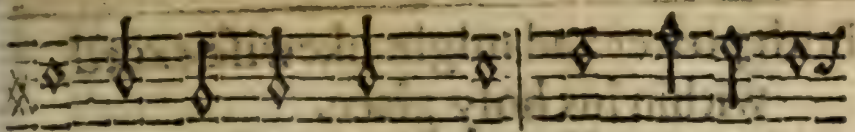
PSAL. XCVI.

An exhortation both to the Iewes and Gentiles to praise GOD for his mercie; and this ought especially to bee referred to the kingdome of CHRIST.

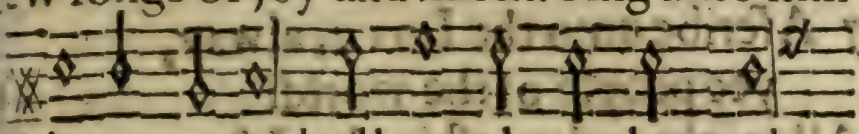


Psalme 96. Sing unto the Lord a.

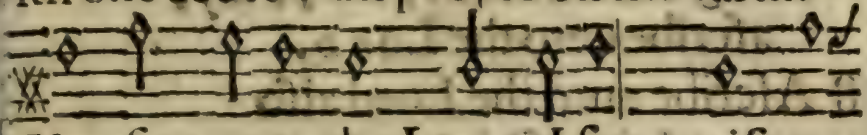
Sing yee with praise unto the Lord a new



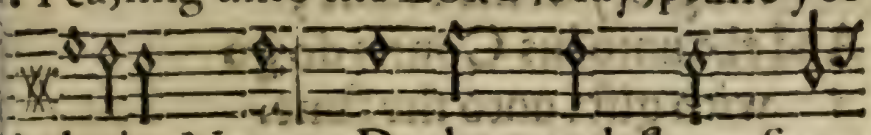
ew songs of joy and mirth: Sing unto him



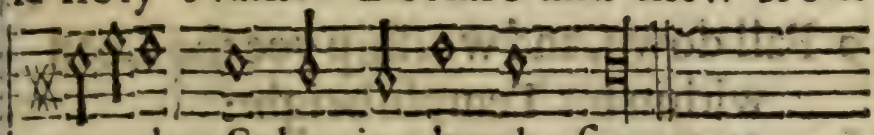
ith one accord all people on the earth.



. Yea, sing unto the LORD, I say, praise yee



is holy Name: Declare and shew from



lay to day Salvation by the same.

Among the Heathen eke declare
his honour round about:
To shew his wonders do not spare
in all the world throughout.

4 For why? the LORD is much of might,
and worthie praise alway:
And hee is to bee dread of right
above all gods, I say.

5 For all the Heathen gods abroad
are idols that will fade:
But yet our GOD hee is the LORD
that hath the Heavens made.

6 All praise and honour eke do dwell
for ay before his face:

Both

new song: sing unto the Lord all the earth.

2. Sing unto the Lord, and praise his Name: declare his Salvation from day to day.

3 Declare his glory among all nations, & his wonders among all people.

4 For the Lord is great, and much to bee praised: hee is to bee feared above all gods.

5 For all the gods of the people are idoles: but the LORD made the heavens.

6 Strength and glory are before him:

Both power and might likewise excell,
within his holy place.

7 Ascribe unto the LORD, alway,
yee people of the world:
All might and worship eke, I say,
ascribe unto the LORD.
8 Ascribe unto the Lord also
the glory of his Name;
And eke unto his Courts do go
with gifts unto the same.

9 Fall down, and worship yee the Lord
within his Temple bright:
Let all the people of the world
bee fearfull at his sight.
10 Tell all the world, bee not agast,
the Lord doth reigne above:
Yea, hee hath set the earth so fast
that it shall never move.

And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equitie and right.
11 Yee heavens therefore with joy begin,
and let the earth rejoice:
Thou sea and all that is therein
cry out and make a noise.

Power and beautie are in his Sanctuarie.

7 Give unto the Lord yee families of the people: give unto the Lord glorie and power.

8 Give unto the LORD the glorie of his Name: bring an offering, and enter into his Courts.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the nations, The LORD reigneth, surely the world shalbe stable: and not move: and hee shall judge the people in righteousnesse.

11 Let the heavens rejoice, and let the earth bee glad: Let the sea roare, and all that therein is.

2 The field ſhall joy, and every thing
that ſpringeth of the earth:
The wood and every tree ſhall ſing
with gladneſſe and with mirth.
3 Before the preſence of the Lord,
and comming of his might:
For hee ſhall come to judge the world
with equitie and right.

12 Let the field bee joyfull, and all that is in it: Let all the trees of the wood then rejoice.
13 Before the Lord: for hee commeth to judge the earth: Hee will iudge the world with righteouſneſſe, and the people in his trueth.

PSAL. XCVII.

The Prophet exhorteth all to reioice for the comming of the kingdome of IESVS CHRIST: dreadfull to the rebels and idolaters, and ioyfull to the iuſt, whom hee exhorteth to innocencie, to reioycing and thanksgiving.

Sing this as the 95. Pſalme.

THe Lord doth reign, whereat the earth
may joy with pleaſant voice:
And eke the yles with joyfull mirth
may triumph and rejoice.
2 Both clouds and darkneſſe eke do ſwell
and round about him beat:
Yea, right and juſtice ever dwell,
and bide about his ſeat.
3 Yea, fire and heat at once ſhall run,
and go before his face,
Which ſhall his foes and enemies burn
abroad in every place.

Pſalme 97.

THe Lord reigneth; let the earth reioice; let the multitude of the yles bee glad.
2 Clouds and darkneſſe are round about him: righteouſneſſe and judgement are the foundation of his Throne.
3 There ſhall go a fire before him, and burn up his enemies round about.

4 His lightnings gave light unto the world: the earth saw it, & was afraid.
5 The mountaines melted like waxe at the presence of the Lord: at the presence of the LORD of the whole earth.
6 The Heavens declare his righteousnesse, and all the people see his glory.
7 Confounded be al they that serve graven images, & that glory in idoles: worship him all yee gods.
8 Syon heard of it, and was glad, and the daughters of Iudah rejoiced because of thy judgements, O Lord.
9 For thou, O LORD, art most high above all the earth thou art much exalted

4 His lightnings eke full bright did blase
and to the world appear,
Whereat the earth did look and gaze,
with dread and deadly fear:

5 The hils like waxe did melt in sight,
and presence of the LORD.
They fled before that Rulers might
who guideth all the world.

6 The heavens eke declare and show
his justice foorth abrod:
That all the world may see and know
the glory of our GOD.

7 Confusion sure shall come to such,
as worship idoles vaine:
And eke to those that glory much
dumbe pictures to maintaine.
For all the idoles of the world,
which they as gods do call:
Shall feele the power of the LORD,
and down to him shall fall.

8 With joy did Sion hear this thing
and Iudah did rejoice:
And at thy judgements they did sing,
and made a pleasant noyse.

9 For thou O Lord, art set on hie,
in all the earth abrod:
And art exalted wondrously
above each other god.

o All yee that love the LORD do this,
hate all things that are ill:
or hee doth keep the Souls of his
from such as would them spill:
1 And light doth spring up to the just,
with pleasure for his part:
Great joy with gladnesse mirth and lust
to them of upright heart.

2 Yee righteous in the LORD rejoice,
his holyneſſe proclame:
ee thankfull eke with heart and voice
and mindfull of the same.

above al gods.
10 Yee that love the Lord hate evill: he preserveth the Soules of his Saincts, hee will deliver them from the hand of the wicked.
11 Light is sown for the righteous, and joy for the upright in heart.
12 Rejoice ye righteous in

e LORD, and give thankes for his holie remembrance.

PSAL. XCVIII.

An earnest exhortation to all creatures, to praise the LORD, for his power, mercie and fidelitie in his promise by CHRIST, by whom hee hath communicated his Salvation to all Nations.

Sing this as the 95. Psalme.

Psalme 98.

D Sing yee now unto the LORD,
a new and pleasant song:
or he hath wrought throghout the world
his wonders great and strong.
With his right hand full worthily
hee doth his foes devoure:
And gets himself the victorie,
with his own arm and power.
1 The Lord doth make the people know
his saving health and might:

SIng unto the LORD a new song: for hee hath done marveilous things: his right hand and his holy arm have gotten him the victorie.

1 The LORD declared his salvation, his

6 Moyſes, Aaron, and Samuel
as Prieſts on him did call:
When they did pray hee heard them well,
and gave them anſwere all.

7 Within the cloud to them hee ſpake,
then they did labour ſtill
To keepe ſuch lawes as hee did make,
and pointed them untill.

8 O Lord our God thou didſt them hear
to thee when they did ſeek:
Thy mercie did on them appear
though thou their ſins didſt wreak.

9 Give laud and praiſe to GOD our LORD,
within his holy hill:
For why? our GOD throughout the world
is holy ever ſtill.

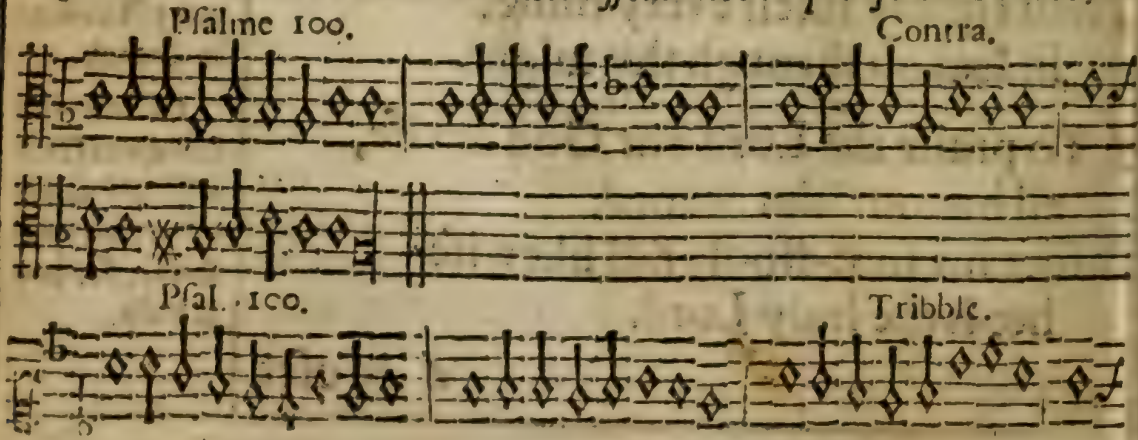
6 Moyſes and Aaron were amongſt his Prieſts, and Samuel among ſuch as call upon his Name theſe called upon the Lord, and hee heard them.

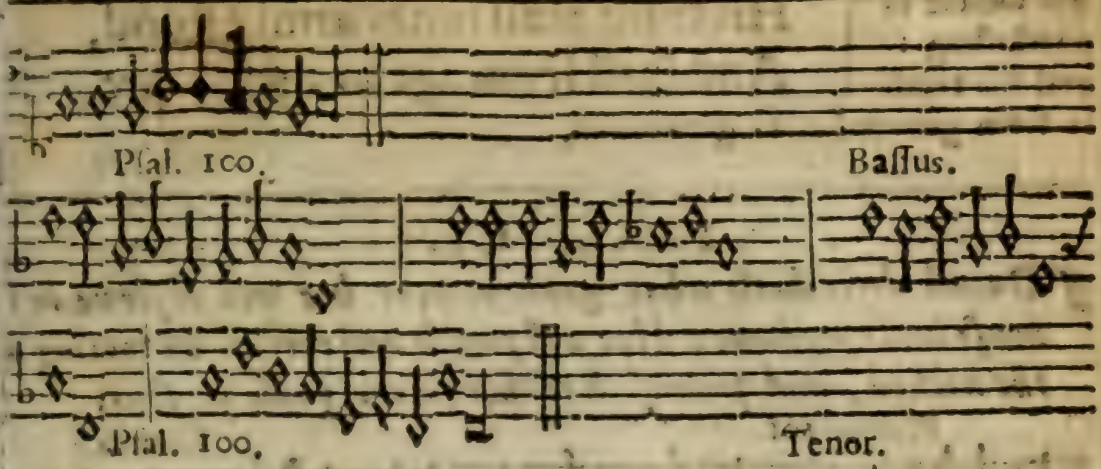
7 Hee ſpake unto them in the cloudie pillar: They kept his teſtimonies and the law that he gave them.

8 Thou heard them, O Lord our GOD: thou waſt a favourable GOD unto them, though thou didſt take vengeance for their inventions. 9 Exalt the LORD our GOD, and fall down before his holy mountaine: for the LORD our GOD is holy.

PSAL. C.

¶ *Hee exhorteth all to ſerve the LORD who hath choſen and preſerved us, and to enter into his aſſemblies to praiſe his Name.*





ALL people that on earth do dwell,
Sing to the LORD with chearefull voice:
Him serve with feare, his praise forth
Come yee before him and rejoice.

The LORD yee know is GOD indeed,
Without our aid hee did us make:
Wee are his flock, hee doth us feed,
And for his sheep hee doth us take.

Oh enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, & blesse his Name alwaies,
For it is seemly so to do.

For why? the Lord our God is good,
His mercie is for ever sure:

Psalme 100.

SIng yeloud unto the LORD all the earth,

2 Serve the LORD with gladnes: come before him with joyfulnesse.

3 Know yee that even the Lord is GOD: he hath made us and not we our selves: we are his people and the sheep of his pasture.

4 Enter into his gates with praise, and into his courts with rejoicing praise him & blesse his Name:

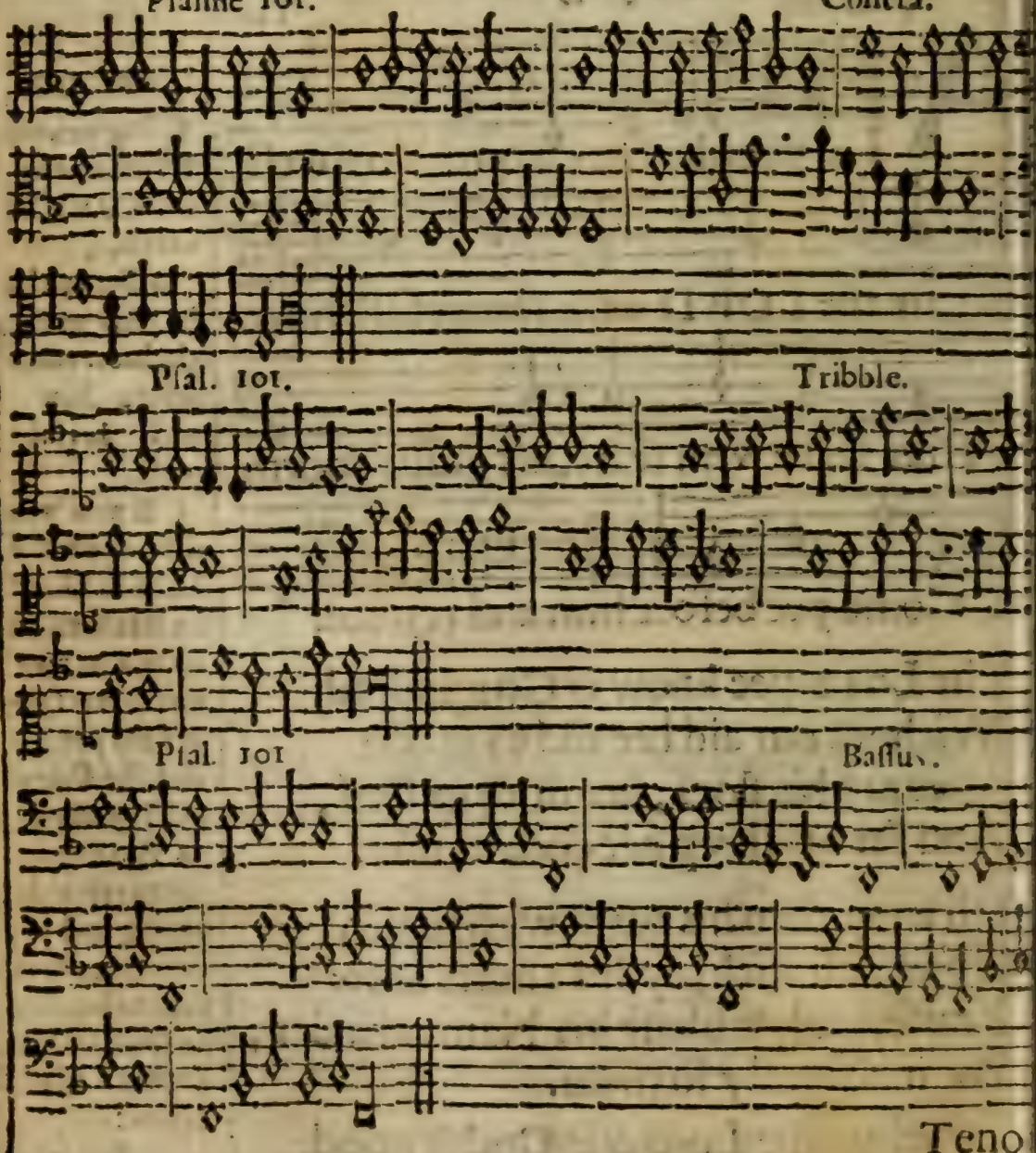
5 For the Lord is good,

his mercie is everlasting: and his truth is from generation to generation.

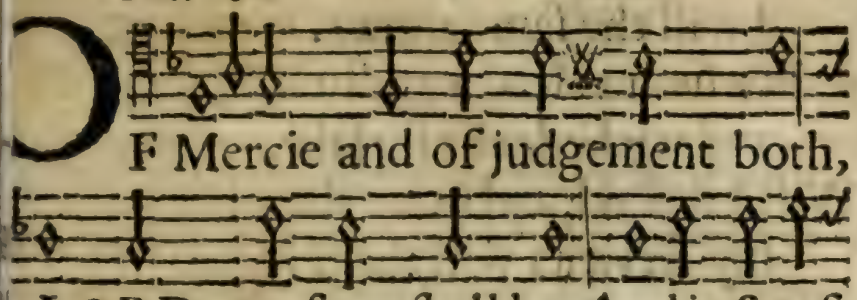
His truth at all times firmly stood,
And shall from age to age endure.

PSAL. CI.

¶ David describeth what governement hee will observe in his house and kingdome: Hee will punish and correct by rooting out the wicked, and promiseth to cherish the godly persons.

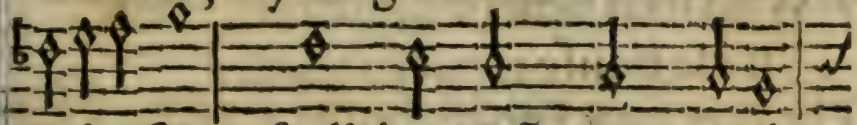


Psal. 101. Tenor.

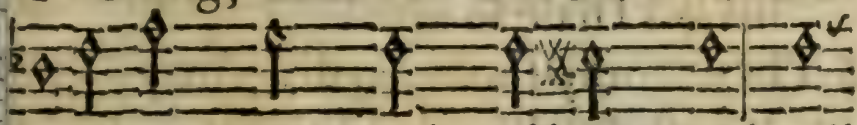


OF Mercie and of judgement both,

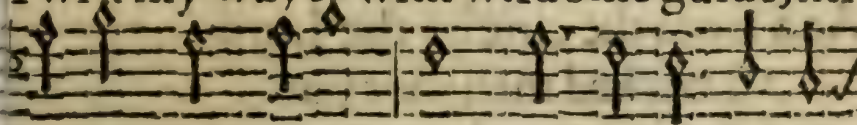
LORD, my song shall be: And it so oft



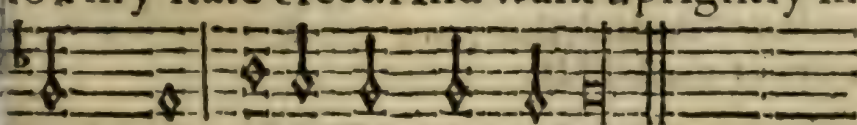
I do sing, shall bee O LORD to thee.



I will my wayes with wisdome guide, till



you my state erect: And walk uprightly in



mine house, as on of thine Elect.

No wicked thing will I attempt,
but from the same refraine:
hate the sins of faithlesse folk,
no such will I maintaine.

The froward heart may take his leave:
such shall not with mee dwell:
As for the proud and wicked man
I will with force expell.

Who so his neighbour doth backbite,
that man will I destroy:

Psalme. 101.

I Will sing mercy and iudgement: unto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way, till thou commest to mee, I will walk in the uprightnesse of mine heart, in the mids of my house.

3 I will set no wicked thing before mine eies, I hate the work of them that fall away it shall not cleave unto mee.

4 A froward heart shall depart from me, I will know no evill.

5 Him that privily slandereth his neighbour, will I de-

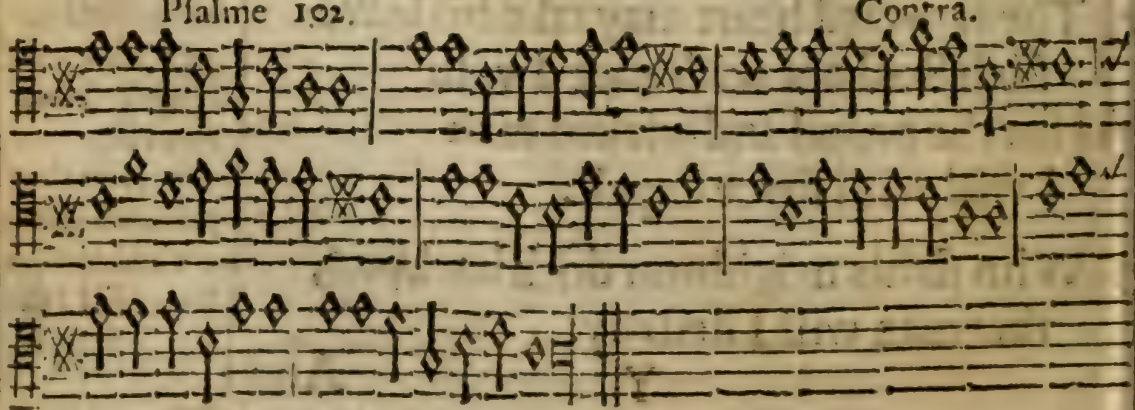
And who so hath a proud high looke
I will the same annoy.
6 For such as lead a godly life,
and wickednesse forsake,
Will I defend, and more than that
my servants will them make.
7 Who so is bent to use deceit
mine house is not for such:
The lyer may I not behold,
his lies I hate so much.
8 The ungodly soone I will destroy
which dwell the land about:
And from the citie of the Lord
all wicked men root out.

stroy: Him that hath a proude looke and high heart I can not suffer.
6 Mine eyes shall bee unto the faithfull of the land, that they may dwel with me: hee that walketh in a perfect way, hee shal serve me.
7 There shall no deceitfull person dwell within mine house: hee that telleth lyes shall not remaine in my sight. 8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the LORD.

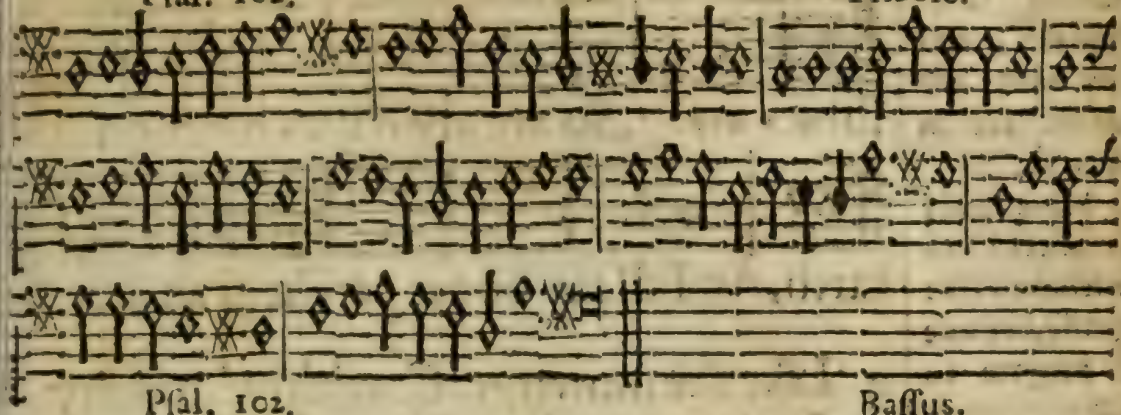
PSAL. CII.

¶ *It seemeth that this prayer was appointed to the Faithfull to pray in the captivitie of Babylon. A consolation for the building of the Church, whereof followeth the praise of GOD, to bee published unto all posteritie. The conversion of the Gentiles, and the stabilitie of the Church.*

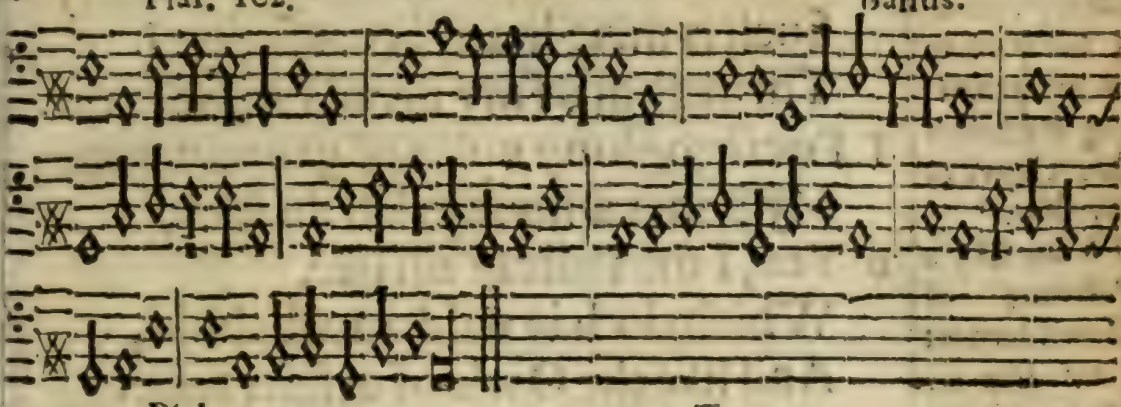
Psalme 102. Contra.



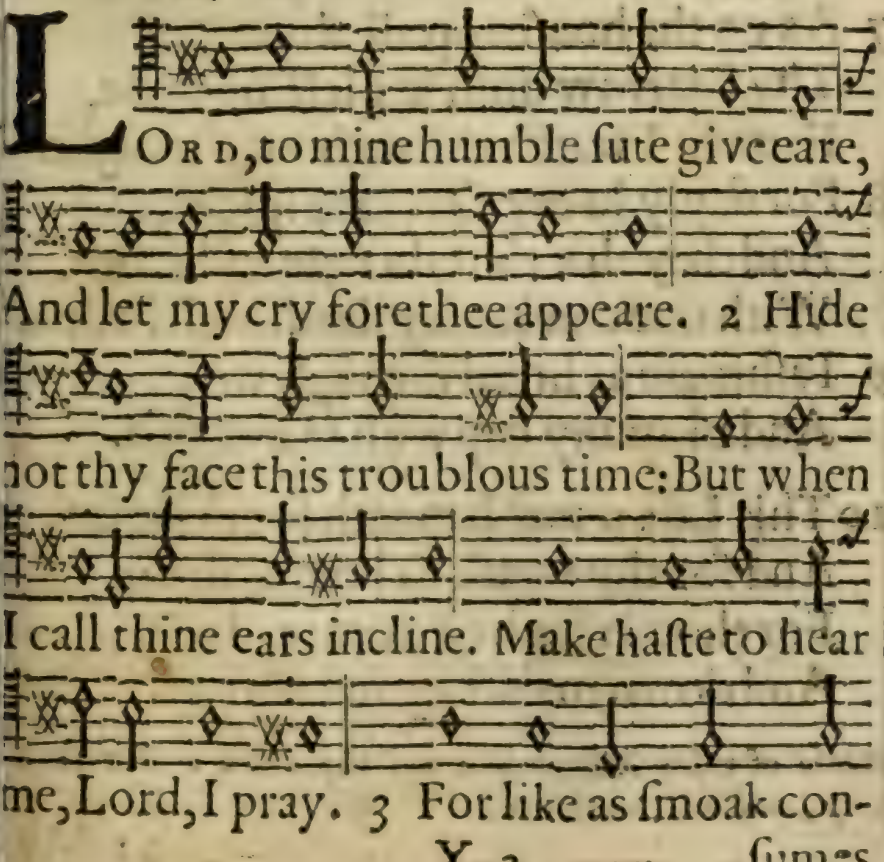
Psal. 102. Tribble.



Psal. 102. Bassus.



Psal. 102. Tenor.

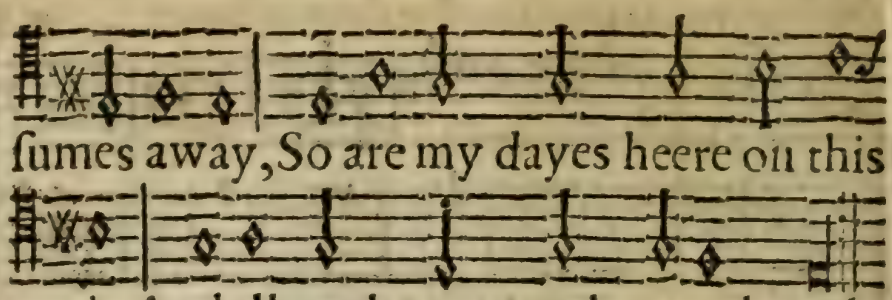


LORD, to mine humble sute give eare, And let my cry fore thee appeare. 2 Hide not thy face this troublous time: But when I call thine ears incline. Make haste to hear me, Lord, I pray. 3 For like as smoak consumes

Psalme 102.

O LORD, hear my prayer, and let my cry come unto thee. 2 Hide not thy face from mee in the time of my trouble: incline thine eare unto me: When I call make haste to hear mee.

3 For my dayes are con-



sumes away, So are my dayes heere on this earth, And all my bones parcht as an hearth.

4 Like the mown grasse withred and dry
Such is mine heart, because that I
Through grief my bread forgot to eat.
5 For throgh my voice of groanings great
My bones unto my skin do stick,
6 Yea, I the Pelican am like,
Which doth in wilderness abide,
And like the Owle of deserts wide.

7 As on the house top all alone
The Sparrow doth her self bemone,
Even so I watch throughout the night.
8 For dayly lo my foes mee spight,
And they that thus do rage and scorn,
With one consent my death hath sworn.
9 I ashes ate as bread through wo,
And blent my cup with teares also.

10 This LORD mee hapneth for thine ire,
And for thy wrath so hote as fire:
For thou in high estate mee plac't,
And down to dust again hath cast.

sumed like smoake, and my bones are burnt like an hearth.
4 Mine heart is smitten and withered like grasse, because I forgate to eat my bread.
5 For ỹ voice of my groaning my bones do: cleave to my skin.
6 I am like a Pelicane of the wilderness: I am like an Owle of the Deserts.
7 I watch, and am as a sparrow alone upon the house top.
8 Mine enemies revile me dayly, and they that rage against mee have sworne against mee.
9 Surely I have eaten ashes as bread, and mingled my drink with weeping. 10 Because of thine indignation, and thy wrath: For thou hast heaved mee up, and cast mee downe.

11 My dayes are like the fading shade,
I like the withered grasse am made:
12 But LORD, thou still abidest sure,
Thy memory for ay doth dure.

13 Thou wilt arise for Syon hill,
And grant thy mercy her untill:
For lo, the time, the time, I say,
Of mercy (LORD) is come this day.
14 For in her stones thy servants lust;
And pitie take upon her dust:
15 So shall the Heathen fear thy Name,
And earthly Kings thy glorious fame.

16 What time the LORD shall Syon rear;
And in his glory shall appear:
17 And to the desolat him bend,
Despysing not their sute t'attend.
18 This shall bee writen for the race,
That after shall succeed in place:
Yea people yet uncreated:
The Lords renown abrod shall spread

19 For from his holy Temple hie
The LORD our GOD hath cast his eye:
From heaven the earth behold did he,

11 My dayes are like a shadow that fadeth, and I am withered like grasse.
12 But thou, O Lord, doest remaine for ever, and thy remembrance from generation to generation.
13 Thou wilt arise, and have mercy upon Sion: for the time to have mercy thereon, for ỹ time appointed is come.
14 For thy servants delite in ỹ stones thereof, and have pitie on the dust thereof.
15 Then the Heathen shall fear the Name of the LORD & al the kings of the earth thy glory. 16 When the LORD shall build up Sion, and shall appeare in his glory. 17 And shall turne unto the prayer of the desolate, and not despise their prayer. 18 This shall bee writen for the generation to come: and the people which shall be created shall praise the LORD. 19 For hee hath looked down from the hight of his Sanctuary, out of the Heaven did the LORD behold the Earth.

20 The prisoners grones to heare & see
And set the damned free from care,
21 That they in Sion may declare
This holy Name of GOD alwayes,
And in Ierusalem his praise.

22 When to conveen the folk accord
And kingdoms all to serve the LORD
23 My strength hee bated in the wayes,
And shorter cut my life and dayes.
24 Wherefore I said my GOD most hie:
In midst my life let mee not die,
Thy yeares eternally endure,
from age to age abiding sure.

25 Thou in time past the earth did ground
Thy handy work the heavens are found
26 They perish shall, thou standing still,
They shall waxe old, as garments will
Thou changing them they shall so bid
27 But thou art one whose years not slid
28 Thy servants sons for ay shall last,
And in thy sight their seed stand fast.

20. That hee might heare the mourning of the prisoners, and deliver the children of death.

21 That they may declare ỹ Name of the Lord in Sion and his praise in Ierusalem.

22 When the people shal be gathered together, and the Kingdomes to serve the LORD.

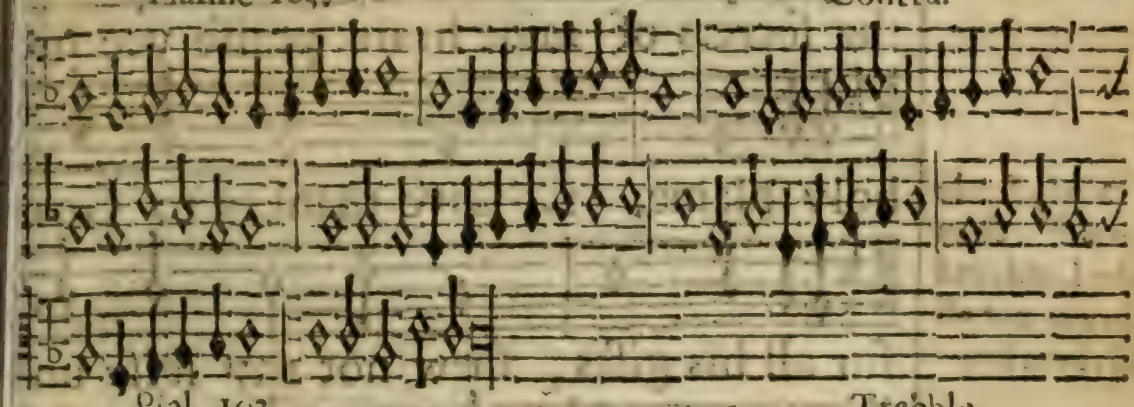
23 He abated my strength in the way, and shortened my dayes,

24 And I said O my GOD, take mee not away in the middes of my dayes: thy yeares endure from generation to generation. 25 Thou hast a fore time laid the foundation of the Earth: and the Heavens are the work of thine hands. 26 They shall perish, but thou shalt endure, even they all shall waxe olde, as doth a garment: as a Vesture shalt thou change them, and they shall bee changed. 27 But Thou art the same and thy yeares shall not faile. 28 The Children of thy Servants shall continue, and their seed shall stand fast in thy sight.

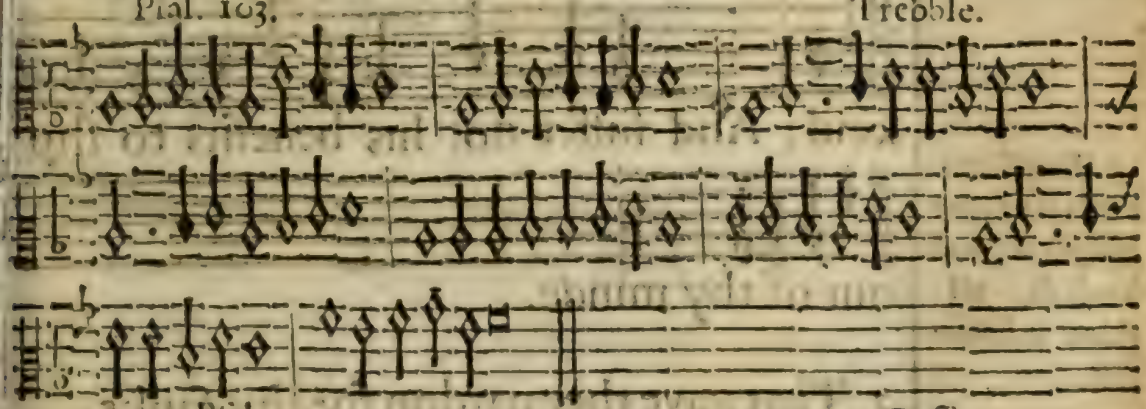
¶ *This*

This is a most excellent Psalme, wherein the Prophet doth provocke men and Angels and all creatures, to praise the LORD for his fatherlie mercies and deliverance of his people from all evils, for his providence over all things, and the preservation of the faithfull.

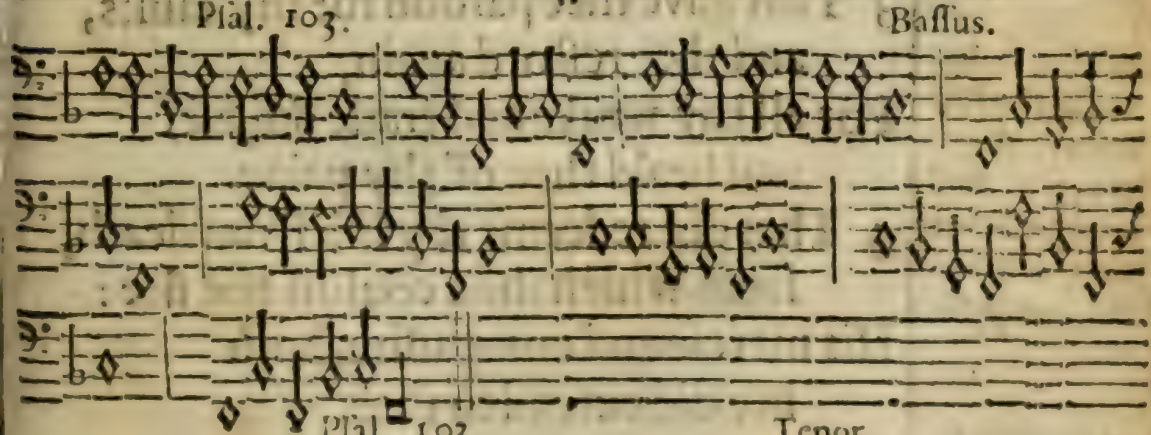
Psalme 103. Contra.



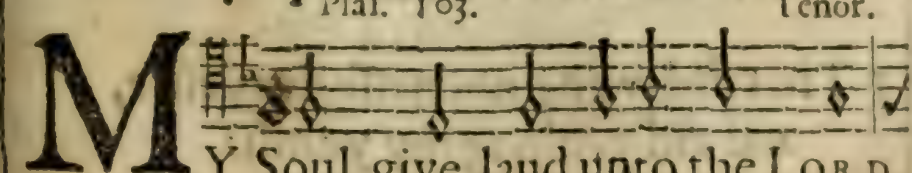
Psal. 103. Trebble.



Psal. 103. Bassus.



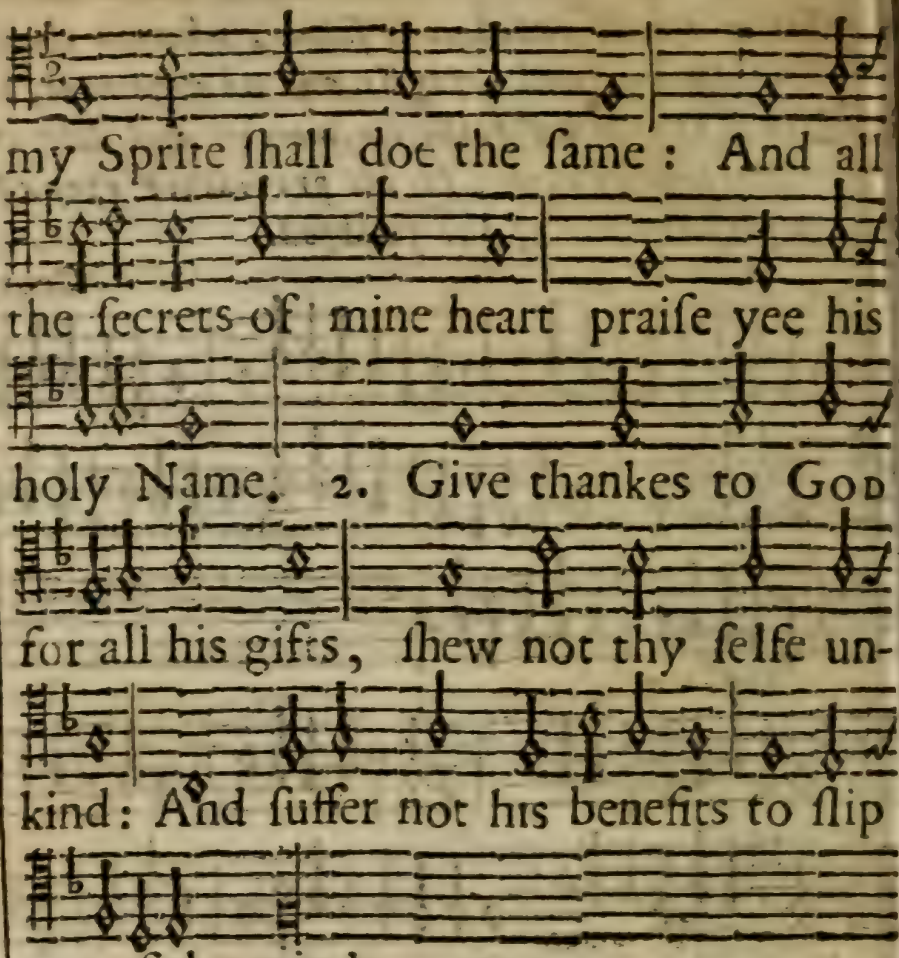
Psal. 103. Tenor.



MY Soul give laud unto the LORD, my

Psalme 103.

MY Soule praise thou the Lord



and all that is within mee praiſe his holy Name.

2 My Soule praiſe thou the Lord, and forget not all his benefits.

3 Who forgiveth all thine iniquitie, and healeth all thine infirmities.

4 Who redeemeth thy life from the grave: And crowneth thee with mercie and compaſſion.

5 Who ſatisfieth thy mouth with good things, and

3 That gave thee pardon for thy faults,
and thee reſtord again,
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldſt not flee:
His mercie and compaſſion both
hee did extend to thee.

5 That fild with goodneſſe thy deſire,
and did prolong thy youth:

Like

.ike as the Eagle casts her bill,
whereby her age renueth.
5 The LORD with justice doth repay
all such as bee oppresst:
So that their suffrings and their wrongs
are turned to the best.

7 His wayes and his Commandements
to Moses hee did show:
His counsels and his valiant acts
the Israelits did know.
8 The LORD is kind and mercifull
when sinners do him grieve:
The slowest to conceive a wrath,
and readiest to forgive.

9 Hee chides not us continually,
though wee bee full of strife:
Nor keepes our faults in memorie
for all our sinfull life.
10 Nor yet according to our sins
the LORD doth us regard:
Nor after our iniquities
hee doth us not reward.

11 But as the space is wondrous great
twixt earth and heaven above:
So is his goodnesse much more large
to them that do him love.

thy youth is renued like the Eagles.

6 The Lord executeth righteousnes, and judgement to all that are oppressed.

7 He made his wayes knowne unto Moyses, and his workes unto the children of Israel.

8 The Lord is full of compassion and mercie: slow to anger, and of great kindnesse.

9 Hee will not alwayes chide: Neither keepe his anger for ever.

10 Hee hath not dealt with us after our sinnes: Nor rewarded us according to our iniquities.

11. For as high as the Heaven is above the Earth, so great is his mercie towards them that feare him.

12 As far as the East is from the West so far hath he removed our sins from us.
13 As a father hath compassion on his children, so hath the Lord compassion on them that fear him.
14 For hee knoweth wher of wee are made: hee remembereth that wee are but dust.
15 The dayes of man are as grasse: As a flower of the field, so flourisheth hee.
16 For the wind goeth over it, and it is gone, and the place thereof shall know it no more.
17 But the loving kindnes of the LORD endureth for ever and ever upon them that feare him: and his righteousnesse upon childrens children. 18. Unto them that keepe his Covenant, and thinketh upo

12 GOD doth remove our sins from us,
and our offences all,
As far as is the Sun rysing
full distant from his fall.

13 And look what pitie parents dear
unto their children bear:
Like pitie beares the LORD to such
as worship him in fear.
14 The Lord that made us knowes our shape
our mould and fashion just,
How weake and fraile our nature is,
and how wee are but dust,

15 And how the time of mortall men
is like the withring hay:
Or like the flowre right faire on field
that fades full soone away.
16 Whose glose and beautie stormie winds
doe utterly disgrace:
And make that after their assaults
such blossomes have no place.

17 But yet the goodnesse of the LORD
with his shall ever stand:
Their childrens children do receive
his righteousnesse at hand.
18 I mean who keepe his Covenant
with all their whole desire,

nd not forget to do the thing
that hee doth them require.

) The Heavens high are made the seat,
and footstoole of the LORD:
nd by his power imperiall
hee governes all the world.

) Yee Angels who are great in power
praise yee and blesse the LORD,
Vho to obey and do his will
immediatly accord.

1 Yee noble hostes and ministers
cease not to laud him still,
Vho readie are to execute
his pleasure and his will.

2 Yee all his works in every place
praise yee his holy Name:
line heart, my minde, and eke my Soul
praise yee also the same.

his Commandements to do them.

19 The Lord hath prepared his Throne in Heaven, and his kingdome ruleth over all.

20 Praise the Lord, yee his Angels ỹ excel in strength that doe his Commandements in obeying the voice of his word.

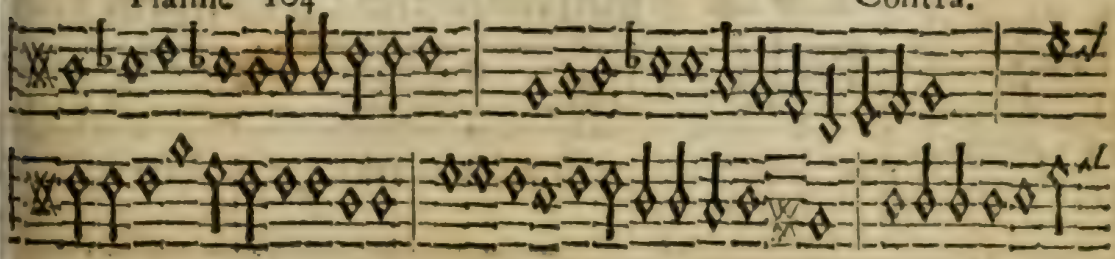
21 Praise the Lord, all yee his hostes, yee his servants, that doe his pleasure.

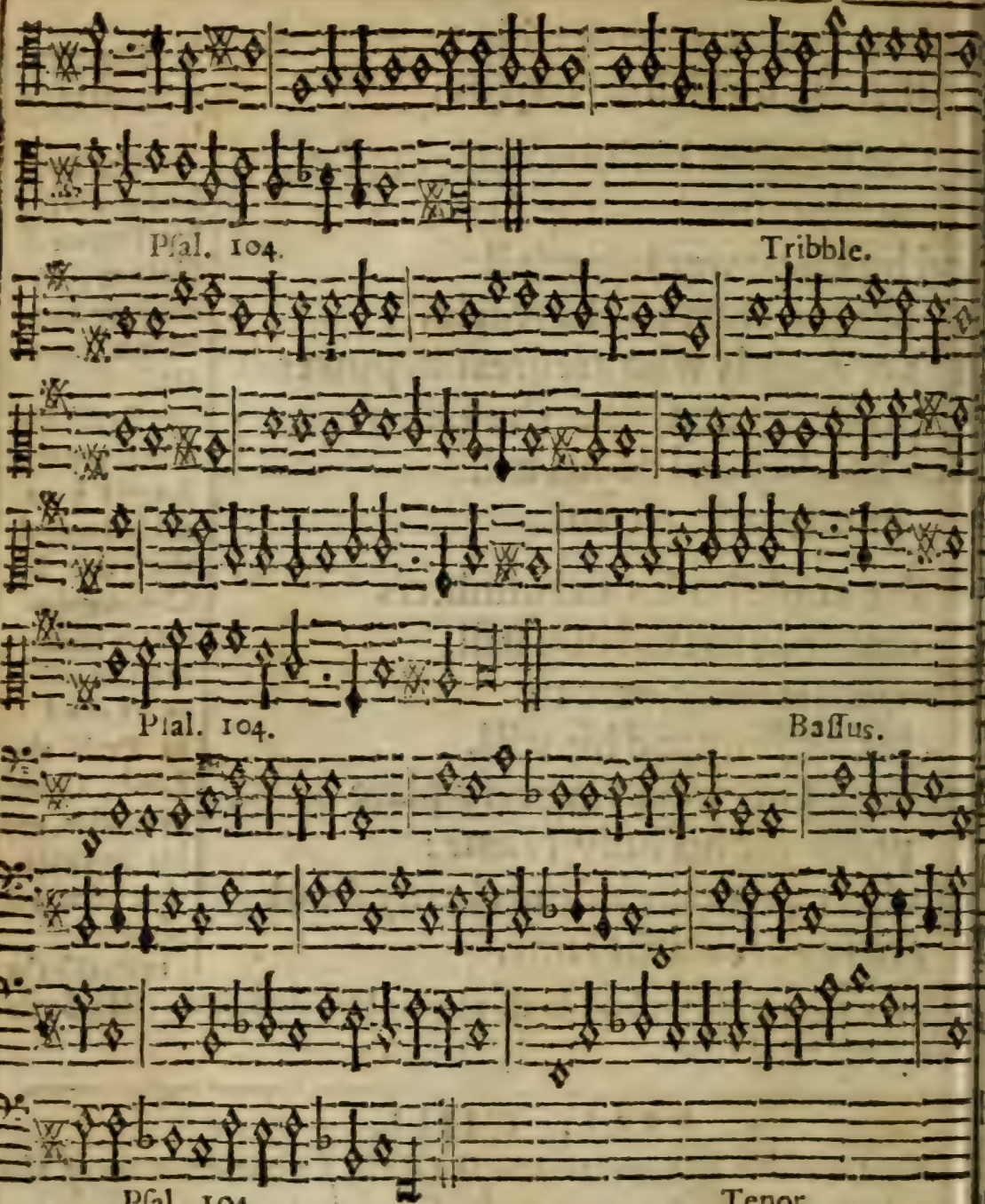
22 Praise the ORD, all yee his workes, in all places of his dominions: My Soule aise thou the LORD.

PSAL. CIIII.

An excellent Psalme to praise GOD for the creation of the world, and the governance of the same, by his marvellous providence, wherein the Prophet prayeth against the wicked, who are the occasion that GOD diminisheth his blessings.

Psalme 104 Contra.





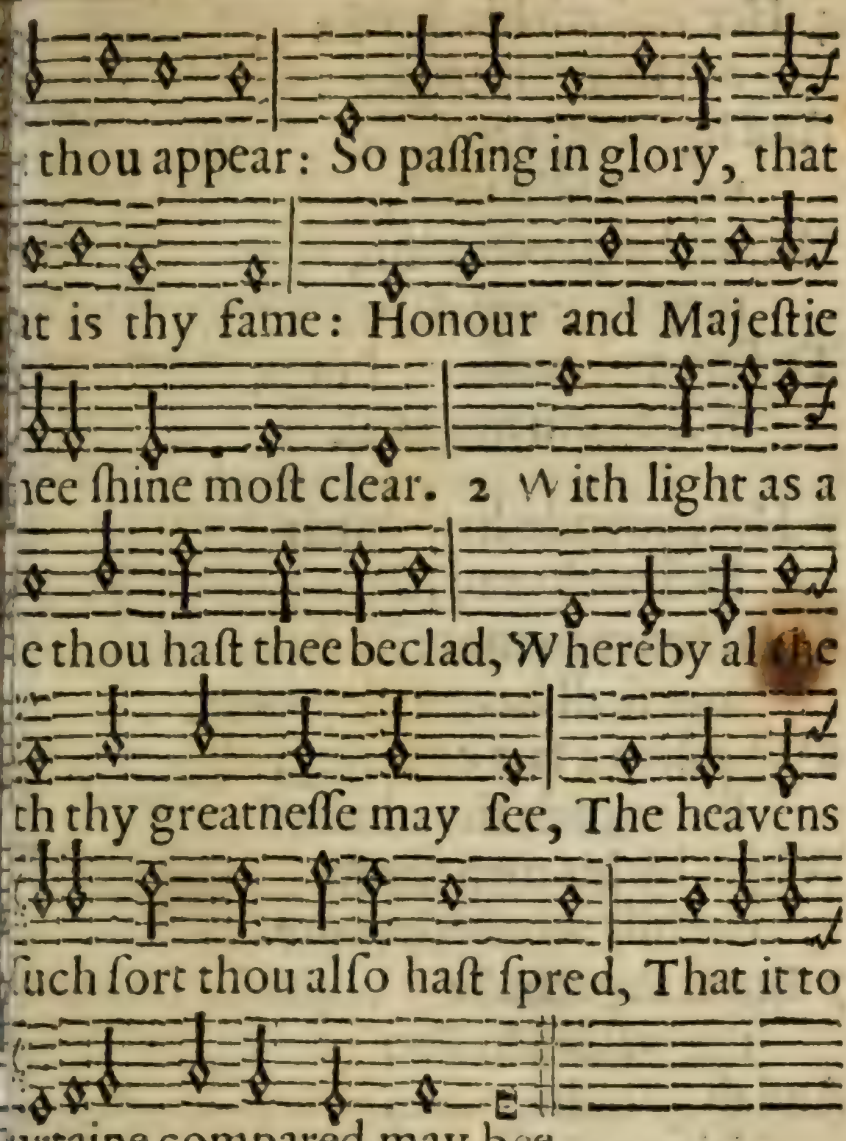
Psalme 104.

MY Soule prayse thou the Lord O LORD my

MY soul praise the LORD, speak goo

of his Name: O LORD our great GOD, hov

de



thou appear: So passing in glory, that
it is thy fame: Honour and Majestie
nee shine most clear. 2 With light as a
e thou hast thee beclad, Whereby al the
th thy greatnesse may see, The heavens
such sort thou also hast spred, That it to
urtaine compared may bee.

His chamber beames ly
in the clouds full sure:
hich as his charet,
are made him to beare.
nd there with much swiftnesse,
his course doth endure:
pon the wings ryding,
of wind in the aire.

GOD, thou art exceeding great, thou art cloathed with glory and honour.

2 Who covereth himselfe with light, as with a garment, And spreadeth the Heavens like a curtaine.

3 Who layeth the beames of his chamber in the waters, & maketh the Clouds his Chariot, and walketh upon the wings of the wind.

4 Hee

13 The mountaines to moiſt,
the clouds hee doth uſe:
The earth with his works,
are whollie repleat.
14 So as the bruit Cattell,
hee doth not refuſe:
But graſſe doth provide them,
and herbs for mans meate:
15 Yea, bread, wine and oyle,
hee made for mans ſake:
His face to refreſh,
and heart to make ſtrong:
16 The Cedars of Liban,
this great LORD did made:
Which trees hee doth nouriſh,
that grow up ſo long.
17 In theſe may Birds build,
and make there their neſt:
In fir-trees the Storks
remain and abide.
18 The high hils are ſuccours
for wild goats to reſt:
And eke the rocks ſtony
for Conies to hide.
19 The Moon then is ſet,
her ſeaſons to run:
The dayes from the nights
thereby to diſcern;

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy works.
14 He cauſeth graſſe to grow for the cattell and herbs for the uſe of man that hee may bring foorth bread out of the earth.
15 And wine that maketh glad the heart of man & oyle to make the face to ſhine & bread that ſtrengtheneth mans heart.
16 The high trees are ſatiſfied, even the Cedars of Lebanō, which he hath planted.
17 That the birds may mak their neſts there: The Stork dweleth in the fir trees
18 The high mountains are for the goates the rocks are a refuge for the conies. 19 He appointed t

nd by the descending
also of the Sun,
he cold from the heat so
thereby wee do learn.

Moon for certaine seasons: the Sun knoweth his going down.

o When darkness doth come
by GODS will and power:
hen creep foorth do all
the beasts of the wood.

20 Thou makest darkness and it is night wherein all the beasts of the forrest creep foorth.

1 The Lyons range roaring,
their prey to devoure:
ut yet it is thou LORD,
who giveſt them food,

21 The Lyons roar after their prey, & seeke their meate at GOD.

2 Assoon as the Sun
is up, they retire:
o couch in their dens,
then are they full fain:

22 When the Sun riseth, they retire, & couch in their dens.

3 That man do his work may,
as right doth require,
Till night come and call him
to take rest again.

23 Then goeth man foorth to his work, and to his labour, until the evening.

4 How sundrie O LORD,
are all thy works found?
With wisedome full great
they are indeed wrought:
So that the whole world
of thy praise doth sound:
And as for thy riches
they passe all mens thought.

24 O LORD, how manifold are thy works in wisedome hast thou made them all: The Earth is full of thy riches.

25 So is this Sea great and wide: for there in are thinges creeping innumerable, both ſmall beaſts & great.

25 So is the great ſea,
which large is and broad:
Where things that creep ſwarm,
and beaſts of each ſort.

26 There goe the ſhips: yea that Leviathen, whom thou haſt made to play therein

26 There both mighty ſhips ſaile,
and ſomely at road:
The Whale hudge and monſtrous
there alſo doth ſport.

27 All theſe wait upon thee, that thou mayeſt give them food in due ſeaſon.

27 All things on thee wait,
thou doſt them relieve;
And thou in due time
full well doſt them feed:

28 Thou giveſt it to them, and they gather it: thou openeſt thine hand, & they are filled w good things

28 Now when it doth pleaſe thee,
the ſame ſo to give:
They gather full gladly
thoſe things which they need.
Thou openeſt thine hand,
and they find ſuch grace;
That they with good things
are filled wee ſee.

29 But if thou hide thy face, they are troubled; if thou take away their breath they die, & returne to their duſt.

29 But ſore are they troubled,
if thou turn thy face:
For if thou their breath take,
vile duſt then they bee.

30 Again, if thou ſend forth thy ſpirit they are

30 Again when thy Spirit
from thee doth proceed:
All things to appoint,
and what ſhall enſue.

Then are they created,
as thou haſt decreed,
And doſt by thy goodneſſe
the dry earth renue.
31 The praiſe of the LORD
for ever ſhall laſt:
Who may in his works
by right well rejoice.
32 His look can the earth make
to tremble full faſt;
And likewiſe the mountains
to ſmoake at his voice.

33 To this LORD and GOD
ſing will I alwayes:
So long as I live,
my GOD will I praiſe.
34 Then am I moſt certaine,
my words ſhall him pleaſe:
I will rejoice in him,
to him will I cry.
35 The ſinners, O LORD,
conſume in thine ire;
And eke the perverſe
them root out with ſhame:
But as for my Soul now,
let it ſtill deſire:
And ſay with the faithfull,
praiſe yee the LORDS Name.

created and thou renueſt the face of the earth.

31 Glory bee to the LORD for ever: Let the Lord rejoice in his works.

32 He loketh on the earth, and it trembleth: hee toucheth the Mountaines, & they ſmoak.

33 I will ſing unto the Lord all my life: I will praiſe my GOD, while I live.

34 Let my words bee acceptable unto him: I will rejoice in the Lord

35 Let the ſinners bee conſumed out of the earth, and the wicked til there bee no more. O my Soule, praiſe thou the Lord Praiſe yee the LORD.

Psalme 105.

PRaise the Lord, and call upon his Name: declare his workes among the people.

2 Sing unto him, sing praises unto him: and talk of all his wondrous works.

3 Reioice in his holy name let the heart of them that seek the Lord reioyce.

4 Seeke the Lord and his strength: seek his face continually.

5 Remember his marvelous works that he hath done, his wonders, and the iudgements of his mouth.

6 Yee seede of Abraham his servant, ye children of Iakob who are his elect.

¶ Hee praiseth the singular grace of God, who hath of all people of the world chosen a peculiar people to himself: and having chosen them, never ceaseth to do them good, even for his promise sake.

Sing this as the 104. Psalme.

O Praise yee the LORD,
and call on his Name:
Amongst his folk shew
his noble works wrought.
2 Sing praises, sing to him,
to set foorth his fame,
And talk of the wonders
heee hath to passe brought.
3 In his holy Name
rejoice and bee light:
And let their hearts joy
who seeke for the LORD.
4 Seeke yee our GOD holy,
his strength and his might:
His face to behold still
for ever accord.

5 His marvellous works
keepe fixt in your minde:
His signes and his judgements
which hee by mouth spake.
6 Yee seed of his servant
Abraham by kinde:
And yee sons of Iaakob
whom hee his doth take.

7 He

7 Hee is our LORD GOD,
whose judgements are known
Throughout all the earth:
8 And hee ay certain
His promise remembred
once made to his owne,
For thousands of ages
to bide and remaine.
9 The agreement, I say,
with Abraham made,
Which unto Isaac
by oath hee made sure,
10 Confirming to Iaakob
for a law and trade,
And bond to Israel
alwayes to endure.
11 Saying in this wise,
To thee give I shall
As lot to enjoy
the Canaanites ground:
12 Albeit they were then
in number but small:
Yea few, and but strangers
throughout the land found.
13 And from place to place
did walk to and fro:
And from one kingdome
to other folk move,

7 Hee is the Lord our God his iudgments are through all the earth,
8 Hee hath alway remembred his covenant and promise that hee made to a thousand generations.
9 Even that which he made with Abraham and his oath unto Isaac.
10 And since hath confirmed it to Iaakob for a law, and to Israel for an everlasting covenant.
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.
12 Albeit they were few in number: yea, verie few, and strangers in the land.
13 And walked about from nation to nation: from one kingdome to another people.

14 Yet

14 Yet ſuffered hee no man
them wrong for to do:
But thus for their ſakes hee
great Kings did reprove.
15 Touch not mine Oynted,
nor harm not at all
My Prophets moſt dear.
16 And on the whole earth
A famine extreame then
to come hee did call,
Which utterly ſtroyed
their ſtore whole with dearth.

17 Yet ſent hee before
a man to provide:
Even Ioſeph his own
in ſervage was ſold:
18 Whoſe feet they in ſtocks held,
yea, hee a long tide
With fetters of yron
was kept in ſure hold.
19 Untill the tyme came
his cauſe ſhould bee known;
And that the LORDS word
his patience had tride.
20 Then ſent the King for him,
and looſed him full ſoon:
The head of his people
his bands laide aſide.

21 Wh

14 Yet ſuffered hee no man to doe them wrong, but reprooved kings for their ſakes ſaying,
15 Touch not mine Anointed, and do my Prophets no harme.
16 Moreover, he called a famine upon the land and utterly brake the ſtaffe of bread
17 But he ſent a man before them: Ioſeph was ſold for a ſlave:
18 They helde his feet in the ſtocks, and he was laide in yrons.
19 Untill his appointed time came, and the counſell of the LORD had tryed him
20 The king ſent and looſed him: even the ruler of the people delivered him.

1 Who made him the LORD
his houſe over all;
And of his ſubſtance
the ruler and ſtay:
2 That hee might his Princes
unto his will thrall;
And eke teach the Elders
of wiſedome the way.
23 Then came Iſrael
into Egypt land,
A ſtranger in Cham
Iaakob then abod.
24 Where GOD did encreaſe them,
much like the ſea ſand;
And made them more mighty,
than thoſe them withſtood.

25 Whoſe hearts hee did turn
his people to hate,
And ſeeke by deceit
his ſervants t' abuſe.
26 But then hee ſent Moſes
their cauſe to debate,
And Aaron his ſervants,
whom hee did foorth chooſe,
27 They unto his foes
his meſſage declard,
His ſignes and his wonders
of Ham in the land.

28 Hee

21 Hee made him lord of his houſe, & ruler of all his ſubſtance.
22 That hee ſhould binde his Princes unto his will, and teach his Ancients wiſedome.
23 Then Iſrael came to Aegypt & Iaakob was a ſtranger in ỹ land of Ham
24 And he increaſed his people exceedingly, and made them ſtronger then their oppreſſors.
25 He turned their hearts to hate his people, and to deale craftily with his Servants.
26 Then ſent hee Moſes his ſervant, and Aaron, whom he had choſen
27 They ſhewed among thē the meſſage of his ſignes and wonders in ỹ

land of Ham.
28 Hee ſent darkneſſe, and made it darke & they were not diſobedient unto his commiſſion.
29 He turned their waters in to blood, and ſlew their fiſh.
30 Their land brought forth Frogs, even in their Kinges chambers.
31 Hee ſpake & there came ſwarms of flies and lyce in all their quarters
32 Hee gave them haile for raine, & flams of fire in their Land.
33 Hee ſmote their Vines alſo, and their fig trees: and brake downe the trees in their coaſts.
34 Hee ſpake & Graſſehoppers came, and Caterpillers innumerable.
35 And did eate up all the

28 Hee darkneſſe ſent down then,
and dark it appeard,
And theſe not rebeld
to do his command.
29 Their waters hee turned
red blood for to bee:
Hee ſlew all their fiſh.
30 And Frogs made to breed;
Even in their Kings chambers,
31 Then alſo ſpake hee:
So Lyce and Flies ſwarmed,
the land through indeed:
32 Hee ſent on them haile,
in ſteed of ſweet rain;
And great flames of fire
their Countrie throughout.
33 Their Vines and their fig trees
he ſtrake to their pain.
And brake the trees all
their coaſts round about.
44 Hee ſpake but the word,
and graſſe hopers came:
With Caterpillers,
beyond all mens thought.
35 The graſſe they devoured,
that grew then in Cham:
And fruits of the ground all,
they brought unto nought.

graſſe in their land, and devoured the fruit of their ground.

36 Alſo

36 Alſo the firſt born
the land through hee ſmote:
Even the beginning
of their force and might.
37 And with gold and ſilver
brought foorth his own lot:
Amongſt whoſe tribs was not
r on feeble in ſight.

38 Egypt rejoyced,
when they went away:
For why? upon them
their fear then did fall:
39 The LORD, a cloud ſpread out,
to guid them by day,
And fire for to light them
the night over all.
40 They did but demand,
and Quailes hee them ſent;
And with bread from Heaven
hee did them ſuffice.
41 The hard Rock hee opned,
and waters out went:
Even through the drie places
like floods that do riſe.
42 For hee did remember
his holy oath made
Unto Abraham,
his ſervant moſt dear.

36 Hee ſmote alſo al the firſt borne in their land: even the begining of all their ſtrēgth.
37 He brought them forth alſo with ſilver and gold, and there was none feeble amongſt their tribes.
38 Egypt was glad at their departing: for the feare of them had fallen upon them
39 Hee ſpreed a cloud to bee a covering, & fire to give light in the night.
40 They aſked and he brought Quails and he filled them with the bread of heaven.
41 He opened the Rock, and the waters flowed out and ran in the dry places, like a river.

42 For hee remembred his holy promiſe to Abraham his Servant.

43 And

43 And hee brought forth his people with joy, and his chosen with gladnesse.

43 And brought foorth his people,
that were with wo lade:
His owne chosen children
with joy and glad chear.

44 And gave them ỹ lands of the Heathen, and they tooke the labours of the people in possession.

44 The Heathen folkes land
to them hee did part:
The peoples whole labour
they had to possesse.

45 That they might keepe his statuts, and observe his lawes: Praise yee the LORD.

45 That they from his statuts
and lawes should not start:
Wherefore our LORD GOD praise
his laude no tyme cease.

PSAL. CVI.

¶ The people dispersed under Antiochus, do magnifie the goodnesse of God amongst the Iust and repentant, desiring to bee brought again into the land by Gods mercifull visitation: And after the manifold marvels of GOD, wrought in their delyverance foorth of Ægypt, and the great ingratitude of the people rehearsed they do pray and desire to be gathered from among the Heathen to the intent they may praise the Name of the God of Israel.

Sing this as the 95. Psalme.

Psalme 106.

PRaise yee the Lord, because hee is good: for his mercie endureth for ever.

PRaise yee the LORD, for hee is good,
his mercies dure for ay:
2 Who can expresse his noble acts?
or all his praise display?
3 They blessed are that judgement keepe
and justly do alway:

2 Who can expresse the noble acts of the Lord? or shew foorth all his praise?
3 Blessed are they that keepe judgement, and do righteousnes at all tymes.

4 With

With favour of thy people, LORD
remember mee I pray.

And with thy saving health, O LORD,
vouchsafe to visite mee;
That I the great felicitie
of thine elect may see.
And with thy peoples joy I may
a joyfull minde possesse:
And may with thine inheritance
a glorying heart expresse.

Both wee and eke our fathers all
have sinned every one:
Wee have committed wickednesse,
and lewdly wee have done.
The wonders great which thou, O Lord
hast done in Ægypt land:
Our fathers though they saw them all
yet did not understand.

Nor yet thy mercies multitude
did keepe in thankfull mind:
But at the sea: yea, the red sea
rebelled most unkind.
Nevertheless hee saved them
for honour of his Name,
That hee might make his power known,
and spread abroad with fame.

4 Remember mee, O Lord, with the favour of thy people: visite mee with thy salvation.

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 Wee have sinned with our fathers: wee have committed iniquitie, and done wickedly.

7 Our fathers understood not, thy wonders in Ægipt neither remembred they the multitude of thy mercies, but rebelled at the sea, even at the red sea.

8. Never-the-lesse hee

ayed them for his Names sake: that hee might make his power to
ee knowne.

9 And hee rebuked the red sea, and it was dryed up, and hee led them in the deep, as in the wilderneſſe.

9 The red ſea hee did then rebuke,
and foorth-with it was dride:
And as in wilderneſſe ſo through
the deep hee did them guide.

10 And hee ſaved them from the adverſaries hand, and delivered thé from the hand of the enemie.

10 Hee ſav'd them from the cruell hand
of their deſpitefull fo:
And from the enemies hand hee did
delyver them alſo.

11 And the waters covered their oppreſſours, not one of them was left.

11 The waters their oppreſſours whelmd,
not one was left alive:

12 Then believedthey his words, and ſang praiſe unto him.

12 Then they believ'd his works, and praiſe
in ſong they did him give.

13 But incontinently they forgate his works: They waited not for his counſell.

13 But by and by unthankfully
his works they clean forgate:
And for his counſell and his will
they did neglect to waite.

14 But luſted with concupiſcence in the wildernes, and tempted God in the Deſert.

14 But luſted in the wilderneſſe
with fond and greedie luſt:
And in the Deſart tempted God,
the ſtay of all their truſt.

15 And then their wanton mindes deſire
hee ſuffered them to have:
But waſting leanneſſe there withall
into their Soul hee gave.

16 Then when they lodged in the tents
at Moſes they did grutch:

15 Then hee gave them their deſire: but hee ſent them leanneſſ into their Soule. 16 They envyed Moſes alſo in the tents, an

Aaron

.aron the holy of the LORD
so did they envie much.
7 Therefore the earth did open wide,
and Dathan did devoure:
.nd all Abirams companie
did cover in that houre.

8 In their assemblie kindled was
the hote consuming fire:
.nd wasting flame did then burn up
the wicked in his ire.
9 Upon the hill of Horeb they
an idole calf did frame:
.nd there the molten image did
they worship of the same.

:o Into the likenesse of a calf
that feedeth on the grasse
Thus they their glorie turnd, and all
their honour did deface.
:1 And GOD their only Saviour
unkindly they forgot,
Who many great and mightie things
in Ægypt land had wrought.

:2 And in the land of Ham for them
most wondrous works had done:
And by the red sea dreadfull things
performed long agone.

Aaron the holie one of the LORD.

17 Therefore the earth opened, and swallowed up Dathan, and covered the companie of Abiram,

18 And the fire was kindled in their assemblies: the flame burnt up the wicked.

19 They made a Calfe in Horeb: And worshipped the molten image.

20 Thus they turned their glorie into the similitude of a bullock that eateth grasse.

21 They forgate GOD their Saviour, who had done great thinges in Ægypt.

22 Wonde-

ous workes in the land of Ham, and fearefull thinges by the redde
a.

23 There-

23 Therefore hee minded to destroy them, had not Moses his chosen stood in the breach before him, to turn away his wrath lest he should destroy them.

24 Also they contemned ỹ pleasant land, and believed not his word.

25 But murmured in their tents, & harkned not unto the voice of the LORD.

26 Therefore hee lifted up his hand against them, to destroy thẽ in the wilderneſſe.

27 And to destroy their seed among the nations, and to scatter them through-out the countries.

28 They joyned themseves also unto Baal-Peor, and did eate the offrings of the dead.

23 Therefore for their so shewing them forgetfull and unkind,
To bring destruction on them all hee purposd in his minde.

Had not his chosen Moses stood before him in the break:
To turn his wrath, lest hee on them with slaughter should him wreak.

24 They did despise the pleasant land, that hee beheght to give:
Yea, and the words that hee had spoke, they did no whit believe.

25 But in their tents with grudging heart they wickedly repind:
Nor to the voice of GOD the LORD they gave an hearkning minde.

26 Therefore against them lifted hee his strong revenging hand:
Them to destroy in wilderneſſe, ere they should see the land.

27 And to destroy their seed among the nations with his rod,
And through the countries of the world to scatter them abroad.

28 To Baal-Peor then they did adjoin themselves also:
And eat the offrings of the dead, so they forsook him tho.

29 Thus

) Thus with their own inventions
his wrath they did provoke:
nd in his ſo inkindled wrath
the plague upon them broke.
) But Phineas ſtood up with zeale,
the ſinners vile to ſlay,
nd judgement hee did execute,
and then the plague did ſtay.

: It was imputed unto him
for righteouſneſſe that day:
nd from thence-foorth ſo counted is,
from race to race for ay.
: At waters eke of Meribah
they did him angry make:
ea, ſo far foorth that Moſes was
then puniſht for their ſake.

3 Becauſe they vext his Spirit ſo ſore,
that in impatient heat
lis lips ſpake unadviſedly,
his fervour was ſo great.
4 Nor as the LORD commanded them
they ſlew the people tho:
5 But were among the Heathen mixt,
and learnd their works alſo.

6 And did their idols ſerve, which were
their ruine and decay:

29 Thus they provoked him unto anger, with their own inventions, & the plague broke in upon them.
30 But Phinias ſtood up, and executed judgement, & the plague ſtayed.
31 And it was imputed unto him for righteouſnes, from generation to generation for ever.
32 They angred him alſo at the waters of Meribah ſo that Moſes was puniſhed for their ſakes
33 Becauſe they vexed his Spirit ſo that hee ſpake unadviſedly with his lips.
34 Neither deſtroied they the people, as the Lord had commanded

em. 35 But were mingled among the Heathen, and learnd their works.
6 And ſerved their idols which were their ruine.

37 To fiends their ſons and daughters they did offer up and ſlay.
38 Thus with unkindly murthring knife the guiltleſſe blood they ſpilt:
Yea their own ſons and daughters blood without all cauſe of guilt.

Whom they to Canaan idoles then offred with wicked hand,
And ſo with blood of innocents defyled was the land.
39 Thus were they ſtained with the work of their own filthy way:
And with their own inventions, a whooring did they ſtray.

40 Therefore againſt his people was the LORDS wrath kindled ſore,
And even his own inheritance, hee did abhor therefore:
41 Into the hands of Heathen men hee gave them for a prey:
And made their foes their lords, whō the were forced to obey.

42 Yea, and their hatefull enemies oppreſt them in their land:
And they were humbly made to ſtoope, as ſubjects to their hand.

37 Yea, they offered their ſons & daughters unto Devils.
38 And ſhed innocent blud even the blood of their ſons, and of their daughters, whom they offered unto the Idoles of Canaan, and the land was defiled with blood.
39 Thus were they ſtained with their owne workes, and went a whoring with their owne inventions.
40 Therefore was the wrath of the LORD kindled againſt his people, and hee abhored his owne inheritance.
41 And hee gave them into ỹ hands of the Heathen, and they that hated them were lords over them. 42 Their enemies alſo preſſed them, and they were humbled under their hand.

43 Full often times from thrall had hee
delivered them before:
But with their counsels they to wrath
provokt him evermore.

Therefore they by their wickednesse
were brought full low to ly:
44 Yet when hee saw them in distresse,
hee hearkned to their cry.
45 Hee cald to minde his covenant,
which hee to them had swore:
And by his mercies multitude
repented him therefore.

46 And favour hee them made to find
before the sight of those,
That led them captiue from their land,
and earst had been their foes.
47 Save us, O LORD that art our GOD,
save us, O LORD wee pray:
And from among the Heathen folk
LORD gather us away.

That wee may spread the noble praise
of thy most holy Name:
That wee may glory in thy praise,
and sound abroad thy fame.
48 The LORD the GOD of Israel
bee blest for evermore:

43 Many a time did he deliver them, but they provoked him by their counsels therefore they were brought down by their iniquitie.
44 Yet hee saw when they were in affliction, and hee heard their cry.
45 And he remembred his Covenant towards them & repented, according to the multitude of his mercies.
46 And gave them favour in the sight of all them that led them captives.
47 Save us, O LORD our GOD and gather us from among the Heathen that we may praise thine holy

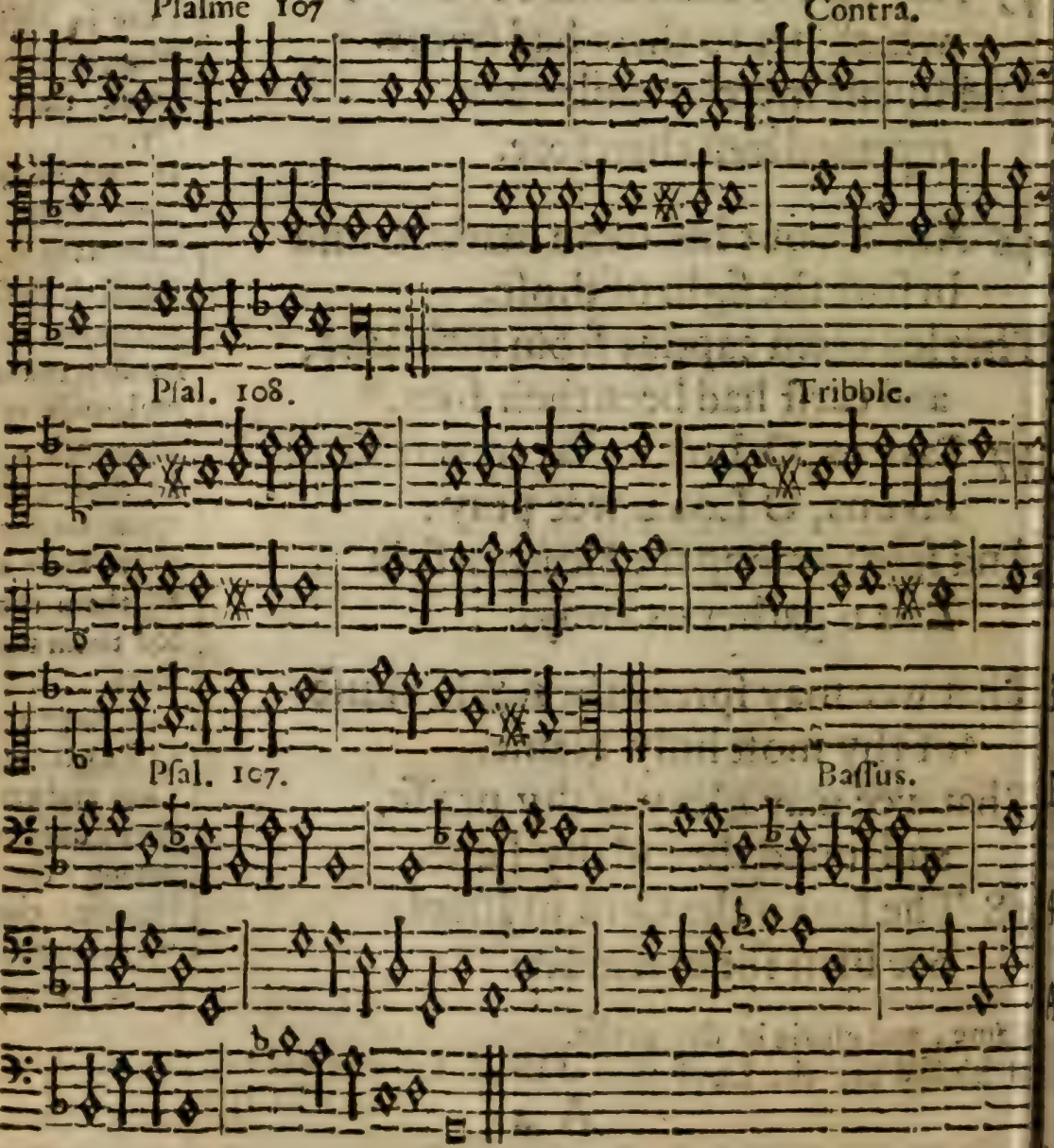
Name, and glorie in thy praise.
48 Blessed bee the Lord God of Israel, for ever and ever: and let all the

people say, So-beit: Praise ye the LORD.

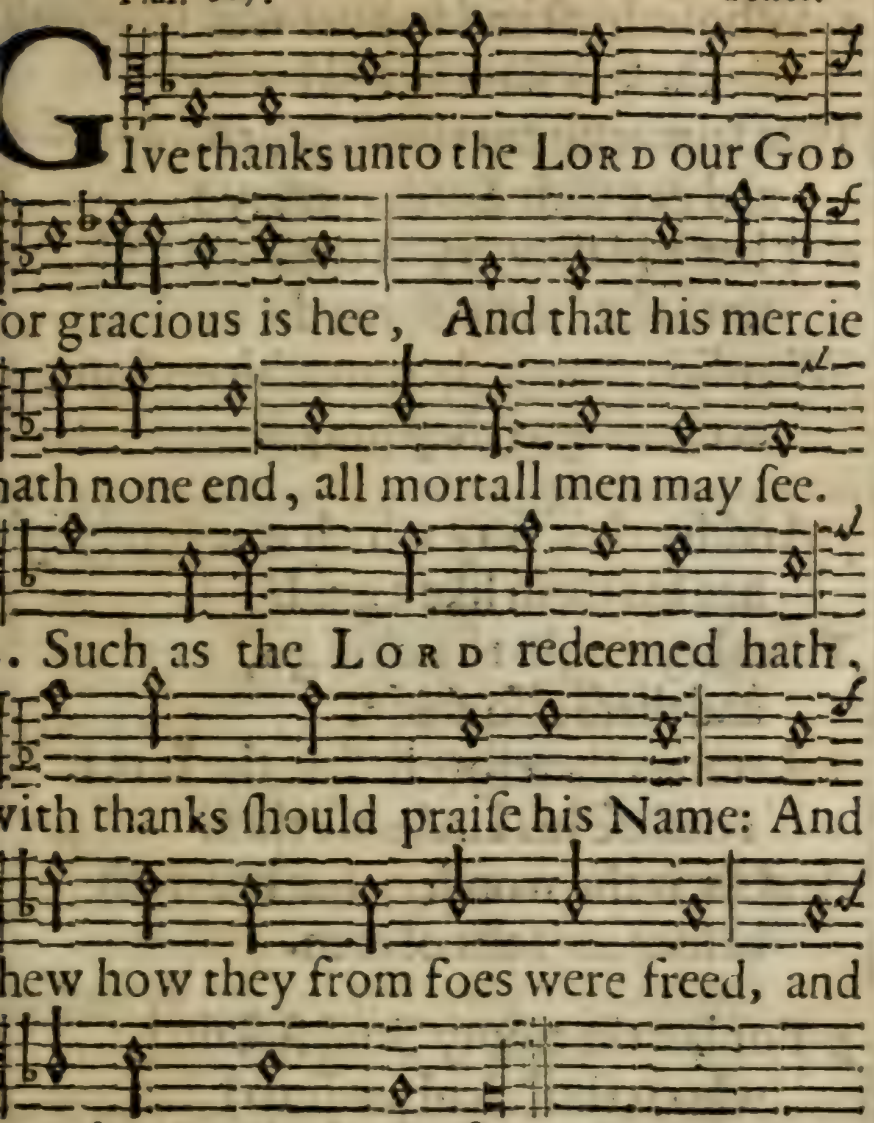
Let all the people say Amen, praise yee the LORD therefore. I

PSAL. CVII.

¶ *The Prophet exhorteth all those that are redeemed by the LORD and gathered unto him, to give thanks for this mercifull provi dence of GOD, governing all things at his good pleasure, sen ding good and evill, prosperitie and adversitie, to bring men un to him: Therefore, as the righteous thereat reioyce, so shal the wicked have their mouthes stopped.*



Psal. 107. Tenor.



3 Hee gathered them foorth of the lands
that lay so far about:
From East to West, from North to South
his hand did find them out.
4 They wandred in the wilderness,
and strayed from the way;
And found no citie where to dwell
that serve might for their stay.

Psalme 107.

PRaise the Lord, because hee is good, for his mercie endureth for ever.

2 Let them that have ben redeemed of the Lord shew how hee hath delivered thē from the hand of the oppressour.

3 And gathered them out of the lands, from the East and from the west, from the North and from the South.

4 When they wandered in the desert and wilderness, out of the way and found no citie to dwell in.

5 Whose thirst and hunger was so great
in these deserts so voide:
That faintnesse did them sore assault,
and eke their Soules annoyd.
6 Then did they cry in their distresse,
unto the LORD for ayd:
Who did remove their troublous state,
according as they prayd.

7 And by that way which was most right
hee led them like a guid:
That they might to a citie go,
and there also abide.
8 Let men therefore before the LORD
confesse his kindnesse then:
And shew the wonders that hee doth
before the sons of men.

9 For hee the empty Soul sustaind,
whom thirst had made to faint:
The hungry Soul with goodnesse fed,
and did them eke acquaint.
10 Such as do dwell in darknesse deep,
where they of death do wait:
Fast bound to tast such troublous storms
as yron chaines do threat.

11 For that against the LORDS own words
they sought so to rebell:

5 Both hungry and thirstie their Soule fainted in them.
6 Then they cryed unto the LORD in their trouble, and he delivered them from their distresse
7 And led them forth by the right way that they might go to a city of habitation.
8 Let them therefore confesse before the Lord his loving kindnes, and his wonderfull works before the sons of men.
9 For he satisfied the thirstie Soul, and filled the hungry Soul with goodnesse.
10 They that dwell in darknesse and in the shadow of death beeing bound in misery

and yron. 11 Because they rebelled against the words

Esteeming

teeming light his counsels high,
which do so far excell.
But when hee humbled them full low,
then they fell down with grief:
nd none was found so much to help
whereby to get reliefe.

Then did they cry in their distresse
unto the LORD for aid:
Vho did remove their troublous state
according as they prayd.
For he from darknes out them broght,
and from deaths dreadfull shade;
ursting with force the yron bands,
which did before them laide.

Let men therefore before the LORD
confesse his kindnesse then,
nd shew the wonders that hee doth:
before the sons of men.
For hee threw down the gats of brasse
and brake them with strong hand:
he yron bars hee smote in two,
nothing could him withstand.

The foolish folk great plagues do feele
and cannot from them wend:
But heape on mo to those they have,
because they do offend.

of the Lord, and despised the counsell of the most high.
12 When Hee humbled their heart with heavinesse, then they fell downe, and there was none helper.
13 Then they cryed unto the Lord in their trouble, and hee delyvered them from their distresse
14 Hee broght them out of darknesse, and out of the shadow of death: and brak their bands asunder
15 Let them therefore confesse before the Lord his loving kindnes, and his wonderfull works before the sons of men.
16 For hee hath broken the gates of

rasse and braste the bars of yron asunder. 17 Fooles, by reason of their
ransgression, and because of their iniquitie are afflicted.

18 Their

18 Their Souls so much did loath all meat
that none they could abide:
Whereby death had them almost caught
as they full truely tryde.

19 Then did they cry in their distresse,
unto the LORD for aid;
Who did remove their troublous state,
according as they praide.
20 For he then sent to them his word,
which health did soon restore:
And broght them from those dangers deep
wherein they were before.

21 Let men therefore before the LORD
confesse his kindnesse then:
And shew the wonders that hee doth
before the sons of men,
22 And let them offer sacrifice,
with thanks and also fear:
And speak of all his wondrous works,
with glad and joyfull chear.

23 Such as in ships or britle barks
into the Seas descend:
Their merchandise through fearfull flood
to compasse and to end.
24 Those men are forced to behold
the LORDS works what they bee:

18 Their Soul abhorreth all meat, and they are brought to deaths doore.
19 Then they crie unto the Lord in their trouble, and he delivereth them from their distresse.
20 Hee sendeth his word, and healeth them, and delivereth them from their graves.
21 Let them, therefore confesse before the Lord his loving kindenesse, and his wonderfull works before the sonnes of men:
22 And let them offer sacrifices of praise, and declare his workes with rejoicing.
23 They that goe downe to the Sea in ships, and occupie by the great waters. 24 They see the works of the Lor

And in the dangerous deep the ſame
moſt merveilous they ſee.

5 For at his word the ſtormie wind
ariſeth in a rage:
And ſtirreth up the ſurges ſo,
as nought can them aſſwadge.
6 Then are they lifted up ſo high,
the clouds they ſeem to gain:
And plunging down the deepth untill,
their Soules conſume with pain.

7 And like a drunkard to and fro
now heere, now there they reele:
As men with fear of wit bereft;
or had of ſenſe no feele.
8 Then did they cry in their diſtreſſe
unto the LORD for aid:
Who did remove their troublous ſtate
according as they prayd.

9 For with his word the Lord doth make
the ſturdie ſtormes to ceaſe:
So that the great waves from their rage
are brought to reſt and peace.
10 Then are men glad when reſt is come
which they ſo much do crave:
And are by him in haven brought,
which they ſo fain would have.

and his wonders in ſ deep
25 For he commandeth and raiſeth the ſtormie wind, and it lifteth up the waves thereof.
26 They mount up to the heavens, and deſcend to the deepe, ſo that their Soule melteth for trouble.
27 They are toſſed to and fro and ſtagger like a drunken man, and all their cunning is gone.
28 Then they crie unto the Lord in their trouble, and hee bringeth them out of their diſtreſſe.
29 Hee turneth the ſtorme to calme, ſo that the waves thereof are ſtill.

30 When they are quieted, they are glad, and hee bringeth them unto the haven where they would bee.

31 Let

31 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull works before the sons of men.

32 And let them exalt him in the congregation of the people, and praise him in the assemblies of the Elders.

33 He turneth the floods into a wilderneſſe, & the ſprings of water into dryneſſe.

34 And a fruitfull land into barrennes, for the wickednes of them that dwell therein.

35 Againe hee turneth the wilderneſs into pooles of water, and the dry land into water ſprings.

36 And there hee placeth the hungrie, and they build a citie to dwell in.

37. And ſow the fieldes, and plant Vine-yards: which bring foorth

31 Let men therefore before the LORD
confeſſe his kindneſſe then:
And ſhew the wonders that hee doth
before the ſons of men.
32 Let men in preſence of the folk
with praiſe extoll his Name:
And where the Elders do conveene
let them there do the ſame.

33 For running floods to dry deſerts
hee doth oft change and turn:
And dryeth up (as it were duſt)
the ſpringing Well and burn.
34 A fruitfull land with pleaſures deckt
full barren hee doth make,
When on their ſins which dwell therein
hee doth juſt vengeance take.

35 Againe the wilderneſſe full rude
hee maketh fruit to beare:
With pleaſant ſprings of waters cleare,
though none before were there.
36 Wherein ſuch hungrie ſouls are ſet
as hee doth freely chooſe:
That they a citie may them build
to dwell in for their uſe.

37 That they may ſow their pleaſant land,
and vine-yards alſo plant:

To yeeld them fruits of ſuch encreaſe,
as none may ſeeme to want.
38 They multiplie exceedingly
the LORD doth bleſſe them ſo,
Who doth alſo their bruit beaſts make
by numbers great to grow.

39 But when the faithfull are low brought
by the oppreſſours ſtout:
And miniſh do through many plagues
that compaſſe them about.
40 Then doth hee Princes bring to ſhame
who did them ſore oppreſſe:
And likewiſe cauſed them to erre
within the wilderneſſe.

41 But yet the poor hee raiſeth up
out of his troubles deepe:
And oft-tymes doth his train augment,
much like a flock of ſheepe.
42 The righteous ſhall behold this ſight,
and alſo much rejoice:
Whereas the wicked and perverſe
with griefe ſhall ſtop their voice.

43 But who is wiſe, that now full well
hee may theſe things record:
For certainly ſuch ſhall perceive
the kindneſſe of the LORD.

fruitfull encreaſe.

38 For hee bleſſeth them, and they multiplee exceedingly, and he diminiſheth not their cattell.

39 Again men arediminiſhed and brought low by oppreſſion, evill and ſorrow.

40 Hee powrethcontempt upon princes, and cauſeth them to erre in deſert places out of the way.

41 Yet hee raiſeth up the poore out of miſerie, and maketh him families like a flocke of ſheepe.

42 The righteous ſhall ſee it, and reioice: and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe, that hee may obſerve theſe things? for they ſhall underſtand the loving kindneſſe of the LORD.

¶ *This*

¶ This Psalme is composed of two other Psalmes: to wit, of the 57. and the 60. The matter herein contained is, That David giveth himselfe with heart and voice to praise the LORD, and assureth himself of the promises of GOD, concerning his kingdome over Israel, and his power against other nations: who, though hee seeme to forsake us for a tyme, yet hee alone will in the end cast downe our enemies.

Sing this as the 57. Psalme.

Psalme 108.

O God, my heart is prepared, so is my tongue: I will sing, and give praise.

2 Awake Viole and Harp: I will awake earlie.

3 I will praise thee, O Lord, amongst the people, and I will sing unto thee amongst the nations.

4 For thy mercie is great above the Heavens, and thy truth unto the clouds.

5 Exalt thy self, O God, above the Heavens, and let thy glorie bee upon all the earth.

O God, behold mine heart and tongue
they both prepared bee:
My voice advance will I in song,
and give all praise to thee.

2 Rise up sweet melodie to make
my Viole, and mine Harp:
For I by break of day will wake
thy laude and praise to carp.

3 Among the people, Lord, I shall
give praises unto thee:
And eke amidst the nations all
to thee my song shall bee.

4 For why? thy mercie great doth stretch
above the Heavens hie:
Likewise thy truth, O Lord, doth reach
unto the cloudie skie.

5 Exalt thy self, O Lord our God
above the Heavens bright:
Set foorth thy praise in earth abrod,
thy glory and thy might.

6 That thy Beloved in the land
may freed bee from all thrall:

O

O help us LORD with thy right hand
and heare mee when I call.

7 I will rejoice, ſith GOD hath ſaid
within his holy place,
That I ſhall Sichem land divide,
and Succoths vale by pace.
8 For Gilead ſhall bee mine owne,
Manaſſes mine beſide,
Mine head-ſtrength Ephraim well known,
my Law doth Iudah guide.

9 Moab my waſh-pot, and my ſho
on Edom will I caſt:
Yea, I on Paleſtine alſo
ſhall triumph at the laſt.
10 Who now will lead mee by the hand
unto the citie ſtrong?
Or bee my guide to Edom land,
ſo that I go not wrong.

11 Is it not thou, O LORD our GOD,
who hadſt us clean forſooke?
And went not with our hoſts abrod,
when wars in hand wee tooke.
12 O LORD, when trouble doth aſſaile
with aid us then relieve:
Vaine is, and nothing can availe
the help that man can give.

6 That thy Beloved may bee delivered help with thy right hand, and hear mee.

7 God hath ſpoken in his holyneſſe, therefore I will rejoyce: I ſhall divid Sechem and meaſure the valley of Succoth.

8 Gilead ſhall bee mine, and Manaſſes ſhal bee mine: Ephram alſo ſhall bee the ſtrength of mine head. Iudah is my lawgiver.

9 Moab ſhalbe my waſhpot, over Edom will I caſt out my ſho: upon Paleſtine will I triumph.

10 Who will lead me into the ſtrong citie? who will bring mee into Edom? 11 Wilt not thou, O GOD, who hadſt forſaken us? and didſt not goe foorth, O GOD with our armies? 12. Give us helpe againſt trouble: for vaine is the help of man.

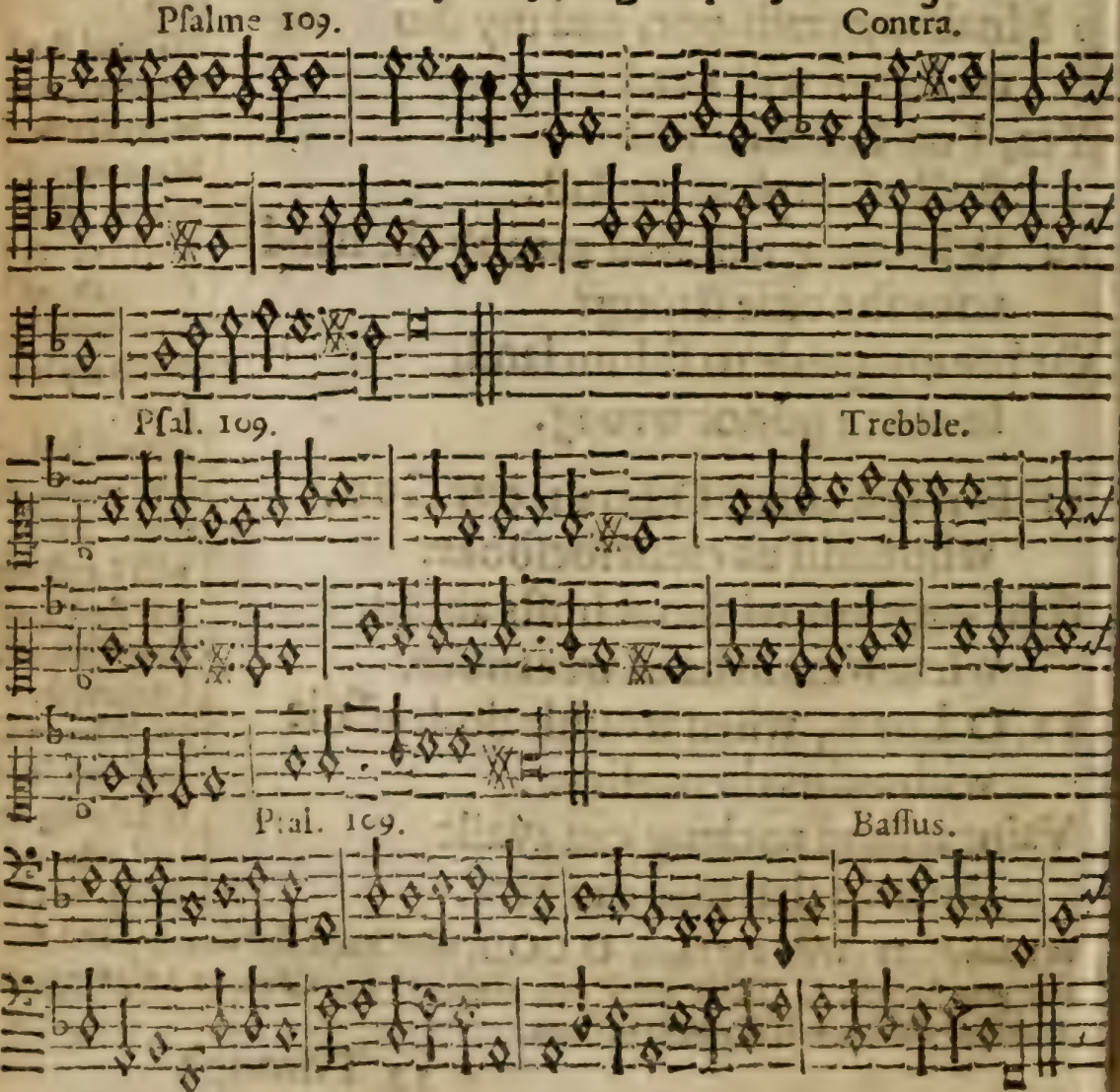
13 Through

13 Through God wee shall do valiantly: for hee shall tread downe our enemies.

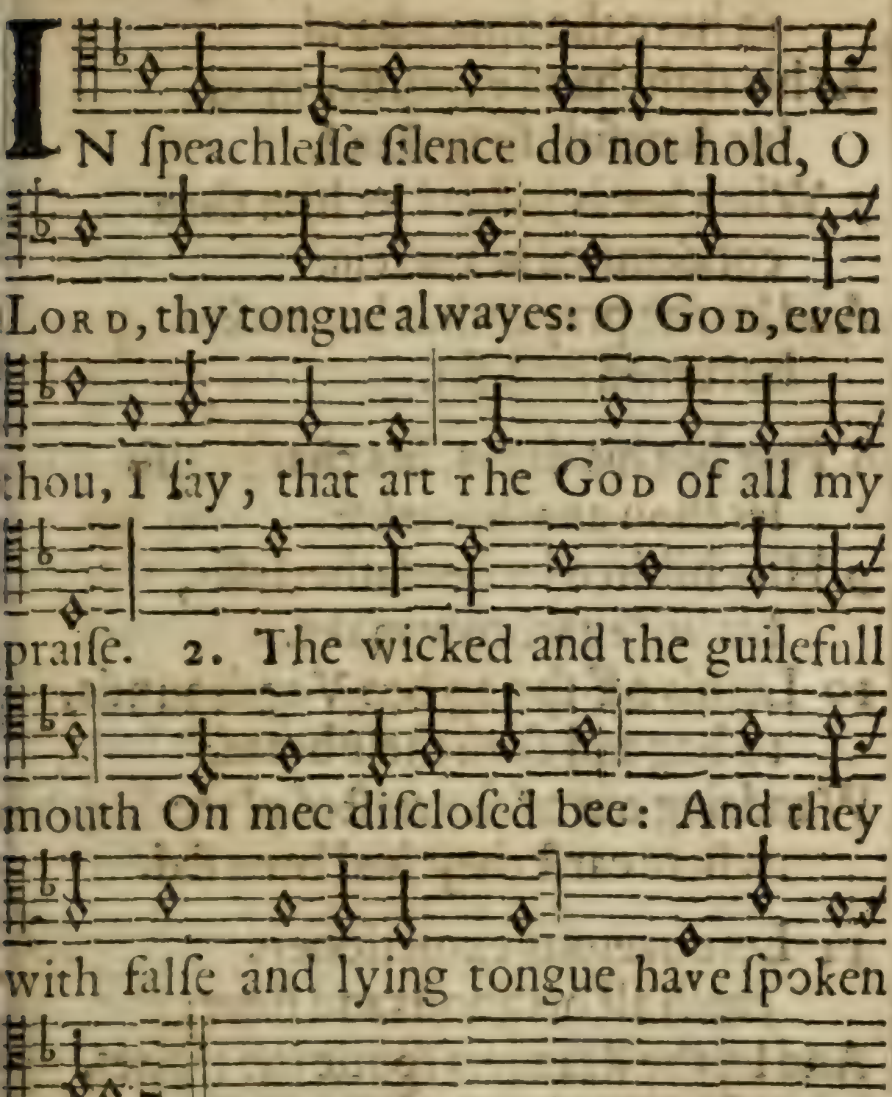
13 Through God to do we shal have might
acts worthie of renown:
Hee shall our foes put unto flight,
yea, hee shall tread them down.

PSAL. CIX.

¶ *David being falslie accused by flatterers unto Saul, prayeth GOD to help him, and to destroy his enemies: and under them hee speaketh of Iudas the traitour unto IESVS CHRIST, and of all the like enemies of the children of GOD: And desireth to bee delyvered, that his enemies may know the worke to bee of GOD Then doth hee promise to give praises unto GOD.*



Psal. 109. Tenor.



3 They did beset mee round about
with words of hatefull spight:
Without all cause of my desert
against mee did they fight.
4 For my good will they were my focs,
but then gan I to pray:
5 My good with ill, my friendlinesse
with hate they did repay.

6 Set

Psalme. 109.

HOld not thy tong, O GOD of my praise.

2. For the mouth of the wicked, and the mouth ful of deceit are opened upon me: they have spoken to mee with a lying tongue.

3 They compassed mee about al o with words of hatred, & fought against mee without a cause.

4 For my friendship they were mine adversaries, but I gave my self to prayer.

5 And they have rewarded mee evill for good, and hatred for my friendship.

6 Set thou the wicked over him, to have the upper hand:
At his right hand eke ſuffer thou his hatefull fo to ſtand.
7 When hee is judged let him then condemned be therein:
And let the prayer that hee makes be turned into ſin.

8 Few bee his dayes, his charge alſo let thou another take:
9 His children let bee fatherleſſe, his wife a widow make.
10 Let his off-ſpring bee Vagabounds, to beg and ſeek their bread:
Wandring out of the waſted place where earſt they had been fed.

11 Let covetous extortioners catch all his goods and ſtore;
And let the ſtrangers ſpoile the fruites. of all his toyle before.
12 Let there bee none to pittie him, let there bee none at all;
That on his children fatherleſſe will let his mercy fall.

13 And ſo let his poſteritie forever be deſtroyde,

6 Set thou the wicked over him, and let the adverſarie ſtand at his right hand
7 When hee ſhal be judged let him bee condemned, and let his prayer be turned into ſin.
8 Let his dayes be few, and let another take his charge:
9 Let his children be fatherleſſe, and his wife a widow:
10 Let his children be vagabonds and beg and ſeek bread comming out of their places deſtroyed.
11 Let the extortioner catch all that he hath, and let the ſtrangers ſpoile his labour.
12 Let there bee none to extend mercy unto him: neither let there bee anie to ſhew mercie upon his fatherleſſe Children. 13 Let his poſteritie bee deſtroyed: and in the gener

Their name out-blotted in the age
that after ſhall ſucceed.
4 Let not his fathers wickedneſſe
from GODS remembrance fall:
And let thou not his mothers ſin
bee done away at all.

5 But in the preſence of the LORD
let them remain for ay:
That from the earth their memorie
hee may cut clean away.
6 Sith mercy hee forgot to ſhew,
but did purſue with ſpight:
The troubled man, and ſought to ſlay
the wofull hearted wight.

7 As hee did curſing love, it ſhall
betide unto him ſo,
And as hee did not bleſſing love,
it ſhall bee far him fro.
8 As hee with curſing clad himſelf
ſo it like water ſhall
Into his bowels, and like oyle
into his bones befall.

9 As garments let it bee to him
to cover him for ay:
And as a girdle wherewith hee
ſhall girded bee alway.

on following, let their name bee put out.
14 Let the iniquitie of his fathers be had in remembrance with the Lord and let not the ſin of his mother bee done away.
15 But let them alway be before the Lord that hee may cut off their memoriall from the earth.
16 Becauſe he remembred not to ſhew mercie, but perſecuted the afflicted, and poore man, & the ſorrowfull hearted to ſlay him.
17 As he loved curſing, ſo ſhall it come unto him: and as hee loved not bleſſing, ſo ſhall it bee far from him.

18 As hee cloathed himſelf with curſing, like a rayment ſo ſhall it come into his bowels like water, and like oyle in his bones. 19 Let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall be alway girded.

20 Let this be the reward of mine adversarie from the Lord, and of them ỹ speak evill against my Soul.

21 But thou ô Lord my God dealewith me according to thy Name, delyver me, for thy mercie is good.

22 Becauſe I am poor and needie, and mine heart is wounded within mee.

23 I depart like the ſhadow that declyneth, and am ſhaken off, as the graſſe-hopper.

24 My knees are weake tho iow faſting: and my fleſh hath loſt all fatneſſe.

25 I became alſo a rebuke unto them: they that looked upon me, ſhaked their heads.

26 Help me ô

20 Lo let the ſame before the LORD
bee guardon of my fo:
Yea, and of thoſe that evill ſpeak
againſt my Soul alſo.

21 But thou O LORD, that art my GOD
deale thou I ſay, with mee:
After thy Name delyver mee,
for good thy mercies bee.

22 Becauſe in depth of great diſtreſſe
I needie am and poore:
And eke within my pained breſt
mine heart is wounded ſore.

23 Even ſo I do depart away,
as doth declining ſhade:
And as the graſſe-hopper, ſo I
am ſhaken off and fade.

24 With faſting long from needfull food
enfeebled are my knees:
And all her fatneſſe hath my fleſh
enforced been to leeſe.

25 And I alſo a vile reproach
to them was made to bee:
And they that did upon mee looke
did ſhake their heads at mee.

26 But thou, O LORD, that art my GOD
mine aid and ſuccour bee:
According to thy mercie LORD,
ſave and deliver mee.

27 Th

7 And they shall know thereby that this,
LORD is thy mighty hand:
nd that thou hast done it O LORD:
so shall they understand.
8 Althogh they curse with spite yet thou
shall blesse with loving voyce:
hey shall arise and come to shame,
thy servant shall rejoyce.

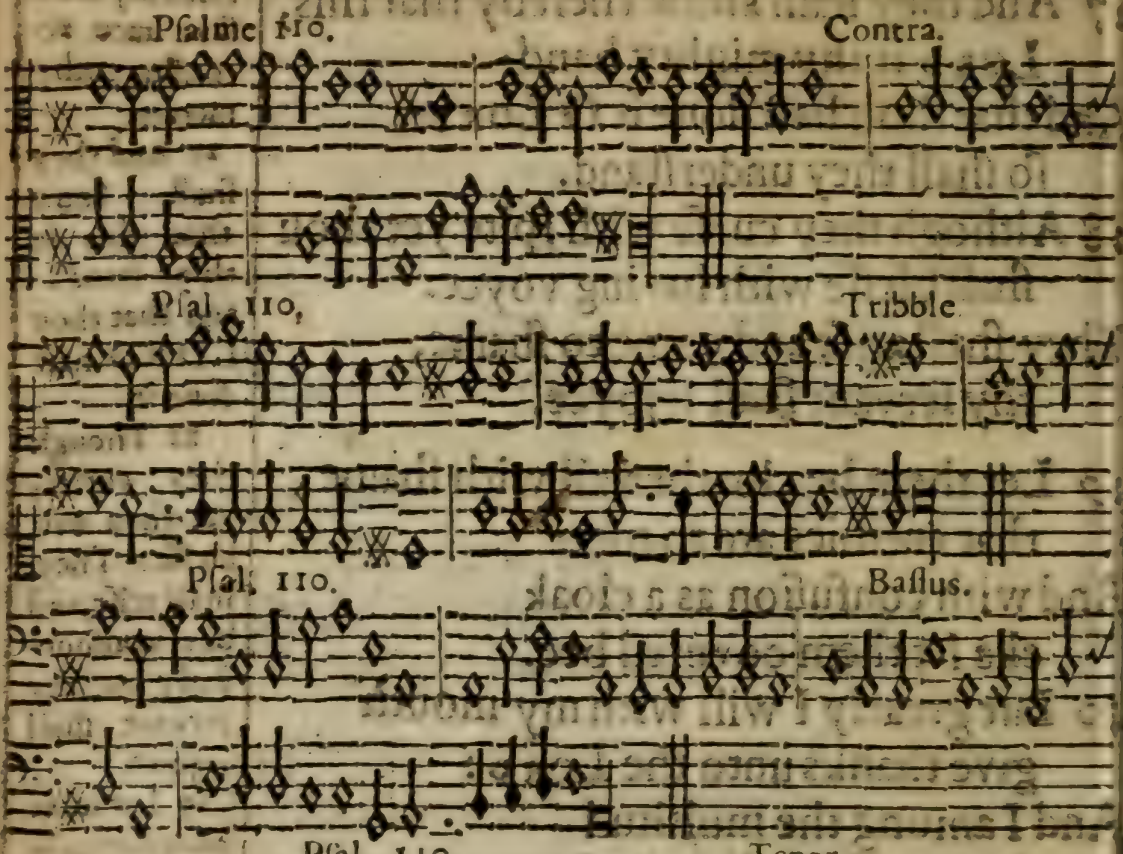
9 Let them be cloathed all with shame,
that enemies are to mee:
nd with confusion as a cloak
eke let them covered bee.
0 But greatly I will with my mouth
give thanks unto the LORD:
nd I among the multitud
his praises will record.

1 For hee with help at his right hand
will stand the poore man by,
o save him from the men that would
condemne his Soul to die.

Lord my God save mee according to thy mercie.
27 And they shall know that this is thine hand: and that thou LORD hast done it.
28 Though they curse, yet thou wilt blesse: They shall arise, and bee confounded, but thy servant shall rejoice.
29 Let mine adversaries be clothed with shame, and let them cover themselves w their confusion as with a cloake.
30 I will give thankes unto the LORD greatly with my mouth, and praise him among the multitude. 31 For hee will stand at the right hand of the poore, to save him from them that would condemne his Soule.

PSAL. CX.

¶ *David prophecieth of the power and everlasting kingdome given to CHRIST, and of his Priesthood, which should put an end to the Priesthood of Levi.*



Psalme 110.

THE LORD most high unto my LORD thus spake, Sit thou now downe and rest at my right hand, Untill that I thine enemies doe make, A stoole to bee whereon thy feet may stand.

THe Lord said to my LORD, Sit thou at my right hand, untill I make thine enemies thy footstoole.

The Scepter of
thy regall power and might
From Syon shall
the LORD send and disclose:
See thou therefore
the ruler in the sight;
And in the midst
of all thy mortall foes.

Thy people shall
come willingly to thee,
What tyme thine host
in holy beautie shew:
The youth that of
thy womb do spring shall bee
Compared like
unto the morning dew.

The LORD hath sworn,
and it perform will hee,
And not repent,
nor any time it break:
Thou art a Priest
for ever unto mee
After the form
of King Melchisedeck.

The LORD our GOD
who is at everie stound
At thy right hand,
to bee thine help and stay:

2 The LORD shall send the rodde of thy power out of Syon: be thou ruler in the midst of thine enemies.

3 Thy people shal come willingly at the time of assembling thine armie in holie beautie: the youth of thy womb shall be as the morning dew.

4 The LORD sware, and wil not repent: Thou art a Priest for ever after the order of Melchisedeck.

5 The Lord that is at thy right hand,

shall wound Kings in the day of his wrath.

Hee Princes proud,
and stately Kings shall wound
For love of thee
in his fierce wrathfull day.

6 Hee shall bee Iudge
among the Heathenall:
Hee places void
with carcasses shall fill:
And in his rage
the heads eke smite hee shall
That over countries
great do work their will.

6 Hee shal bee Iudge among the Heathen: Hee shall fill all with dead bodies, and smite the head over great countries.

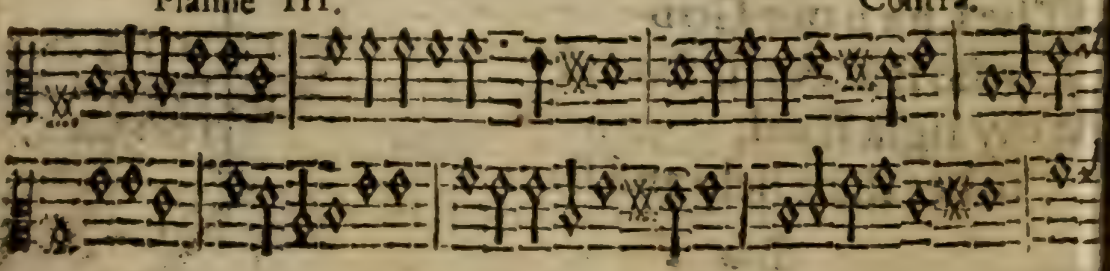
7 Yea, hee through haste
for to pursue his foes
Shall drink the brook
that runneth in the way:
And thus when hee
confounded shall have those,
His head on hie
then shall hee lift that day:

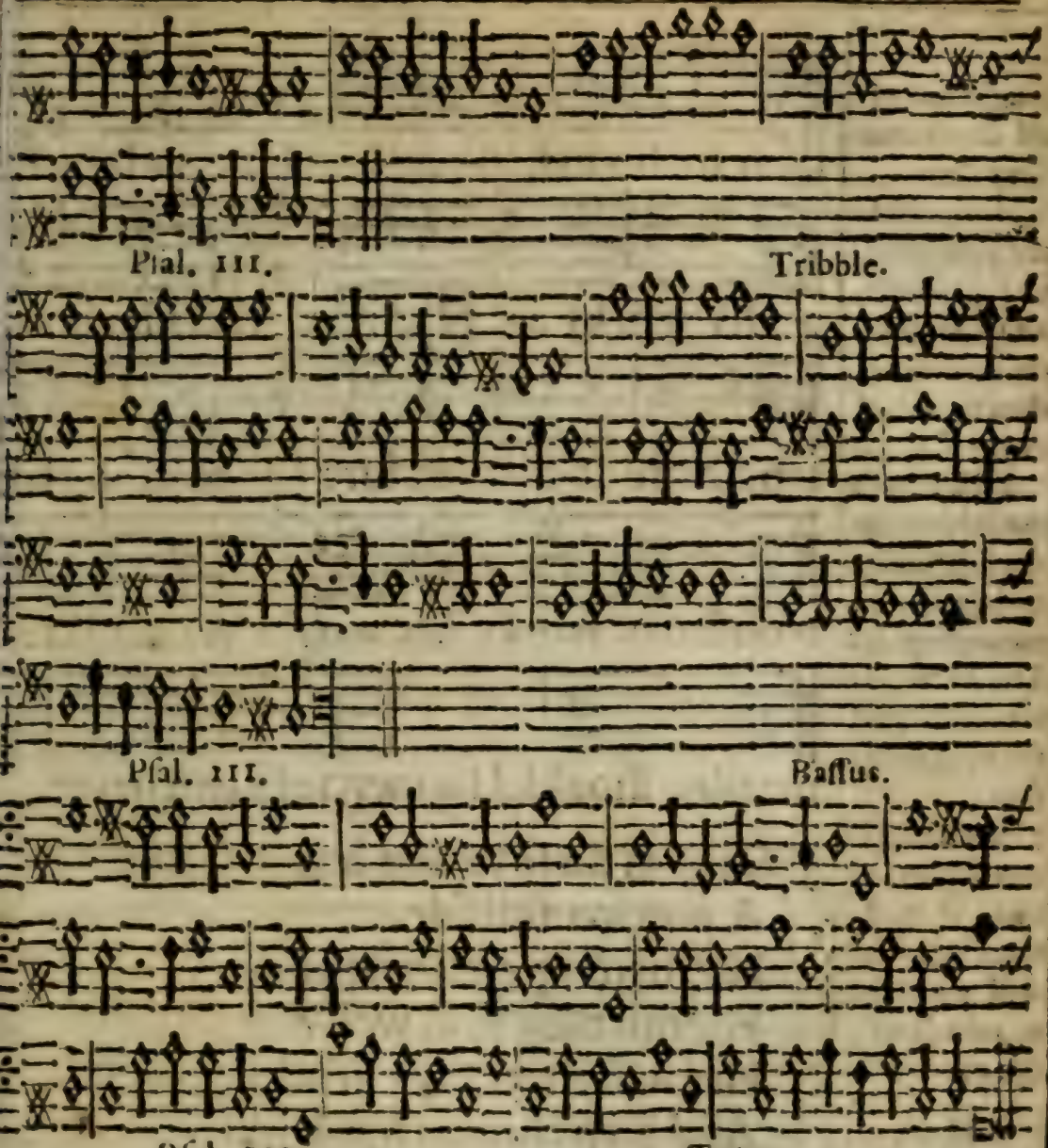
7 Hee shall drinke of the brooke in the way: therfore shall hee lift up his head.

PSAL. CXI.

¶ Hee giveth thankes to the LORD, for his merciſull workes towards his Church, and declareth wherein true wiſedome and right knowledge conſiſteth.

Psalme 111. Contra.

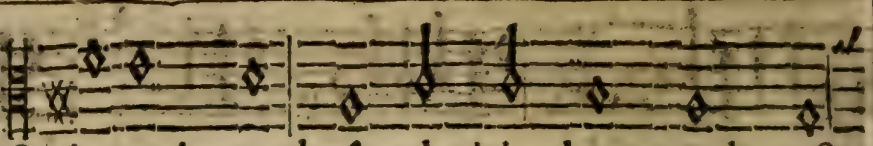




WIth heart I do accord, To praiſe and
aud the Lord, In preſence of the juſt. 2 For
reat his works are found, To ſearch them
ſuch

Pſalme 111.

I will praiſe the LORD w my whole heart, in the aſſemblie, and congregation o f the luſt. 2 The works of the Lord are great, and ought to be:



ſought out of all them that love them.

3 His workes are beautifull, and glorious, and his righteouſneſſe endureth for ever.

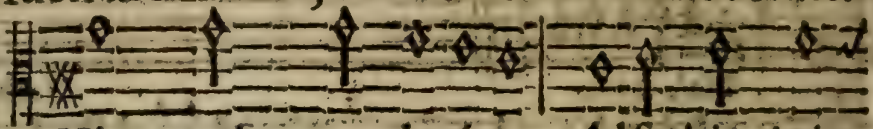
4 Hee hath made his wonderfull works to bee had in remembrance: The LORD is mercifull, and ful of compaſſion.

5 Hee hath given a portion unto them y feare him: hee will ever bee mindfull of his covenant.

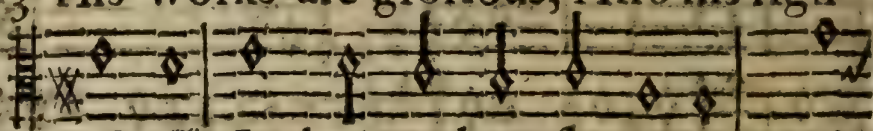
6 Hee hath ſhewed to his people the power of his works, in giving unto thē the heritage of the heathen

7 The workes of his handes are truth and judgement: all his ſtatuts are true.

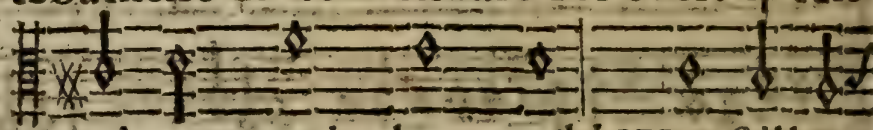
ſuch are bound, As do him love and truſt.



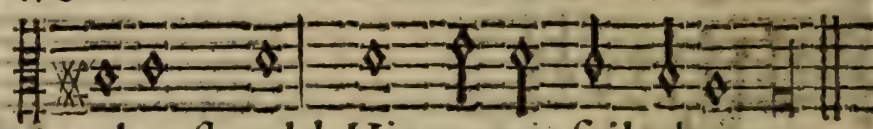
3 His works are glorious, Alſo his righ-



teouſneſſe It doth endure for ever. 4 His



wondrous works hee would Wee ſtill re-



member ſhould, His mercie faileth never.

5 Such as do love him bear,
A portion full fair
Hee hath up for them laid.
For this they ſhall well find,
Hee will them have in mind,
And keep them as hee ſaid.

6 For hee did not diſdain,
His works to ſhew them plain,
By lightnings and by thunders:
When hee the Heathens land
Did give into their hand,
Where they beheld his wonders.

7 Of all his works enſueth
Both judgement, right, and truth,
Whereto his ſtatuts tend. 8 They

They are decreed sure
For ever to endure,
Which equitie doth end,
Redemption hee gave,
His people for to save.
And hath also required
His promise not to faile:
But alwayes to prevaile:
His holy Name bee feared.

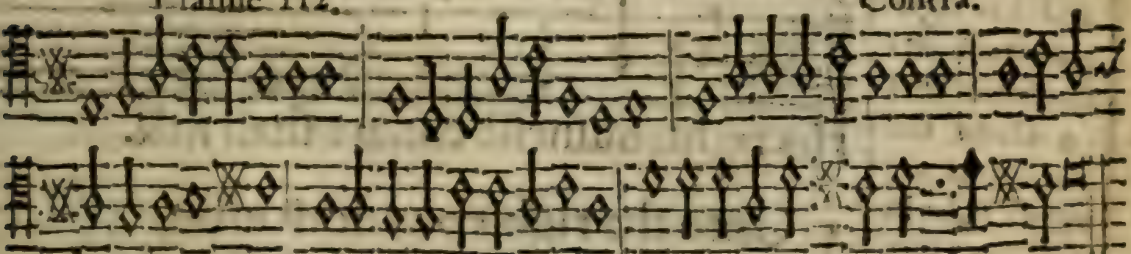
Who so with heart full fain
True wisedome would attain,
Thy LORD, fear and obey:
Such as his lawes do keep,
Shall knowledge have full deep:
His praise shall last for ay.

8 They are established for ever and ever and are done in truth and equitie.
9 Hee sent redemption unto his people: hee hath commanded his covenant for ever: holy and feareful is his NAME.
10 The beginning of wisedome is the feare of the LORD: all they that observe them have good understanding: his praise endureth for ever.

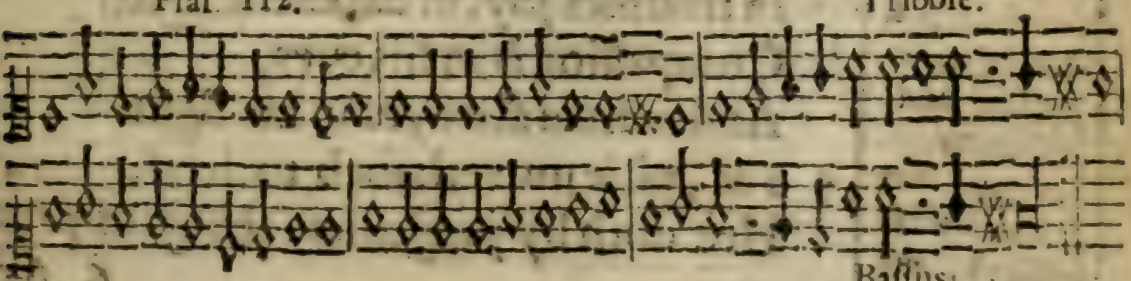
PSAL. CXII.

Hee praiseth the felicitie of them that feare GOD, and condemneth the cursed state of the contemners of GOD.

Psalme 112. Contra.

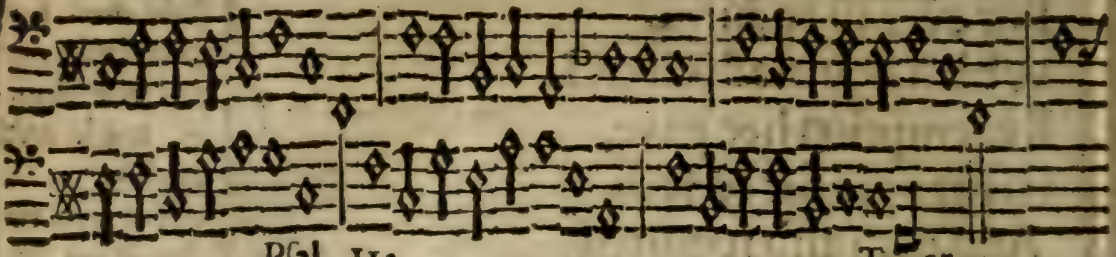


Psal. 112. Tribble.



Bassus.

Psal. 112. Bassus.



Psal. 112. Tenor.

Psalme 112.

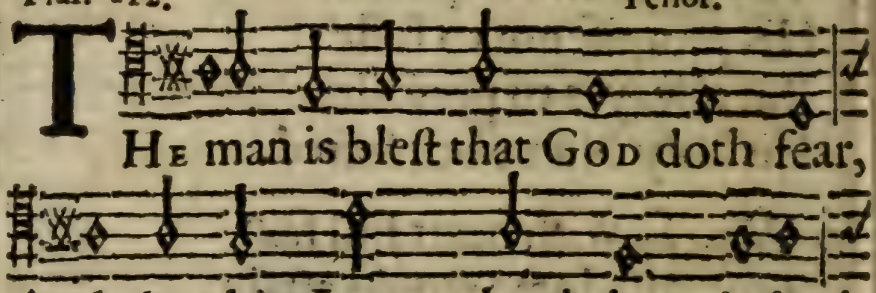
BLessed is the man y feareth the Lord, and delighteth greatly in his commandements.

2 His seed shal be mighty upon the earth: The generation of the righteous shal bee blessed.

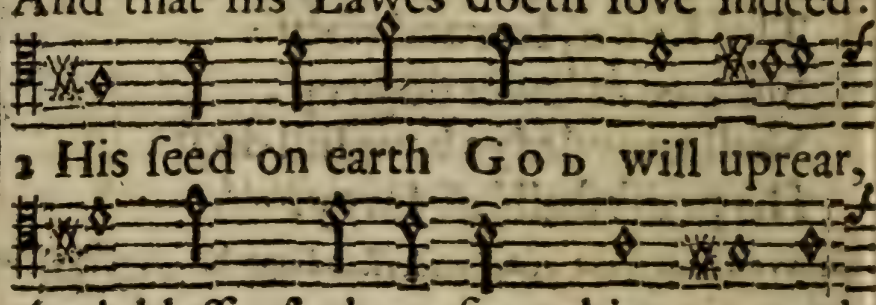
3 Riches and treasures shall bee in his house and his righteousnesse endureth forever

4 Unto the righteous ariseth light in darknes: hee is mercifull, & full of compassion and righteous.

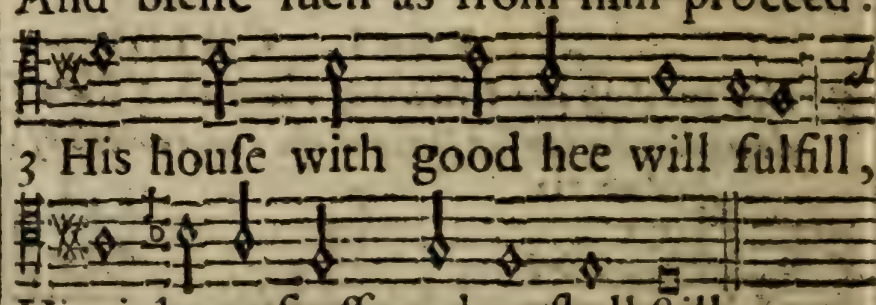
5 A good man is mercifull & lendeth, and



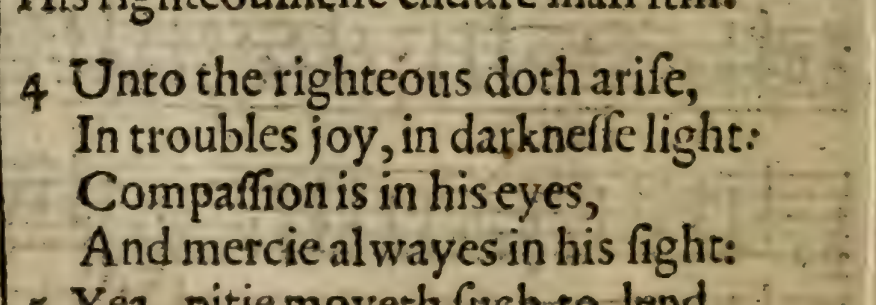
THE man is blest that GOD doth fear,
And that his Lawes doeth love indeed:



2 His seed on earth GOD will uprear,
And blesse such as from him proceed:



3 His house with good hee will fulfill,
His righteousnesse endure shall still.



4 Unto the righteous doth arise,
In troubles joy, in darknesse light:
Compassion is in his eyes,
And mercie alwayes in his sight:
5 Yea, pitie moveth such to lend,
Hee doth by judgement things expend.

6 And

6 And ſurely ſuch ſhall never faile,
For in remembrance had is hee:
7 No tydings ill can make him quaile,
Who in the LORD ſure hope doth ſee:
8 His heart is firm, his feare is paſt,
For hee ſhall ſee his foes down caſt.

9 Hee did well for the poore provide,
His righteouſneſſe ſhall ſtill remain:
And his eſtate with praiſe abide,
Though that the wicked man diſdain:
10 Yea, gnaſh his teeth thereat ſhall hee,
And ſo conſume his ſtate to ſee.

will meaſure his affairs by judgement.

6 Surely hee ſhall never be moved, but the righteous ſhall bee had in everlaſting remembrance.

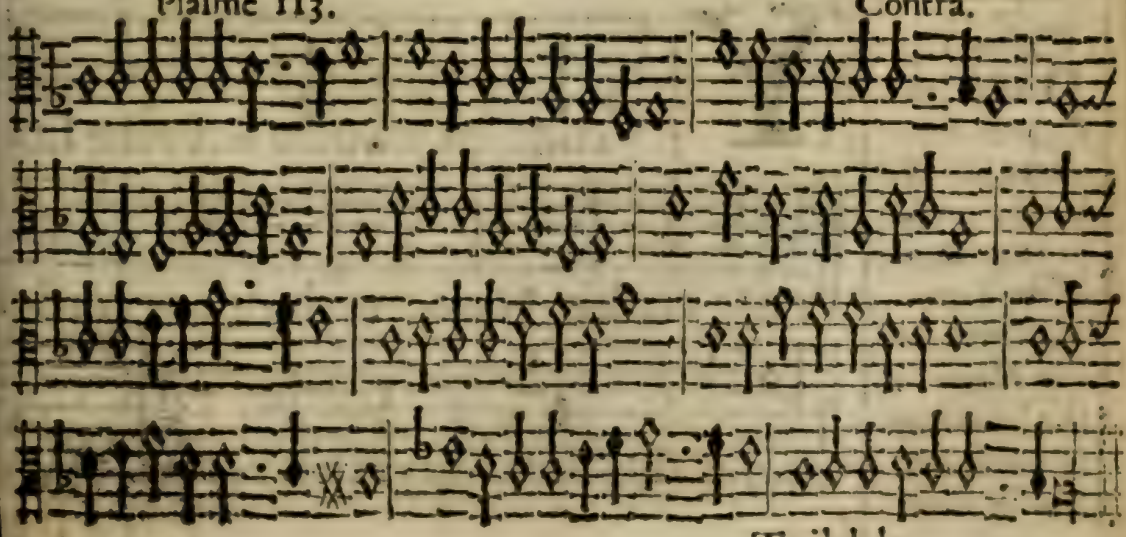
7 Hee will not bee afraide of evill tydings, for his heart is fixed, and believeth in the Lord.

8 His heart is eſtabliſhed, therefore hee will not feare untill hee ſee his deſire upon his enemies. 9 Hee hath diſtributed, and given unto the poor: his righteouſneſſe remaineth for ever: his horn ſhall bee exalted with glorie. 10 The wicked ſhal ſee it, and bee angrie: hee ſhall gnaſh with his teeth, and conſume away: the deſire of the wicked ſhall periſh.

PSAL. CXIII.

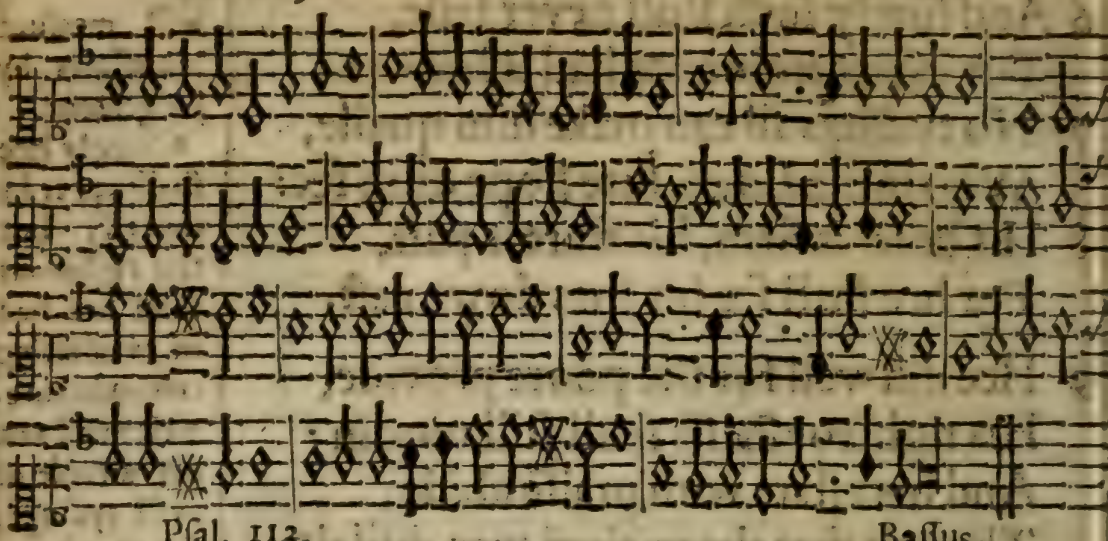
¶ An exhortation to praiſe the Lord, for his providence, in that that contrarie to the courſe of nature he worketh in his Church.

Pſalme 113. Contra.

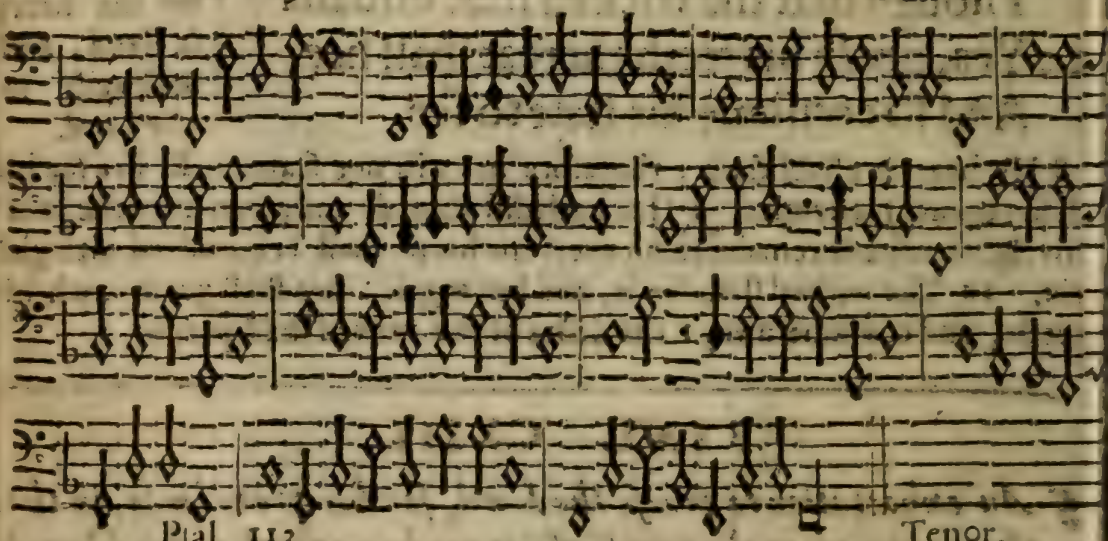


Tribble.

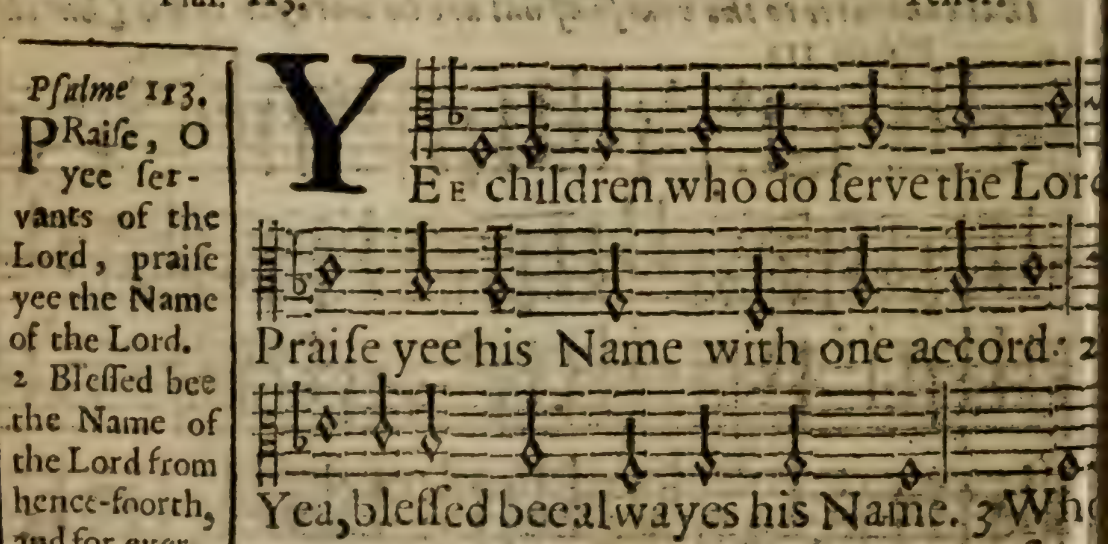
Psal. 113. Treble.



Psal. 113. Bassus.



Psal. 113. Tenor.

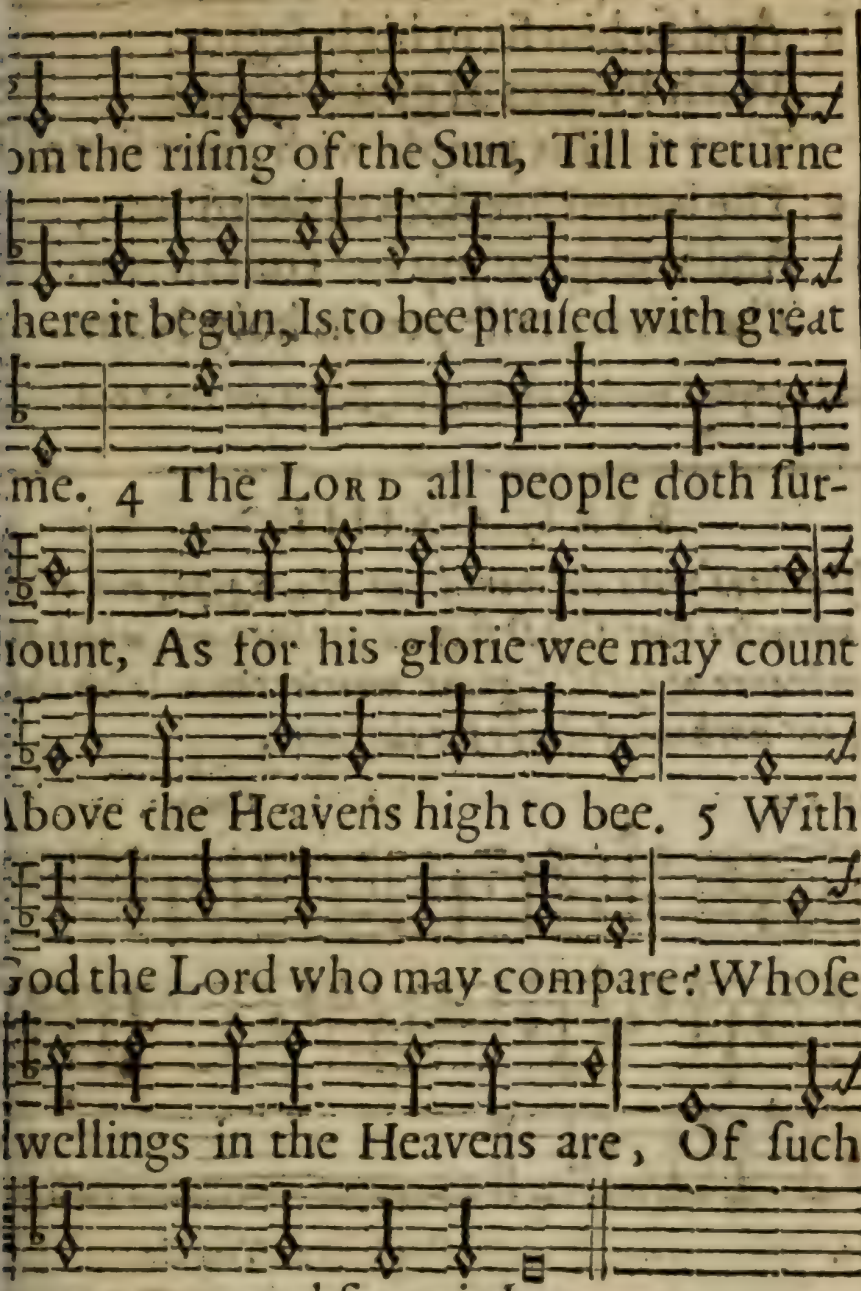


Psalme 113.

PRaise, O yee servants of the Lord, praise yee the Name of the Lord.

2 Blessed bee the Name of the Lord from hence-foorth, and for ever.

YE children who do serve the Lord
Praise yee his Name with one accord: 2
Yea, blessed bee alwayes his Name. 3 Who
fro



3 The Lords Name is praised from the rysing of the Sun, unto the going down of the same.

4 The Lord is high above all nations, and his glory above the Heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high.

6 Who abaseth himself to behold things in the heavens, and in the earth.

6 Hee doth abase himself wee know
Things to behold both heere below,
And also in the Heavens above.

7 Hee raiseth the needy out of the dust, and lifteth up the poor out of the dung.

7 The needie out of dust to draw,
And eke the poor that help none saw,
His only mercie did him move.

8 And

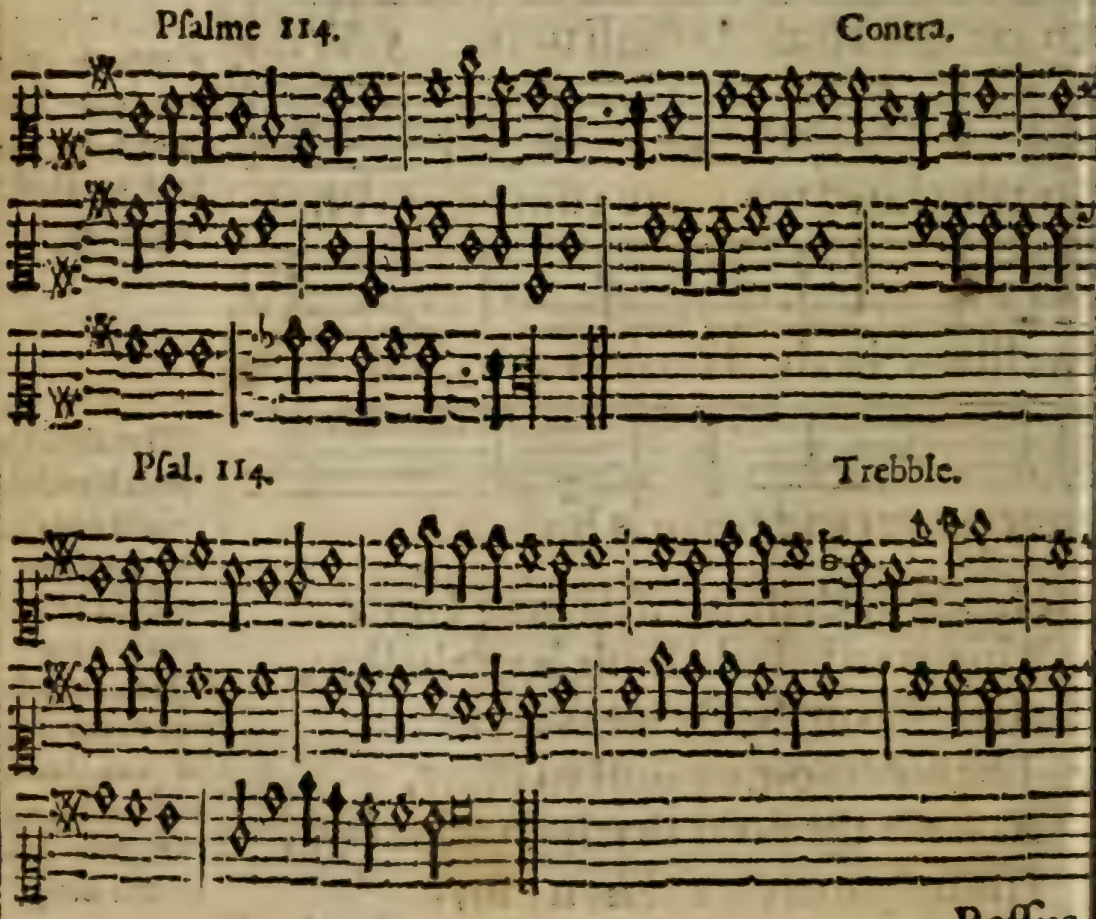
8 That hee may set him with the Princes, even with the Princes of his people.
9 Hee maketh the barren woman to dwell

8 And so him set in high degree,
With Princes of great dignitie,
That rule his people with great fame.
9 The barren hee doth make to bear,
And with great joy her fruit to rear,
Therefore praise yee his holy Name.

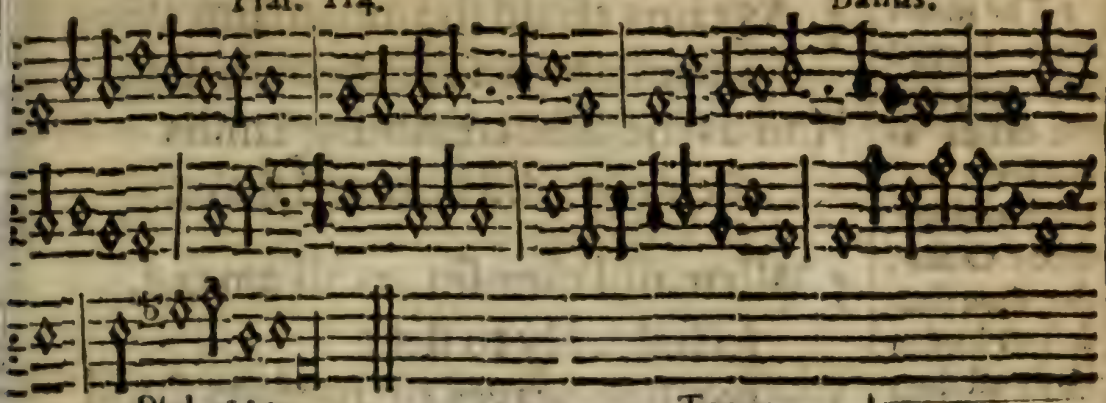
with a familie, and a joyfull mother of children, Praise yee the Lord.

PSAL. CXIIII.

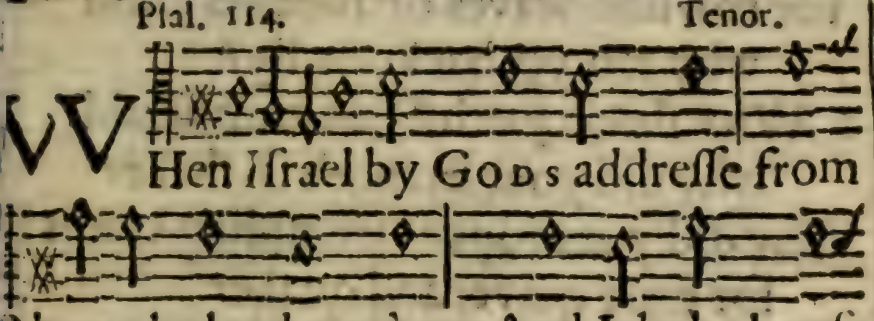
¶ *How the Israelites were delivered out of Ægypt, and of the wonderfull miracles that GOD shewed at that time, which put us in remembrance of GODS great mercies towards his children, and of our unthankefulnesse for the same.*



Psal. 114. Bassus.



Psal. 114. Tenor.



WHen Israel by GOD's addresse from
Pharaohs land was bent: And Iakobs house
the strangers left, and in the same traine
went. 2 In Iudah GOD his glory shewd his
holinesse most bright: So did the Israelites
declare his kingdome, power and might.

3 The sea it saw, and suddenly
as all amaz'd did flee:
The roaring streames of Iordanes flood,
reculed backwardly.

4 As

Psalme 114.

WHEN Israel went out of Egypt, and the house of Iaakob from the barbarous people.

2 Iudah was his sanctification, and Israel his dominion.

3 The sea saw it, and fled: Iordane was turned back.

4 The mountains leaped like rams, and the hilles as lambes.
5 What ailde thee, O sea, that thou fleddest? O Iordan why wast thou turned back?
6 Yee mountains, why leaped yee like rams? and yee hils as lambs?
7 The earth trembled at the presence of the LORD, at ỹ presence of the God of Iaakob.
8 Who turned the rock into water pooles, and the flint into a fountain of water.

4 As rams afraid the mountains skipt,
their strength did them forsake:
And as the fillie trembling lambs
their tops did beat and shake.

5 What aild thee sea, as all amazd,
so suddenly to flee?
Yee rowling waves of Iordans flood
why ran yee backwardly?

6 Why shook yee hils, as rams afraid?
why did your strength so shake?
Why did your tops as trembling lambs
for feare quiver and quake?

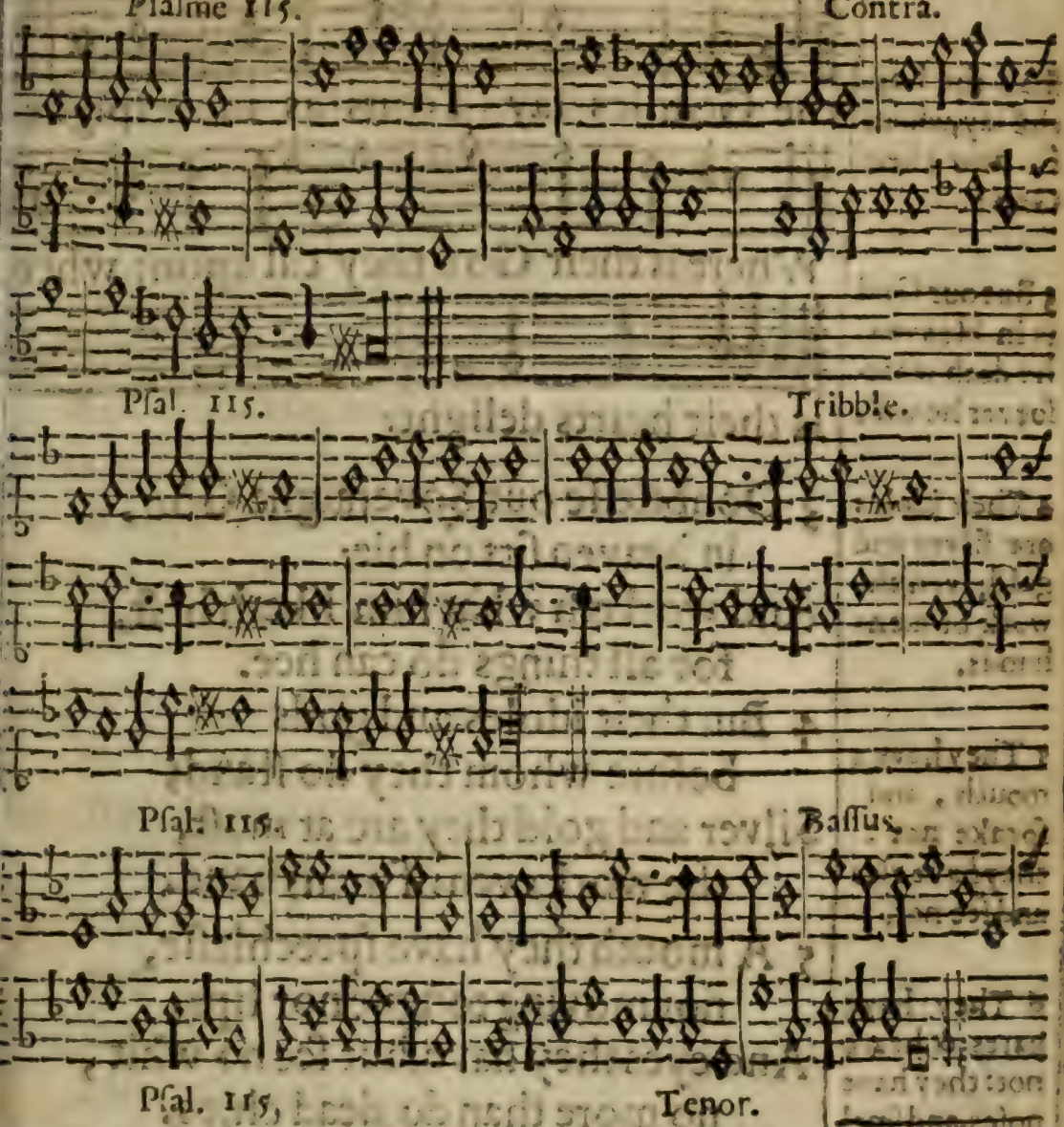
7 O earth, confesse thy Soveraigne LORD
and dread his mightie hand:
Before the face of Iaakobs GOD
feare yee both sea and land.

8 I mean the GOD who from hard rocks
doth cause maine floods appeare:
And from the stonie flint doth make
gush out the fountaines cleare.

PSAL. CXV.

¶ *A prayer of the faithfull, oppresst by idolatrous tyrants, against whom they desire that GOD would succour them, forasmuch as there is no comparison betweene him and their false gods or idols: trusting most constantly that GOD will preserve them in this their need, seeing that hee hath adopted and received them to his favour: promising finally that they will not bee unmindfull of so great a benefite, if it would please GOD to heare their prayer, and delyver them by his omnipotent power.*

Psalm

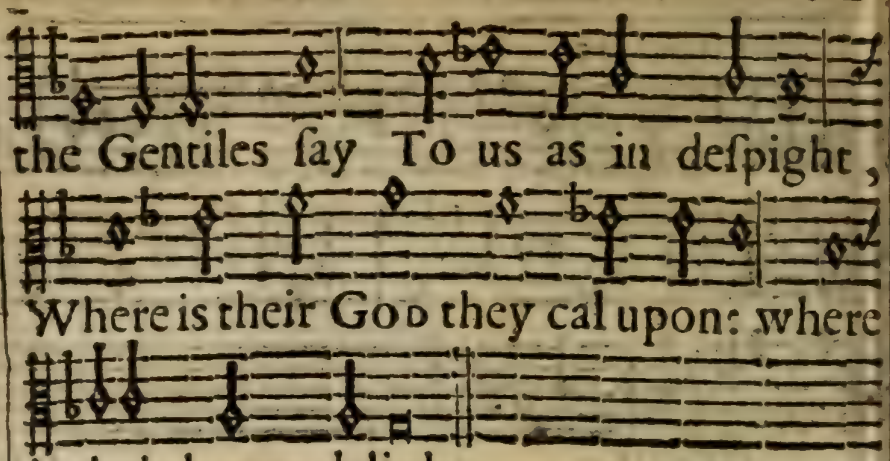


NOt unto us O LORD, I say, to us ive none: But give all praise of grace and uth, unto thy Name alone. 2 Why shall the

Psalme 115.

NOt unto us, O Lord, not unto us, but unto thy Name, give the glory for thy loving mercies, and for thy truths sake.

2 Wherefore



the Gentiles say To us as in despight,

Where is their God they cal upon: where

is their hearts delight:

3 Doubtlesse our Soveraigne God,
in heaven sits on hie:
And worketh what him liketh best,
for all things do can hee.

4 But their idoles and gods
before whom they do stand;
Silver and gold they are at most,
the work even of mens hand.

5 A mouth they have speechlesse,
not moving tongue nor lips;
And eyes they have, but see no whit,
no more than do dead chips.

6 Eares they have, and hear not,
as do the eares of man:
A nose also, but to no use,
for smell nothing they can.

7 Both hands and feet they have,
in forme there is no lack:
But neither touch nor go they can,
nor yet with throat noise make.

shall the heathé say, where is now their God?

3 But our God is in Heaven, he doth whatsoever he will.

4 Their idoles are silver and gold, even the work of mens hands.

5 They have a mouth, and speake not: they have eies and see not.

6 They have eares, & heare not: they have noses, and smel not.

7 They have hands, and touch not: they have feet and walk not: neither make they a sound with their throat.

Like unto them ſhall bee
the forgers that them frame:
nd likewiſe ſuch are no leſſe mad
who call upon their name.

But thou, O Iſrael
in GOD put confidence:
or to all ſuch an aid hee is,
a buckler and defence.
o And thou tribe of Aaron
in GOD put confidence:
or to all ſuch an aid hee is,
a buckler and defence.

1 All yee that feare the LORD
in GOD put confidence:
or to all ſuch an aid hee is,
a buckler and defence.
2 The LORD hath us in minde,
and will us bleſſe eachone:
The houſe, I meane, of Iſrael,
and the tribe of Aaron.

3 And bleſſe will hee all them
that feare the LORD indeed:
As well the weak as them of ſtrength
who ſeek to him at need.
4 With graces manifold
the LORD will all you bleſſe:
As well your ſeed as you your ſelves
with plentie and encreaſe.

8 They that make them are like unto them ſo are all that truſt in them.
9 O Iſrael, truſt thou in the Lord, for hee is their helpe and their ſhield.
10 O houſe of Aaron, truſt in the Lord: for he is their helpe, and their ſhield.
11 Yee that fear the Lord, truſt in the Lord: for hee is their helper and their ſhield.
12 The Lord hath beene mindfull of us hee will bleſſe the houſe of Iſrael: he will bleſſe the houſe of Aaron.
13 Hee will bleſſe them that fear the Lord, both ſmall and great.
14 The Lord will increaſe his graces towards you:

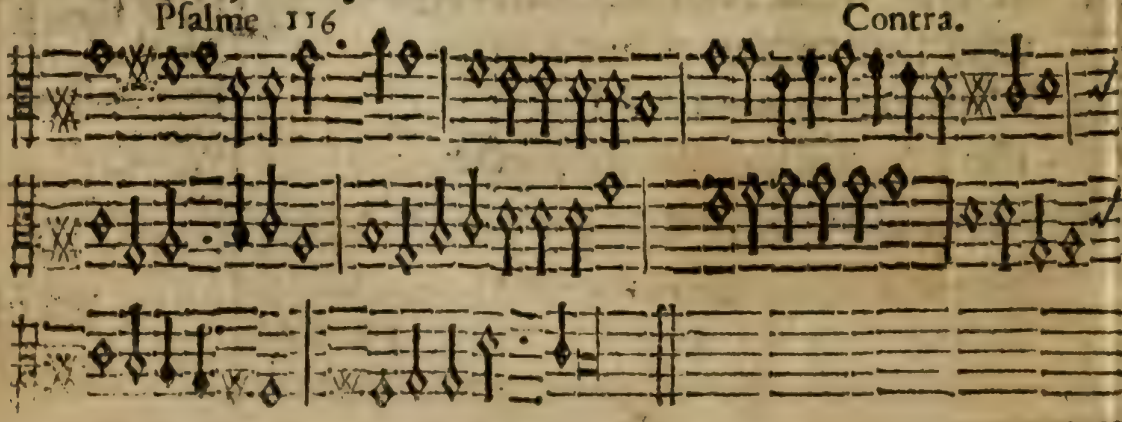
15 For yee are dear to him,
that LORD is over all:
Who made the heaven and the earth,
and things both great and small.
16 The heavens are the LORDS,
as his own dwelling place:
But unto men the earth hee gives,
thereon to run their race.

17 Surely they that are dead
do not now praise the LORD:
Nor such as in the grave are laid
do thereunto accord.
18 But wee that heere do live
shall thank the LORD alwayes:
With heart and mouth give thanks wil we
likewise all yee him praise.

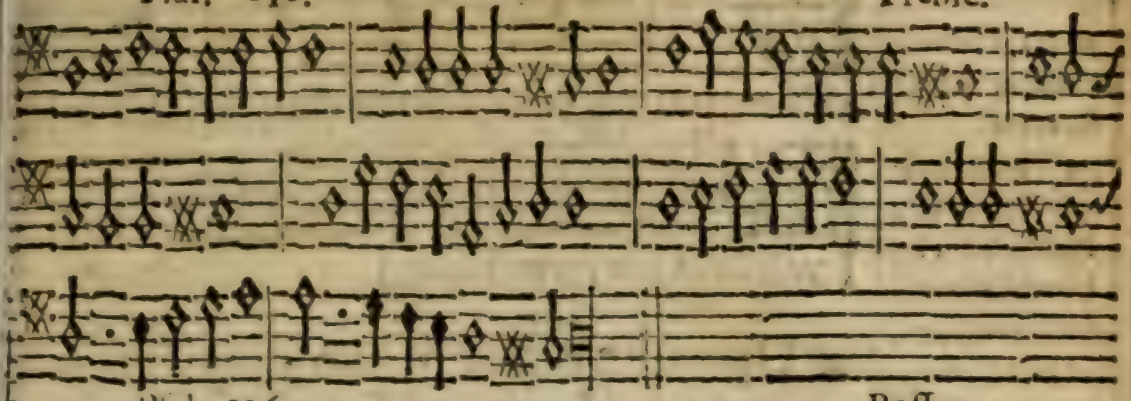
15 Yee are blessed of the LORD, who made the heavens, and the Earth.
16 The Heavens, even the Heavens are the Lords: but he hath given the Earth to the sonnes of men.
17 The dead praise not the Lord, neither any that goe down into the place of silence.
18 But we will praise the Lord, from hence-foorth, and for ever. Praise yee the LORD.

PSAL. CXVI.

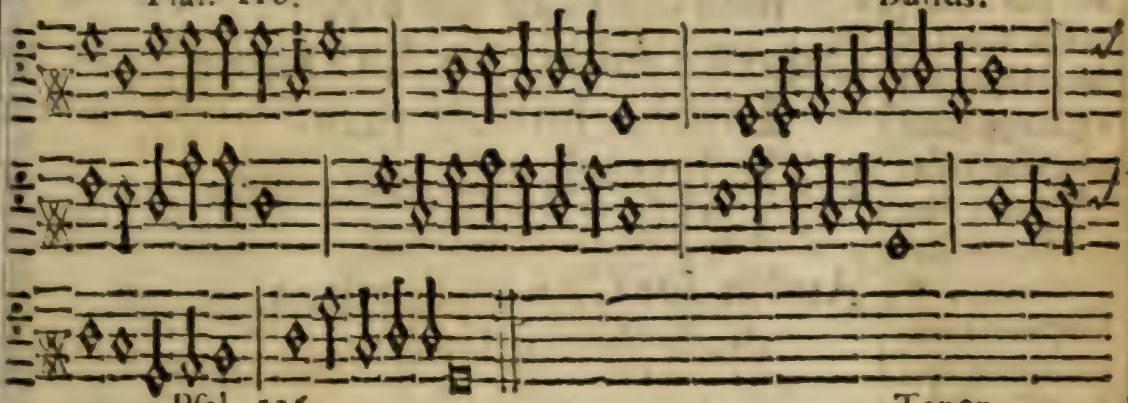
¶ *David beeing in great danger of Saul in the Desert of Maon, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, and protesteth that hee will bee thankefull for the same.*



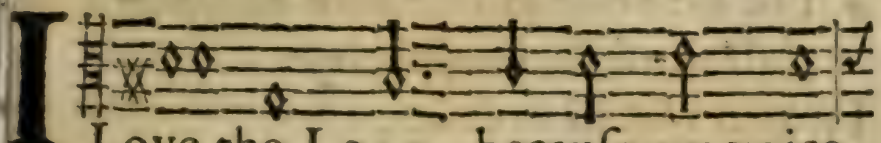
Psal. 116. Treble.



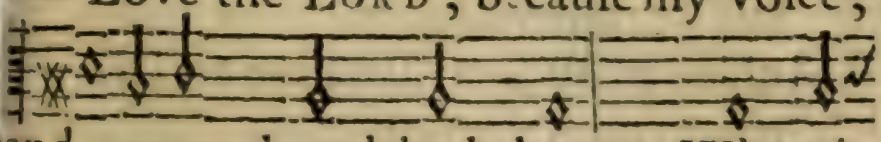
Psal. 116. Bassus.



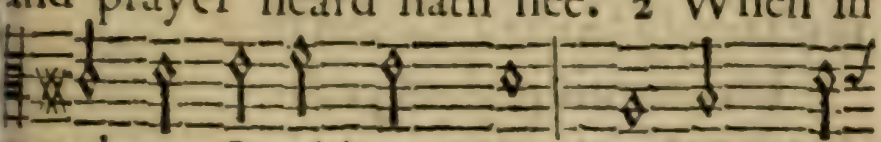
Psal. 116. Tenor.



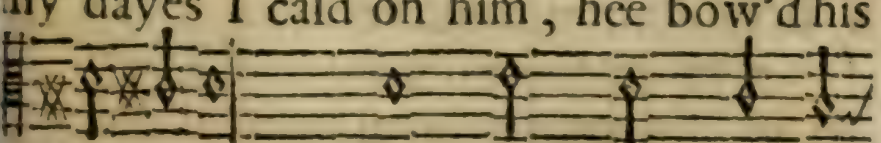
I Love the LORD, because my voice,



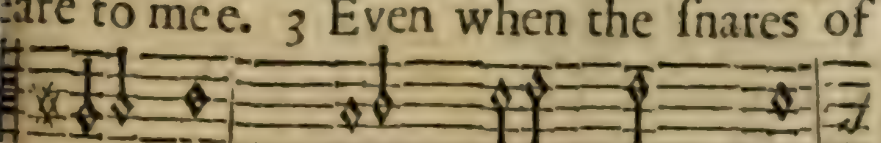
and prayer heard hath hee. 2 When in



my dayes I cald on him, hee bow'd his



eare to mee. 3 Even when the snares of



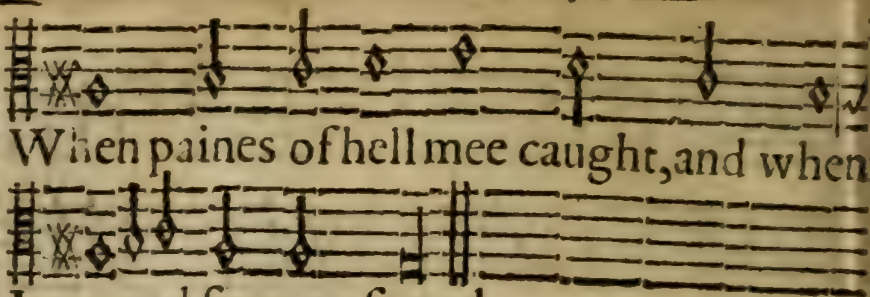
cruell death, about beset mee round:

Psalme. 116.

I Love the LORD because he hath heard my voice, and my prayer.

2 For he hath inclined his eare unto me, when I did cal upon him in my dayes.

3 When the snairs of death compassed me and the griefs of the grave caught mee,



4 Upon the Name of GOD my LORD
then did I call and say,
Delyver thou my Soul, O LORD,
I do thee humbly pray.
5 The LORD is verie mercifull,
and just hee is also;
And in our GOD compassion
doth plentifully flow.

6 The LORD in safetie doth preserve
all those that simple bee:
I was in wofull miserie,
and hee relieved mee.
7 And now my Soul sith thou art safe
return unto thy rest,
For largely lo the LORD to thee
his bountie hath exprest.

8 Because thou hast delyvered
my Soul from deadly thrall;
My moisted eyes from mournfull teares,
my slyding feet from fall.
9 Before the LORD I in the land
of life will walk therefore:

when I found trouble and sorrow.
4 Then I called upon the Name of the Lord, saying, I beseech thee, O Lord, delyver my Soul.
5 The Lord is mercifull and righteous, and our God is ful of compassion.
6 The LORD preserveth the simple: I was in miserie, and hee saved me.
7 Return unto thy rest, O my Soule: for the Lord hath been beneficiall unto thee.
8 Because thou hast delivered my Soul from death: mine eyes from teares, and my feete from falling.
9 I shall walke before the LORD in the land of the living.

10 I did believe, therefore I ſpake,
for I was troubled ſore.

11 I ſaid in my diſtreſſe and fear
that all men lyars bee:
12 What ſhall I pay the LORD for all
his benefits to mee?
13 The wholeſome cup of ſaving health
I thankefully will take:
And on the LORDS Name I will call,
when I my prayer make.

14 I to the LORD will pay the vowes,
that I to him behight.
Yea, now even at this preſent time
in all his peoples ſight.
15 Right dear and pretious in his ſight
the LORD doth ay eſteeme
The death of all his holy Ones,
what ever man do deeme.

16 Thy ſervant LORD, thy ſervant lo
I do my ſelf confeſſe:
And handmaids ſon, thou LORD haſt brok
the bonds of my diſtreſſe.
17 And I will offer up to thee
a ſacrifice of praiſe
And I will call upon the Name
of GOD the LORD alwayes.

10 I beleeved therefore did I ſpeake: for I was ſore troubled

11 I ſaid in my fear, All men are lyers.

12 What ſhall I render unto the Lord for all his benefits towards mee?

13 I will take the cup of ſalvation and call upon the Name of the LORD.

14 I will pay my vowes unto the Lord, even now in the preſence of all his people.

15 Pretious in the ſight of the Lord is the death of his Saincts.

16 Behold, Lord, for I am thy ſervant, and the Son of thine hand maid: thou haſt broken

my bondes. 17 I will offer to thee a ſacrifice of praiſe, and will call upon the Name of the LORD.

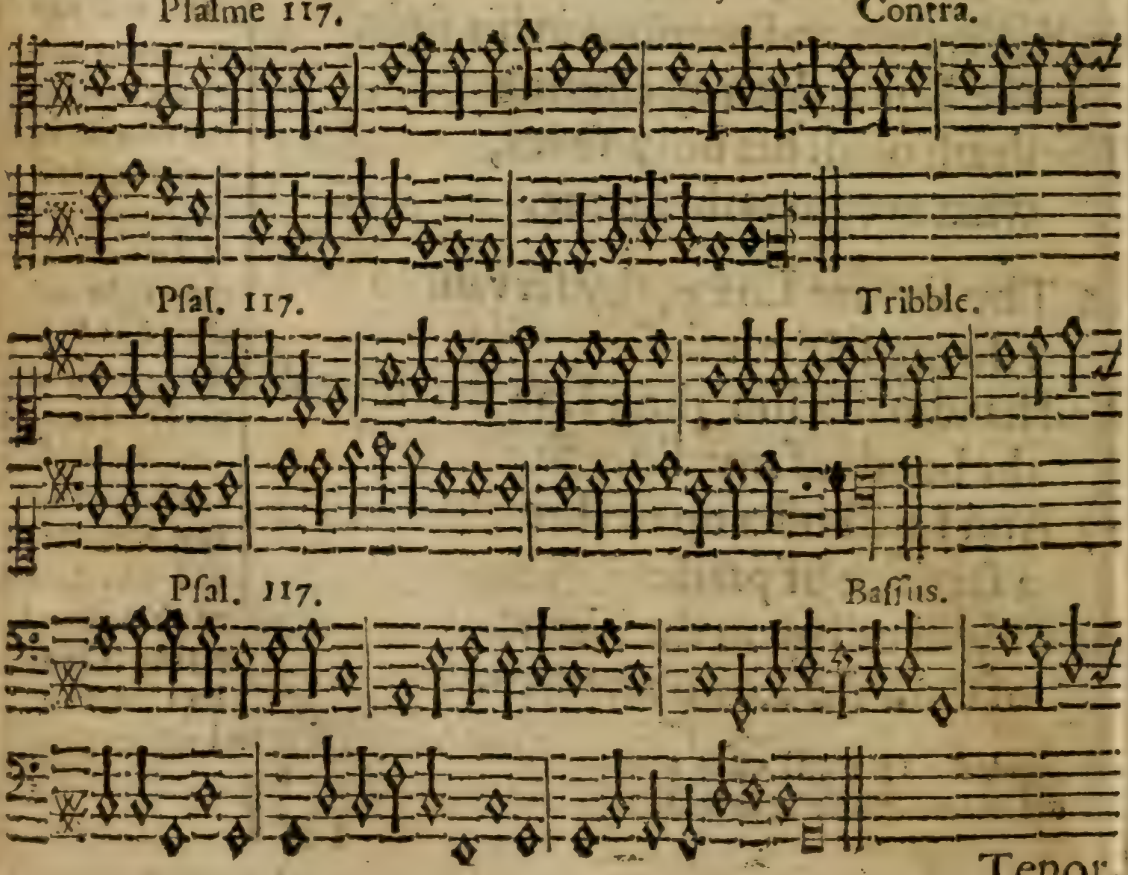
18 I will pay my vowes unto the Lord: even now in the presence of all his people.

19 In the courts of the Lords house: even in the midst of thee, O Ierusalem: Praise yee the LORD.

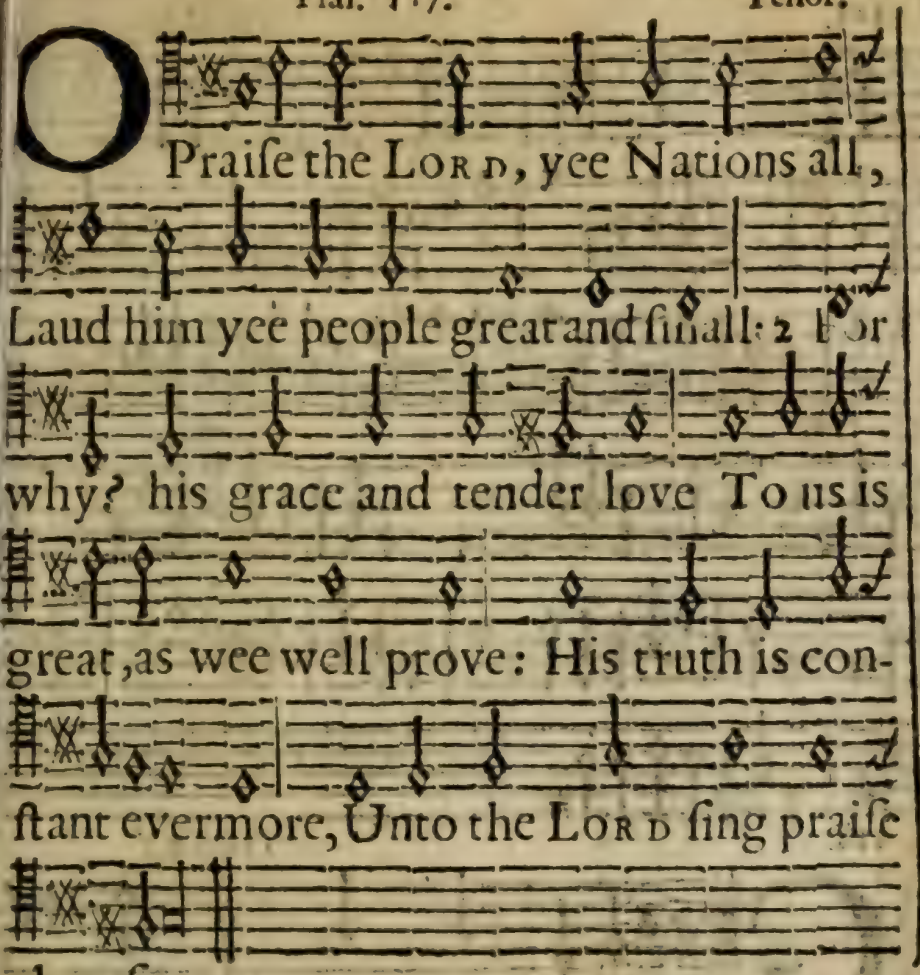
18 I to the LORD will pay the vowes
that I have him behight:
Yea, now even at this present tyme
in all his peoples sight.
19 Yea, in the courts of GODS own house,
and in the mids of thee
O thou Ierusalem, I say,
wherefore the LORD praise yee.

PSAL. CXVII.

¶ Hee exhorteth the Gentiles to praise GOD, because hee hath accomplished as well to them as to the Iewes the promise of life everlasting by IESVS CHRIST.



Psal. 117. Tenor.



Psalme 117.

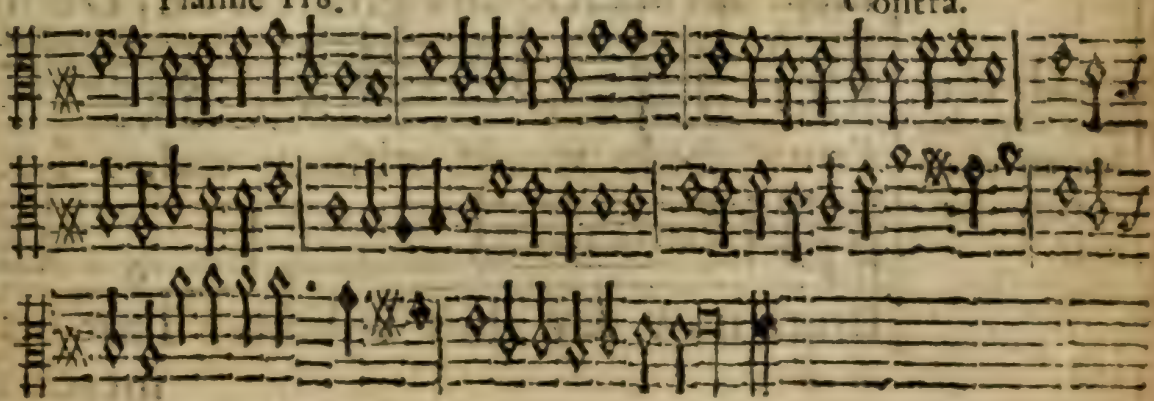
ALL nations praise ye the Lord: all yee people praise him.

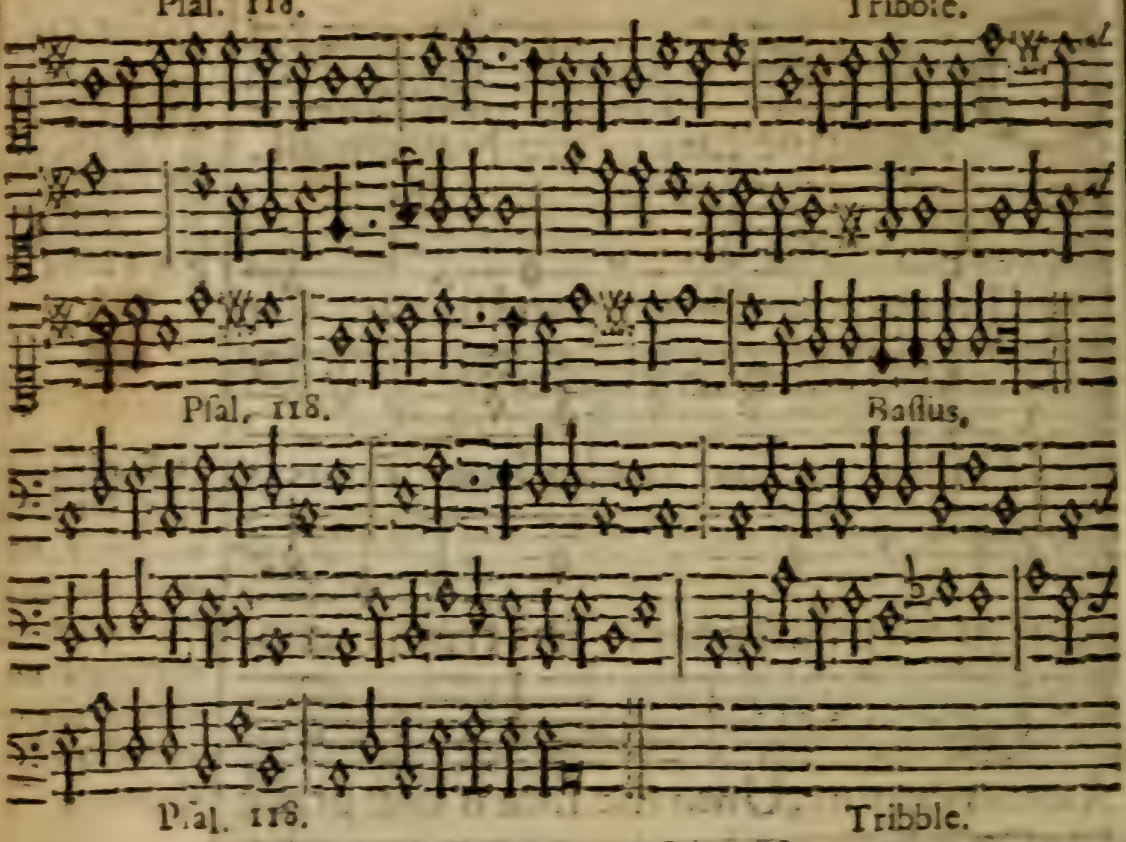
2 For his loving kindnes is great towards us, and the trueth of the Lord endureth for ever: Praise ye the Lord.

PSAL. CXVIII.

¶ David reiected of Saul, and of the people, at the time appointed obteined the kingdome: For the which hee biddeth all them that fear the Lord to bee thankefull: And under his person in all this was Christ painted foorth, who should bee of his people reiected.

Psalme 118. Contra.



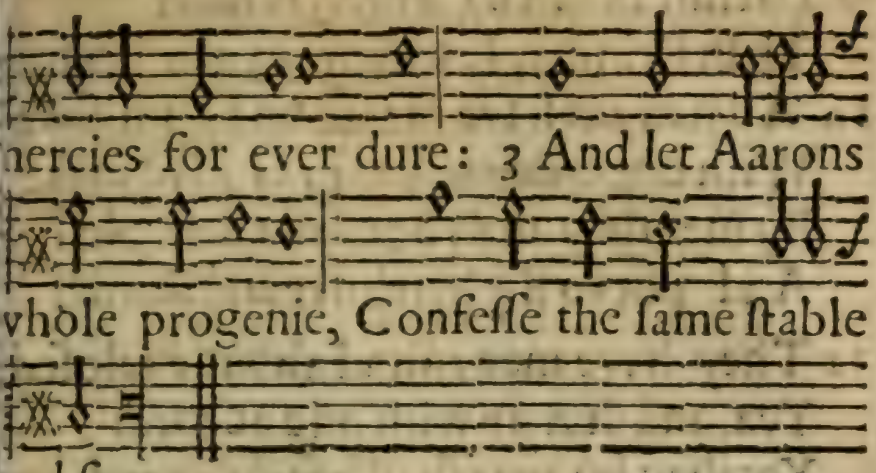


Psalme 118.

PRaise the Lord, because hee is good, for his mercie endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

GIve to the LORD all praise and honour, For hee is gratious and kind: Yea, more his mercie and great favour, Doth firme abide world without end. 2 Let Israel now say thus boldlie. That his mercies



nercies for ever dure: 3 And let Aarons vhole progenie, Confesse the same stable ind sure.

4 Let those that fear God them now addres
To come and sing to him therefore:
That his great love and tender kindnesse
Remaineth still for evermore:
5 For when with troubles I was pressed,
I then upon the LORD did call:
Who heard my voice, and mee upraised
And set at large free from all thrall.

6 The most of might, who heard my com-
He is with me my part to take: (plaint,
No fear therefore shall cause me to faint
For ought that man may gainst me make
7 The LORD on my side doth him retire,
With such as do mee help and aid:
So that I shall see my just desire
Upon my foes which mee upbraid.

8 In GOD to trust it is far better,
Than in vain man to trust and stand:

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them that fear the Lord now say, that his mercy endureth for ever.

5 I called upon the Lord in trouble and the Lord heard me, and set me at large.

6 The Lord is with me, therefore I will not fear what man can do unto me

7 The Lord is with me amõg them that help me: therefore shall I see my desire upon mine enemies

8 It is better to trust in the Lord then to have confidence in man.

24 This is of truth the day moſt happie,
Which GOD hath made of his goodnes
Let us therein bee blyth and merrie,
And ſing to GOD with great gladnes.
25 O LORD, I now beſeech and pray thee,
Save thou the King, and him maintain:
Give him good luck & proſperous to b
O LORD, I yet require again.

26 Who in the Name of GOD moſt holie
Doth come, hee bleſſed bee alway:
Wee wiſh alſo yee may bee happie
Who in Gods houſe are night and day.
27 The Lord our God he is moſt mightie,
And hath us given light at laſt:
Unto the hornes of th'Altar holie
Your ſacrifice now bind full faſt.

28 Thou art the GOD in whom I glorie,
To thee will I give praiſe therefore:
Even thou my God art, therefore will
Laude and exalt thee evermore.
29 Give to the LORD all praiſe and honou
For gratious is hee and kind:
Yea, more his mercie and great favour
Doth ay endure world without end.

the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made: let us rejoice and be glad in it.

25 O Lord, I pray thee, ſave now, O LORD, I pray thee, now give proſperitie.

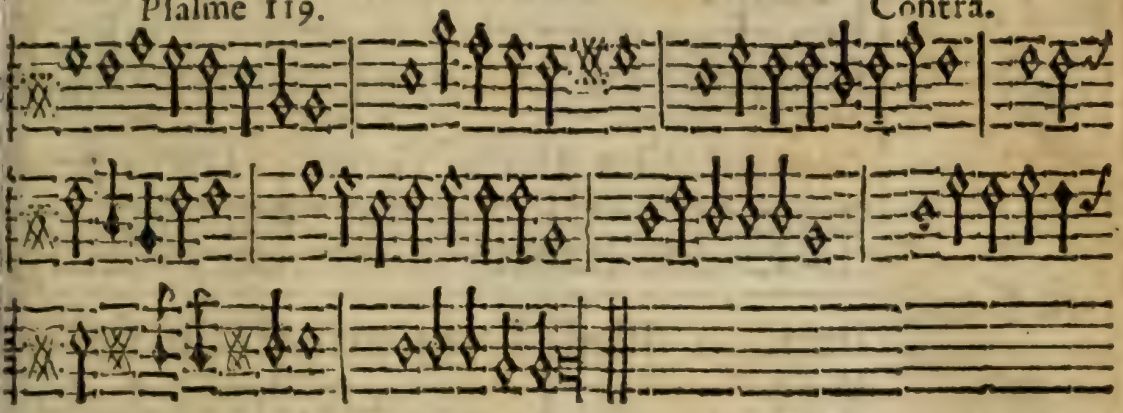
26 Bleſſed bee hee that commeth in the Name of the Lord: wee have bleſſed you out of the houſe of the LORD.

27 The Lord is mightie, and hath given us light: bind the ſacrifice with cords unto the hornes of the Altar.

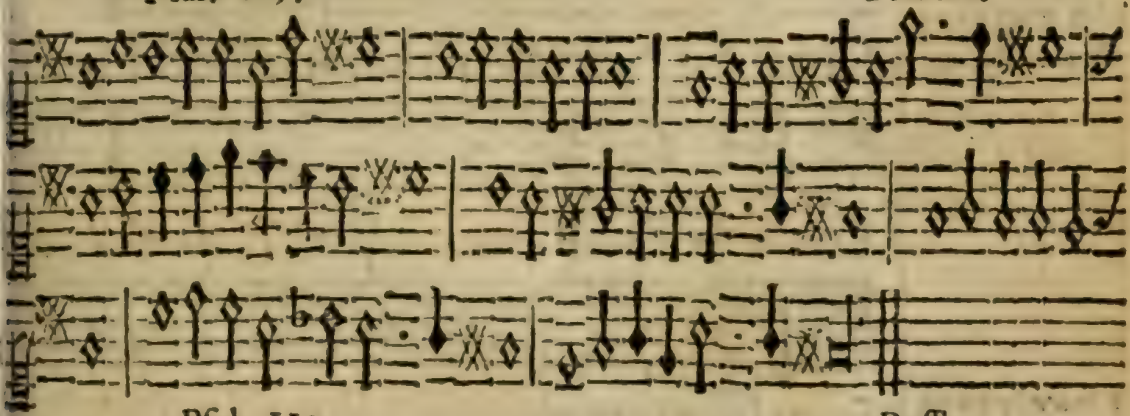
28 Thou art my GOD, and I will praiſe thee: even my GOD, therefore I will exalt thee. 29 Praiſe ye the LORD, becauſe hee is good: for his mercie endureth for ever.

In this Psalme is conteined an exquisite Arte, and a wonderfull vehemencie, in setting foorth the praises of GODS Law, wherein the Prophet can not satisfie himselfe, nor sufficiently expresse the affection which hee beareth thereunto, adding moreover many notable complaints and consolations. Wherefore it is meete that all the Faithfull have it alway both in heart and mouth. And in the Hebrew everie eight verses begin with one letter of the Alphabet.

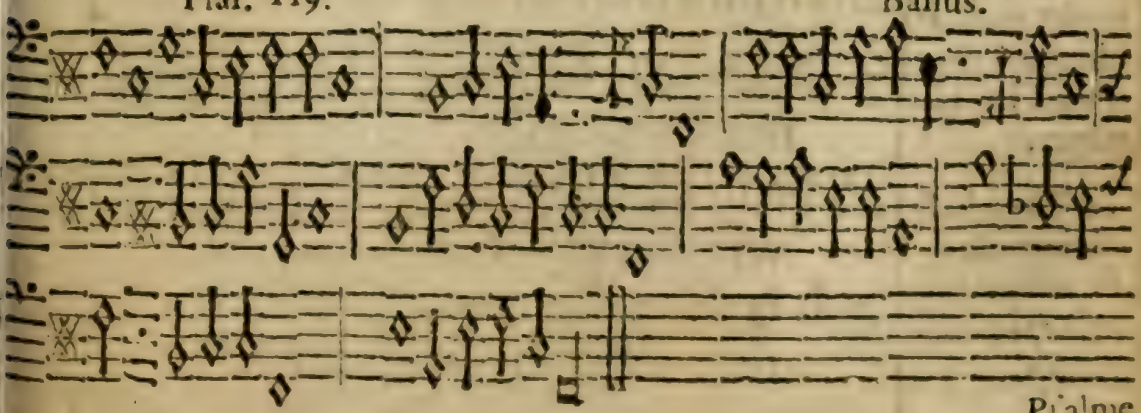
Psalme 119. Contra.



Psal. 119. Tribble.

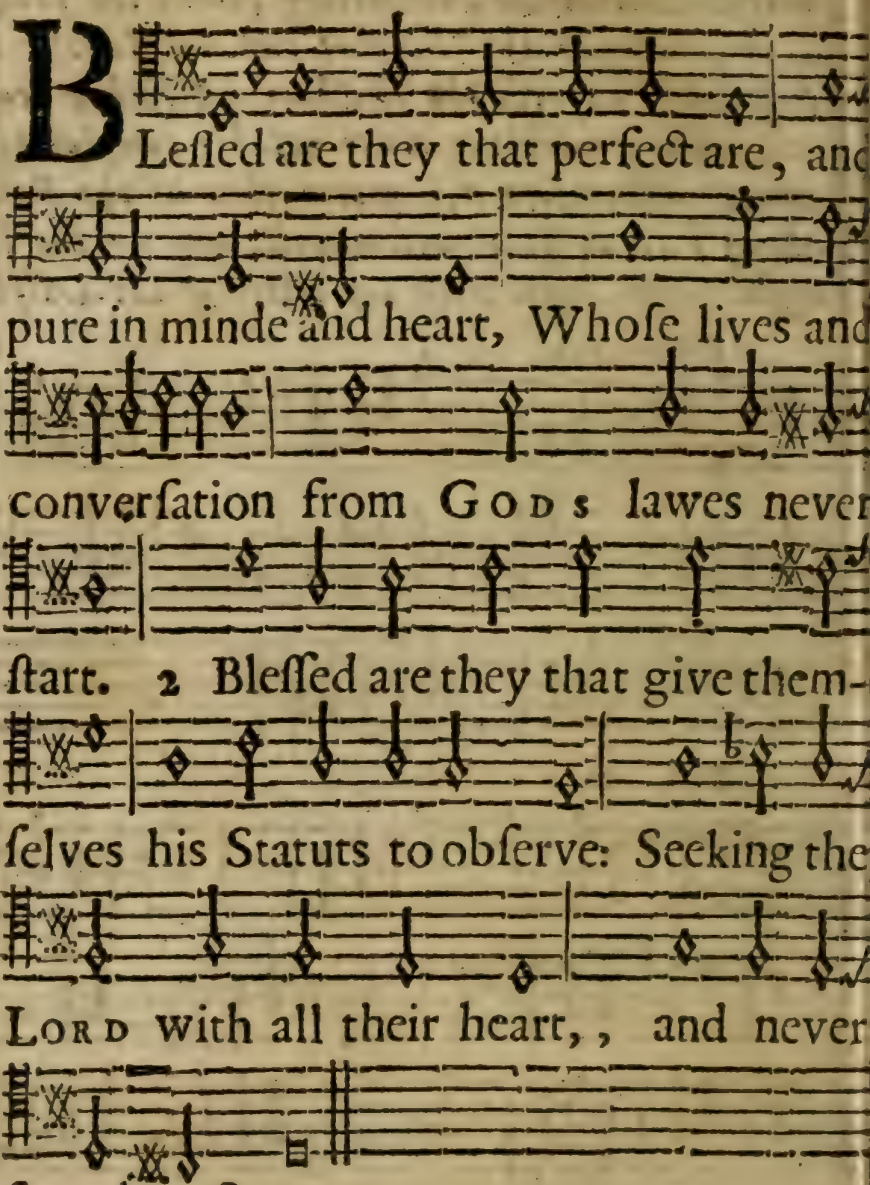


Psal. 119. Bassus.



Psal. 119. Tenor.

ALEPH.



Pſalme 119.

ALEPH.

BLeſſed are thoſe that are upright in their way: and walke in the Law of the LORD.

2 Bleſſed are they that keep his Teſtimonies, and ſeek him with their whole heart.

3 Surely they worke none iniquitie that walke in his wayes.

4 Thou haſt commanded to keepe thy precepts diligently.

3 Doubtleſſe ſuch men go not aſtray,
nor do no wicked thing,
Who ſtedfaſtly walk in his pathes
without any wandring.
4 It is thy will and commandement
that with attentive heed

Thy

hy noble and divine Precepts
wee learn and keepe indeed.

Oh, would to God it might thee pleaſe
my wayes ſo to addreſſe,
hat I might both in heart and voice
thy Lawes keepe and confeſſe.
So ſhould no ſhame my life attain
whiles I thus ſet mine eyes;
nd bend my minde alwayes to muſe
on thy ſacred Decrees.

Then will I praiſe with upright heart,
and magnifie thy Name,
Vhen I ſhall learn thy judgements juſt,
and likewiſe prove the ſame.
And wholly will I give my ſelfe
to keep thy Lawes moſt right:
orſake mee not for ever, Lord,
but ſhew thy grace and might.

Beth.

By what meanes may a young man beſt
his life learn to amend?
f that hee mark and keep thy Word,
and therein his life ſpend.
o Unfeinedly I have thee ſought,
and thus ſeeking abide:
)h, never ſuffer mee, O Lord,
from thy Precepts to ſlide.

1 Within mine heart and ſecret thought,
thy words I have hid ſtill, That

5 Oh that my waies were directed to keep thy ſtatuts.
6 Then ſhould I not bee confounded, when I have reſpect unto all thy commandements.
7 I will praiſe thee with an upright heart when I ſhall learne the judgements of thy righteouſneſſe.
8 I will keepe thy ſtatuts: forſake me not over long.

Beth.

9 Wherewith ſhall a young man redreſſe his way? in taking heed thereto according to thy Word.
10 With my whole heart have I ſought thee: let mee not wander from thy commandements.
11 I have hid thy promiſe in mine heart,

That I might not at any time
offend thy godly will.
12 Wee magnifie thy Name, O LORD,
and praise thee evermore:
Thy statutes of most worthy fame,
O LORD, teach mee therefore.

13 My lips have never ceasd to preach,
and publish day and night:
Thy judgements all which did proceed
from thy mouth full of might:
14 Thy testimonies and thy wayes
please mee no lesse indeed:
Than all the treasures of the earth,
which worldings make their meed.

15 Of thy precepts I will still muse,
and thereto frame my talk:
As at a mark so will I aime,
thy wayes how I may walk.
16 Mine only joy shall bee so fixt,
and on thy lawes so set:
That nothing can mee so far blind,
that I thy words forget.

GIMEL.

17 Grant to thy servant now such grace,
as may my life prolong:
Thine holy word then will I keep,
both in my heart and tongue.
18 Mine eyes which were dim, and shut u
so open make and bright: Th

that I might not sin against thee.

12 Blessed art thou, O Lord, teach mee thy statutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all riches.

15 I wil meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes: and I will not forget thy word.

GIMEL.

17 Bee beneficiall unto thy servant, that I may live and keep thy word

18 Open mine eyes, that I may see the

iat of thy Law and marveilous works
I may have the clear ſight.

19 Iam a ſtranger in this earth,
wandring now heere now there:
hy Word therefore to mee diſcloſe,
my foot-ſteps for to cleare.

20 My Soul is raviſht with deſire,
and never is at reſt,
ut ſeekes to know thy Iudgements hie,
and what may pleaſe thee beſt.

21 The proud men and malicious
thou haſt deſtroid eachone;
nd curſed are ſuch as do not
thine Heſtes attend upon.

22 Lord, turn from mee rebuke and ſhame,
which wicked men conſpire:
or I have kept thy Covenants
with zeale as hote as fire.

23 The Princes great in counſell ſate,
and did againſt mee ſpeak;
ut then thy ſervant thought how hee
thy Statuts might not break.

24 For why? thy Covenants are my joy,
and my great hearts ſolace:
They ſerve in ſteed of counſellers
my matters for to paſſe.

DALETH.

25 I am (alas) as brought to grave,
and almoſt turnd to duſt:

wonders of thy Law.

19 I am a ſtranger upon earth: Hide not thy Commandementes from mee.

20 Mine heart breaketh for the deſire of thy judgements alway.

21 Thou haſt deſtroyed the proud: curſed are they that doe erre from thy Commandements.

22 Remove from me ſhame and contempt: For I have kept thy teſtimonies.

23 Princes alſo did ſit, and ſpeake againſt mee: but thy ſervant did meditate in thy Statuts.

24 Alſo thy teſtimonies are my delight & my coũſellers.

DALETH.

25 My Soule cleaveth to the duſt:

quicken mee according to thy Word.
26 I have declared my wayes & thou heardeſt mee: teach mee thy ſtatutes.
27 Make mee to underſtand the way of thy precepts, and I will meditat in thy wondrous works.
28 My Soule melteth for heavines, raiſe me up according unto thy word.
29 Take from me the way of lying, & grant me graciouſly thy law.
30 I have choſen the way of truth, and thy judgements have I laide before mee.
31 I have cleaved to thy teſtimonies, O LORD confound me not.
32 I will run the way of thy commandements, when

Reſtore therefore my life again,
as thy promiſe is juſt.
26 My wayes when I acknowledged,
with mercy thou didſt hear:
Hear now eftſoon, and mee inſtruct,
thy lawes to love and fear.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them up in ſtore.
28 My Soul I feele ſo ſore oppreſt,
that it melteth for grief:
According to thy word therefore
haſte Lord to ſend relief.

29 From lying and deceitfull lips
let thy grace mee defend,
And that I may learn thee to love,
thine holy law mee ſend.
30 The way of truth both ſtraight and ſure
I have choſen and found:
I ſet thy judgements mee before,
which keep mee ſafe and ſound.

31 Since then, O Lord, I forcd my ſelf
thy covenants to embrace:
Let mee therefore have no rebuke,
nor check in any caſe.
32 Then will I run with joyfull chear;
where thy word doth mee call:

Whe

When thou haſt ſet mine heart at large,
and rid mee out of thrall.

HE.

3 Inſtruct mee, LORD, in the right trade
of thy ſtatutes divine,
And it to keep even to the end,
mine heart will I incline.

4 Grant mee the knowledge of thy law,
and I ſhall it obey:
With heart and mind, and all my might
I will it keep, I ſay.

5 In the right path of thy precepts,
guid mee (Lord) I require:
None other pleaſure do I wiſh,
nor greater thing deſire.

6 Incline mine heart thy lawes to keep
and covenants to embrace:
And from all filthy avarice,
Lord, ſhield mee with thy grace.

7 From vain deſires and worldly luſts
turn back mine eyes and ſight:
Give mee the ſpirit of life and power,
to walk thy wayes aright.

8 Confirm thy gracious promiſe Lord,
which thou haſt made to mee,
Which am thy ſervant, and do love,
and fear nothing but thee.

9 Reproach and ſhame which I ſo fear
from mee, O Lord expell:

thou ſhalt enlarge mine heart.

HE.

33 Teach mee O Lord, the way of thy ſtatutes, and I will keepe it unto the end.

34 Give mee underſtanding and I wil keep thy Law: yea, I will keep it with my whole heart.

35 Direct mee in the path of thy commandements: for therein is my delight.

36 Incline my heart unto thy teſtimonies, & not to covetouſneſſe.

37 Turn away mine eyes from regarding vanitie, & quicken me in thy way.

38 Eſtabliſh thy promiſe to thy ſervant becauſe hee feareth thee.

39 Take away my rebuke:

For

that I fear: For thy judgements are good
40 Behold, I desire thy commandements: quicken mee in thy righteousnesse.
41 And let thy loving kindenesse come unto me, O Lord and thy salvatiō, according to thy promise
42 So shall I make answere unto my blasphemers: for I trust in thy word.
43 And take not the word of truth utterlie out of my mouth: for I waite for thy judgements.
44 So shall I alway keep thy law for ever and ever.
45 And I will walk at libertie: for I seeke thy Precepts.
46 I will speak also of thy testimonies before Kings, &

For thou dost judge with equitie,
and therein dost excell.
40 Behold, mine hearts desire is bent,
thy lawes to keep for ay:
Lord, strengthen mee so with thy grace,
that it performe I may.

VAV.

41 Thy mercies great and manifold
let mee obtain, O Lord:
Thy saving health let mee enjoy,
according to thy word.
42 So shall I stop the slandrous mouths
of lewd men and unjust:
For in thy faithfull promises
stands my comfort and trust.
43 The word of truth within my mouth
let ever still bee prest:
For in thy judgements wonderfull
mine hope doth stand and rest.
44 And while that breath within my brest
doth naturall life preserve:
Yea, till this world shall bee dissolv'd
thy law will I observe.
45 So walk will I as set at large,
and made free from all dread;
Because I sought how for to keep
thy precepts and thy rede.
46 Thy noble acts I will describe,
as things of most great fame:

Even

ven b efore Kings I will them blaſe,
and ſhrink no whit for ſhame.

7 I will rejoice then to obey
thy worthie Heſts and will:
Vhich evermore I have lov'd beſt,
and ſo will love them ſtill.

8 Mine hands will I lift to thy lawes,
which I have dearly ſought:
\nd practiſe thy commandements
I will in deed and thought.

ZAIN.

9 Thy promiſe which thou madſt to me
thy ſervant Lord remember:
or therein have I put my truſt,
and confidence for ever.

o It is my comfort and my joy,
when troubles mee aſſaile:
or were my life not by thy word,
my life would ſoon mee faile.

1 The proud, and ſuch as God contemn
ſtill made of mee a ſcorn:
et would I not thy law forſake,
as hee that were forlorn.

2 But cald to mind, LORD, thy great works
ſhewd to our fathers old:
Vhere by I felt the joy ſurmount
my grief an hundreth fold.

will not bee aſhamed.
47 And my delight ſhall bee in thy Commandements, which I have loved.
48 Mine hands alſo will I lift up unto thy Commandements, which I have loved: and I will meditate in thy Statutes.

ZAIN.

49 Remember the promiſe made to thy ſervant, wherin thou haſt cauſed mee to truſt.
50 It is my comfort in my trouble: for thy promiſe hath quickned mee.
51 The proud have had mee exceedinglie in deriſion, yet have I not declined from thy Law.

52 I remembred thy judgements of old, O Lord, and have been comforted.

53 Feare is come upon me for the wicked that forsake thy Law.
54 Thy Statuts have bene my songs in the house of my pilgrimage
55 I have remembred thy Name, ô Lord in the night: and have kept thy Law.
56 This I had, because I kept thy Precepts.

53 But yet (alas) for feare I quake,
seeing how wicked men
Thy Law forsooke, and did procure
thy judgements, who knowes when?
54 And as for mee, I framde my songs
thy Statuts to exalt,
When I among the strangers dwelt,
and thoughts gan mee assault.

55 I thought upon thy Name, O LORD
by night when others sleep:
As for thy Law, I it obey,
and ever will it keepe.
56 This grace I did obteine, because
thy Covenants sweet and dear
I did embrace, and also keepe
with reverence and with fear.

HETH.

57 O Lord, that art my portion: I have determined to keepe thy Words.
58 I made my supplication in thy presence with my whole heart: bee mercifull unto mee according to thy promise.
59 I have considered my wayes, and turned my feet into thy testimonies.

HETH.

57 O God, who art my part and lot,
my comfort and my stay,
I have decreed and promised
thy Law to keepe alway.
58 Mine earnest heart did humbly sute
in presence of thy face:
As thou therefore hast promised,
LORD, grant mee of thy grace.

59 My life I have examined,
and tride my secret heart,
Which to thy Statuts caused mee
my feet straight to convert.

60 I did not ſtay nor linger long,
as they that ſloathfull are:
But haſtily thy Lawes to keepe
I did my ſelfe beware.

61 The cruell bands of wicked men
have made of mee their prey:
Yet would I not thy Law forget,
nor from thee go aſtray.

62 Thy righteous judgement toward mee
ſo great is and ſo hie,
That even at midnight will I riſe
thy Name to magnifie.

63 Companion am I to all them
who feare thee in their heart:
And neither will for love nor dread
from thy Commandements ſtart.

64 Thy mercies Lord moſt plenteouſlie
do all the world fulfill:
Oh, teach mee how I may obey
thy Statuts and thy will.

TETH.

65 According to thy promiſe, LORD
ſo haſt thou with mee delt,
For of thy grace in ſundrie ſorts
have I thy ſervant felt.

66 Teach mee alwayes to judge aright,
and give mee knowledge ſure:
For certainly believe I do
that thy Precepts are pure.

60 I made haſt and delayed not to keepe thy Commandemenes.

61 The bands of the wicked have robbed me, but I have not forgotten thy Law.

62 At midnight will I riſe, to give thankes unto thee, becauſe of thy righteous judgemēt.

63 I am companion of all them that fear thee, and keep thy precepts.

64 The earth O Lord is full of thy mercie; teach mee thy Statuts.

TETH.

65 O Lord, thou haſt dealt gratiouſly w thy ſervant, according unto thy word.

66 Teach mee good judgement, and knowledge, for I have believed thy Commandements.

67 Ere

67 Before I was afflicted I went astray; but now I keep thy Word.
68 Thou art good and gracious: teach me thy statuts
69 The proud have imagined a lie against mee: but I will keep thy precepts with my whole heart.
70 Their heart is fat as greaſe but my delite is in thy law.
71 It is good for mee that I have beene afflicted, that I may learn thy Statuts.
72 The law of thy mouth is better unto me, than thousands of gold and silver.

I O D.

73 Thy hands have made me and fashioned me: give mee understanding therefore, that I may learne thy Commandements.

67 Ere thou didst touch mee with thy rod
I erd, and went astray:
But now I keep thine holy Word,
and make it all my stay.
68 Thou art both good and gratious,
and gives most liberallie:
Thine ordinances how to keepe
therefore, O LORD, teach mee.

69 The proud and wicked men have forgd
against mee many a lie:
Yet thy Commandements still observe
with all mine heart will I.
70 Their hearts are swollen with worldly wealth
as greaſe so are they fat:
But in thy Law do I delight,
and nothing seeke but that.

71 O happie time, may I well say,
when thou didst mee correct:
For as a guide to learne thy Lawes
thy rods did mee direct.
72 So that to mee thy word and law
is dearer manifold
Than thousands great of silver and gold,
or ought that can bee told.

I O D.

73 Seing thine hands have made me, Lord
to bee thy creature,
Grant knowledge likewise how to learne
to put thy lawes in ure.

74 So

74 So they that fear thee shall rejoice,
when ever they mee see,
Because I have learnd by thy word
to put my trust in thee.

75 When with thy rods the world is plagud
I know the cause is just:
So when thou dost correct mee, LORD,
the cause just needes bee must.

76 Now of thy goodnesse I thee pray,
some comfort to mee send:
As thou to mee thy servant heghst,
so from all ill mee shend.

77 Thy tender mercies powre on mee,
and I shall surely live:
For joy and consolation both
thy Lawes to mee do give.

78 Confound the proud, whose false pre-
is mee for to destroy: (tence
But as for mee thine Hestes to know
I will my selfe employ.

79 Who so with reverence do thee fear
to mee let them retire:
And such as do thy Covenants know,
and them alone desire.

80 My heart without all wavering
let on thy Lawes bee bent;
That no confusion come to mee,
whereby I should bee shent.

74 So they that fear thee seeing me shal reioice, becaus I have trusted in thy Word.

75 I know, O Lord, that thy judgementes are right, and that thou hast afflicted mee justly.

76 I pray thee that thy mercy may comfort mee, according to thy promise unto thy servant.

77 Let thy téder mercies come unto me, that I may live for thy law is my delight.

78 Let the proud be asha-med: for they have dealt wickedlie, and falsely with mee: but I meditate in thy precepts.

79 Let such as feare thee turn unto me: and they that know thy Testimonies.

80 Let mine heart bee upright in thy statuts, that I bee not ashamed.

CAPH.

81 My Soule fainteth for thy salvation, yet I waite for thy word.
82 Mine eyes faile for thy promise, saying When wilt thou comfort mee?
83 For I am like a bottel in the smoak: yet do I not forget thy statutes.
84 How many are the dayes of thy servant whē wilt thou execute judgement on them that persecute mee?
85 The proud have digged pits for mee, which is not after thy law.
86 All thy commandements are true They persecut mee falsely: Help mee.
87 They had almost consumed me upon the Earth: but I forsooke not thy precepts.

CAPH.

81 My Soul doth faint, and ceaseth not
thy saving health to crave:
And for thy words sake still I trust,
mine hearts desire to have.
82 Mine eyes doth faile with looking for
thy word, and thus I say:
Oh, when wilt thou mee comfort, Lord?
why dost thou thus delay?
83 As a skin-bottell in the smoak,
so am I parcht and dryd:
Yet will I not out of mine heart
let thy commandements slide.
84 Alas, how long shall I yet live,
before I see the houre:
That on my foes which mee torment
thy vengeance thou wilt poure?
85 Presumptuous men have digged pits,
thinking to make mee sure:
Thus contrary against thy law
mine hurt they do procure.
86 But thy commandements are all true,
and causelesse they mee grieve:
To thee therefore do I complain,
that thou mightst mee relieve.
87 Almost they had me clean destroid,
and brought mee quite to ground:
Yet by thy statutes I abode,
and therein succour found.

88 Re

8 Restore mee Lord, again to life
for thy mercies excell,
nd so shall I thy covenants keep,
till death my life expell.

LAMED.

9 In Heaven, Lord, where thou dost dwell
thy word is stablisht sure:
nd shall for all eternitie
fast graven there endure.

0 From age to age thy truth abides,
as doth the earth witnesse:
Vhose ground-work thou hast laid so sure
as no tongue can expresse.

1 Even to this day wee may well see,
how all things persevere,
ccording to thine ordinance,
for all things thee revere.

2 Had it not been that in thy law
my Soul had comfort sought:
ong time ere now in my distresse
I had been brought to nought.

3 Therefore will I thy precepts ay
in memorie keep fast:
y them thou hast my life restord,
when I was at last cast.

4 No wight to mee can title make,
for I am only thine:
ave mee therefore, for to thy lawes
mine eares and heart encline.

88 Quicken me according to thy loving kindnesse: so shall I keep ỹ testimonies of thy mouth.

LAMED.

89 O Lord thy word endureth for ever in Heaven.

90 Thy truth is from generation to generation: thou hast laid the foundation of the earth and it abideth.

91 They continue even to this day by thine ordinances: for all are thy servants.

92 Except thy law had been my delight, I should now have perished in my affliction.

93 I will never forget thy precepts: for by them thou hast quickned me.

94 I am thine save me: for I have sought thy precepts.

95 The

95 The wicked have waited for mee, to destroy mee, but I will consider thy Testimonies.

96 I have seen an end of all perfection: but thy Commandement is exceeding larg.

MEM.

97 Oh, how love I thy law it is my meditation continually.

98 By thy Commandements thou hast made me wiser then my enemies: for they are ever with mee.

99 I have had more understanding then all my teachers: for thy Testimonies are my meditation.

100 I understood more then the ancient, because I kept thy precepts.

95 The wicked men do seek my bane,
and there to ly in wait:
But I the while considered
thy noble acts and great.

96 I see nothing in this wide world,
at length which hath not end:
But thy commandement and thy word
beyond all end extend.

MEN.

97 What great desire and fervent love
do I bear to thy law:
All the day long my whole devise
is only on thy saw.

98 Thy word hath taught me far to passe
my foes in policie,
For still I keep it as a thing
of most excellency.

99 My teachers which did mee instruct
in knowledge I excell:
Because I do thy covenant keep,
and them to others tell.

100 In wisedome I do passe also
the auncient men indeed:
And all because to keep thy lawes
I held it ay best red.

101 My feet I have refrained eke
from every evill way,
Because that I continually
thy word might keep, I say.

101 I have refrained my feet from every evill way ℣ I might keep thy word

102 I have not swerv'd from thy judge-
nor yet shrunk any dell: (ments
or why? thou hast mee taught thereby;
to live godly and well.

103 Oh, Lord, how sweet unto my taste
find I thy words alway?
Doubtlesse no honey in my mouth
feell ought so sweet I may.

104 Thy lawes have mee such wisedome
that utterly I hate (learnd
All wicked and ungodly wayes
in every kind of rate.

Nun.

105 Even as a lantern to my feet,
so doth thy word shine bright,
And to my pathes where ever I go
it is a flaming light.

106 I have both sworn, and will perform
most certainly doubtlesse:
That I will keep thy judgements just,
and them in life expresse.

107 Affliction hath mee sore oppresst,
and brought mee to deaths doore:
O Lord, as thou hast promised,
so mee to life restore.

108 The offrings which with heart & voice
most frankly I thee give,
Accept, and teach mee how I may
after thy judgements live.

109 My

102 I have not declined from thy judgmẽts, for thou didest teach me.

103 How sweet are thy promises unto my mouth: yea, more thã hony unto my mouth

104 By thy Precepts I have gotten understanding therefor I hate all the wayes of falsehood.

NVN.

105 Thy word is a lanterne unto my feet, and a light unto my paths.

106 I have sworn, and wil performe it that I wil keep thy righteous iudgements.

107 I am very sore afflicted: ô Lord quicken mee according to thy word.

108 O Lord, I beseech thee accept the free offrings of my mouth and teach mee thy iudgements.

109 My Soul is continually in mine hand, yet doe I not forget thy law

110 The wicked have laide a snare for me, but I swerved not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the joy of mine heart.

112 I have applyed mine heart to fulfill thy statuts alway, even unto the end.

SAMECH.

113 I hate vaine inventions, but thy law do I love.

114 Thou art my refuge and my shield, and I trust in thy word.

115 Away from mee yee wicked: for I will keepe the Commandements of my God.

109 My Soul is ay so in mine hand,
that dangers it assaile,
Yet do I not thy Law forget,
nor it to keepe will faile.

110 Although the wicked laide their nets
to catch mee at a bray,
Yet did I not from thy Precepts
once swerve or go astray.

111 Thy Law I have so claimd alway
as mine owne heritage:
And why? for therein I delight,
and set my whole courage.

112 For evermore I have beene bent
thy Statuts to fulfill:
Even so likewise unto the end
I will continue still.

SAMECH.

113 The craftie thoughts & double heart
I do alwayes detest:
But as for thy Law and Precepts
I lov'd them ever best.

114 Thou art mine hid and secret place,
my shield of strong defence:
Therefore have I thy promises
lookt for with patience.

115 Go to therefore, yee wicked men,
depart from mee anone:
For the Commandements will I keepe
of God my Lord alone.

16 As thou haſt promiſd ſo perform,
that death mee not aſſaile:
Nor let mine hope abuſe mee ſo
that through diſtruſt I quaile.

17 Uphold mee, and I ſhall bee ſafe,
for ought they do or ſay:
And in thy Statuts pleaſure take
will I both night and day.
18 Thou haſt trode ſuch under thy feet
as do thy Statuts break:
For nought availes their ſubtiltie
their counſell is but weak.

19 Like droſſe thou caſts the wicked out
where ever they bee or dwell:
Therefore can I as thy Statuts
love nothing half ſo well.
20 My fleſh (alas) is taken with fear,
as though it were benomde:
For when I ſee thy judgements ſtraight
I am as one aſtonde.

AIN.

121 I do the thing that lawfull is,
and give to all men right:
Reſigne mee not to them that would
oppreſſe mee with their might.
122 But for thy ſervant ſuretie bee
in that thing that is good:

116 Stabliſh mee according to thy promiſe, that *I* may live, and diſappoint me not of mine hope.
117 Stay thou mee, and *I* ſhall bee ſafe, and I will delight continually in thy ſtatuts.
118 Thou haſt troden downe all them that depart from thy Statutes, for their deceit is vaine.
119 Thou haſt taken away all the wicked of the earth like droſſe, therefore *I* love thy teſtimonies.
120 My fleſh trembleth for feare of thee, and *I* am afraide of thy iudgements.

AIN.

121 *I* have executed iudgement and iuſtice: leave me not to mine oppreſſours. 122 Anſwere for thy ſervant in that which is good:

That

and let not the proud oppresse mee.

That proud men give mee not the foile,
who rage as they were wood.

123 Mine eyes have failed in waiting for thy salvation; and for thy just promise.

123 Mine eyes with waiting are now blind
thine health so much I crave:
And eke thy righteous promise, LORD,
whereby thou wilt mee save.

124 Deale with thy servant according to thy mercie, and teach mee thy Statutes.

124 Intreat thy servant lovingly,
and favour to him show:
Thy statutes of most excellencie
teach mee also to know.

125 I am thy servant: grant mee therefore understanding that I may know thy Testimonies.

125 Thine humble servant, LORD, I am
oh, grant mee t'understand
How by thy Statutes I may know
best what to take in hand.

126 It is time for thee, Lord to worke: for they have destroyed thy Law.

126 It is now time, LORD, to begin,
for truth is quite decay'd:
Thy Law likewise they have transgrest,
and none against them said.

127 Therefore I love thy Commandementes above gold: yea, above most fine gold.

127 This is the cause wherefore I love
thy Lawes better than gold,
Or jewels fine, which are esteemd
most costly to bee fold.

128 Therefore I esteeme all thy Precepts most just, and I hate all false wayes.

128 I thought thy Precepts all most just,
and so them laide in store:
All craftie and malitious wayes
I do abhor therefore.

129 Th

P E.

129 Thy Covenants are moſt wonderfull,
and full of things profound:
My Soul therefore doth keepe them ſure
when they are tride and found.
130 When men firſt enter into thy words
they find a light moſt clear:
And verie idiots underſtand
when they it read or hear.

131 For joy I have both gapt and breath'd
to know thy Commandement,
That I might guide my life thereby
I ſought what thing it meant.
132 With mercie and compaſſion, LORD,
behold mee from above:
As thou art wont to behold ſuch
as thy Name feare and love.

133 Direct my foot-ſteps by thy word,
that I thy will may know:
And never let iniquitie
thy ſervant overthrow.
134 From ſlanderous tongues, and deadlie harms
preſerve & keep mee ſure:
Thy Precepts then will I obſerve,
and put them eke in ure.

135 Thy countenanc which doth ſurmount
the Sun in his bright hew,

P E.

129 Thy Teſtimonies are wonderfull: therefore doth my Soul keep them.

130 The entrance into thy wordes ſheweth light: and giveth underſtanding to the ſimple

131 I opened my mouth, and panted; becauſe I loved thy Commandements.

132 Looke upon mee, and bee merciſull unto mee, as thou uſeſt to do unto thoſe that love thy Name.

133 Direct my ſteppes in thy word, and let none iniquitie have dominion over mee.

134 Delyver mee from the oppreſſion of men, and I will keepe thy

Precepts. 135. Shew the light of thy countenance upon thy Servant;

and teach mee thy ſtatuts.

136 Mine eyes guſh out with riuers of water becauſe they keep not thy law.

ZADE.

137 Righteous art thou O Lord, and iuſt are thy iudgements.

138 Thou haſt commanded iuſtice by thy teſtimonies, and truth eſpeciallie.

139 My zeale hath even conſumed me becauſe my enemies haue forgotten thy words.

140 Thy word is proued moſt pure, and thy ſeruant loueth it.

141 I am ſmall and deſpiſed: yet doe I not forget thy precepts.

142 Thy righteouſneſſe is an euerlaſting righteouſnes,

Let ſhine on mee, and by thy law
teach mee what to eſchue.
136 Out of mine eyes great floods guſh out
of dreary teares and fell;
When I behold how wicked men
thy law keep never a deale.

ZADE.

137 In every point, Lord thou art juſt,
the wicked though they grudge:
And when thou doſt ſentence pronunce
thou art a righteous judge.
138 To render right, and flee from guile
are two chief points and hie:
And ſuch as thou haſt in thy Law
commanded us ſtraitly.

139 With zeale and wrath I am conſumd
and even pin'd away,
To ſee my foes thy words forget,
for ought that I do may.
140 So pure and perfect is thy word,
as any heart can deame:
And I thy ſervant nothing more
do love, or yet eſteeme.

141 And though I bee nothing ſet by,
as one of baſe degree:
Yet do I not thine heſtes forget,
nor ſhrink away from thee.
142 Thy righteouſneſſe, Lord, is moſt juſt
for ever to endure:

Alſo

Also thy law is truth it self
most constant and most pure.
143 Trouble and grief have seazed on mee
and brought mee wondrous low:
Yet do I still of thy precepts
delight to hear and know.
144 The righteousnesse of thy judgements
doth last for evermore:
Then teach them mee, for even in them
my life lyeth up in store.

KOPH.

145 With fervent heart I cald and cryd,
now answere mee, O LORD:
That thy commandements to observe
I may fully accord.
146 To thee my GOD, I make my sute,
with most humble requeſt:
Save mee therefore, and I will keep
thy precepts, and thine heſt.
147 To thee I cry even in the morn;
before the day waxe light:
Because that I have in thy word
my confidence whole plight.
148 Mine eyes prevent the watch by night
and ere the day I wake:
That by devysing of thy word
I might some comfort take.
149 Incline thine ear to hear my voice,
and pitty on mee take:

and thy law is truth.
143 Trouble and anguish are come upon me: yet are thy commandements my delight.
144 The righteousnesse of thy testimonies is everlasting: grant me understanding and I shall live.

KOPH.

145 I have cryed with my whole heart: hear mee, O LORD, and I will keep thy statuts.
146 I called upon thee: save me and I will keep thy testimonies.
147 I prevented the morning light, and cryed for I waited on thy word.
148 Mine eies prevent the night watches to meditate in thy word.
149 Hear my

As thou was wont, so judge mee, LORD,
lest life should mee forsake.
150 My foes draw near, and do procure
my death maliciously:
Which from thy law are far gone back,
and strayd from it lewdly.
151 Therefore, O LORD, approach thou near,
for need doth so require:
And all thy precepts true they are,
than help I thee desire.
152 By thy commandements I have learnd
not now, but long ago:
That they remain for evermore,
thou hast them grounded so.

RESH.

153 My trouble and affliction
consider and behold:
Deliver mee, for of thy law
I ever take fast hold.
154 Defend my good and righteous cause
with speed mee succour send:
From death (as thou hast promised)
LORD keep mee and defend.
155 As for the wicked far they are
from having health and grace:
Whereby they might thy statuts know,
they enter not the trace.

voice according to thy loving kindnes O LORD, quicken mee, according to thy judgement.

150 They draw neare that follow after malice, and are far from thy Law.

151 Thou art neare O Lord: for all thy Commandements are true.

152 I have known long since by thy Testimonies, that thou hast established them for ever.

RESH.

153 Behold mine affliction and deliver me: for I have not forgotten thy Law.

154 Plead my cause and deliver me: quicken mee according to thy word.

155 Salvation is farre from the wicked, because they seeke not thy Statutes.

156 Greatare thy mercies, LORD, I grant
what tongue can them attain?
And as thou haſt mee judgd ere now,
ſo let mee life obtain.

157 Though many men do trouble mee,
and perſecute moſt ſore:
Yet from thy laws I never ſhrunk,
nor went awray therefore.

158 And truth it is for grief I die,
when I theſe traitours ſee:
Becauſe they keep no whit thy word,
nor yet ſeek to know thee.

159 Behold, for I do love thy lawes
with heart moſt glad and fain:
As thou art good and gracious, LORD,
reſtore my life again.

160 What thy word doth decree muſt be
and ſo it hath been ever:
Thy righteous judgements are alſo
moſt true, and decay never.

SCHIN.

161 Princes have ſought with cruelty
cauſeleſſe to make mee crouch:
But all in vain, for of thy word
the fear did mine heart touch.

162 And certainly even of thy word
I was more merrie and glad,

156 Great are thy tender mercies, O Lord, quicken me according to thy judgements.

157 My perſecutors & mine oppreſſours are manie, yet do I not ſwerve from thy Teſtimonies.

158 I ſaw the tranſgreſſours and was grieved, becauſe they keept not thy word.

159 Conſider, O Lord, how I love thy Precepts: quicken mee according to thy loving kindneſſe.

160 The beginning of thy word is truth, and all ỹ iudgments of thy righteouſnes ẽdure for ever

SCHIN.

161 Princes have perſecuted me with out cauſe: but my heart ſtood in aw of thy words. 162 I rejoice at thy word as one that fin-

deth a great spoile.
163 I hate falshood, and abhor it: but thy Law do I love.
164 Seven times a day do I praise thee, because of thy righteous judgements.
165 They that love thy Law shall have great prosperitie, and they shall have none hurt.
166 Lord, I have trusted in thy salvation, and have done thy commandements.
167 My Soul hath kept thy Testimonies: for I love them exceedingly.
168 I have kept thy Precepts, and thy testimonies: for all my wayes are before thee.

TAV.

169 Let my complaint come before thee, O Lord:

Than hee that of rich spoiles and preyes
great store and plentie had.

163 As for all lyes and falsitie
I hate most and detest:
For why? thine holy Law do I
above all things love best.
164 Seven times a day I praise thee, LORD,
singing with heart and voice:
Thy righteous actes and wonderfull
so cause mee to rejoice.

165 Great peace and rest shall all such have
which do thy statuts love:
No danger shall their quyet state
impaire or once remove.
166 Mine only health and comfort, LORD,
I looke for at thine hand:
And therefore have I done these things
which thou didst mee command.

167 Thy Lawes have beene mine exercise
which my Soul most desird:
So much my love to them was bent,
that nought els I requird.
168 Thy Statuts and Commandements
I kept (thou knowest) aright:
For all the things that I have done
are present in thy sight.

TAU.

169 O LORD, let my complaint and cry
before thy face appear,

And

And as thou haſt mee promiſed,
ſo teach mee thee to fear.
170 Mine humble ſupplication
to thee let find acceſſe,
And grant mee LORD delyverance,
for ſo is thy promiſe.

171 Then ſhall my lips thy praiſes ſpeak,
after moſt ample ſort:
When thou thy ſtatuts haſt mee taught,
wherein ſtands my comfort.
172 My tongue ſhall ſing, and preach thy word,
and on this wiſe ſay ſhall,
GODS famous acts and noble lawes
are juſt and perfect all.

173 Stretch out thine hand I thee beſeech
and ſpeedily mee ſave:
For thy commandements to obſerve
choſen, O LORD; I have.
174 Of thee alone, LORD, I crave health,
for other know I none,
And in thy law, and nothing elſe
I do delight alone.

175 Grant mee therefore long dayes to live
thy Name to magnifie:
And of thy judgements mercifull
let mee thy favour try.
176 For I was loſt and went aſtray,
much like a wandring ſheep:

and give mee underſtanding according to thy word.
170 Let my ſupplication come before thee, & deliver me according to thy promiſe
171 My lips ſhall ſpeake praiſe, when thou haſt taught me thy Statutes.
172 My tong ſhal intreat of thy word: for all thy Commandements are righteous.
173 Let thine hand help me, for I have choſen thy precepts.
174 I have longed for thy ſalvation, O Lord and thy Law is my delight.
175 Let my Soul live, and it ſhall praiſe thee: and thy judgements ſhall help me.
176 I have gone aſtray like a loſt

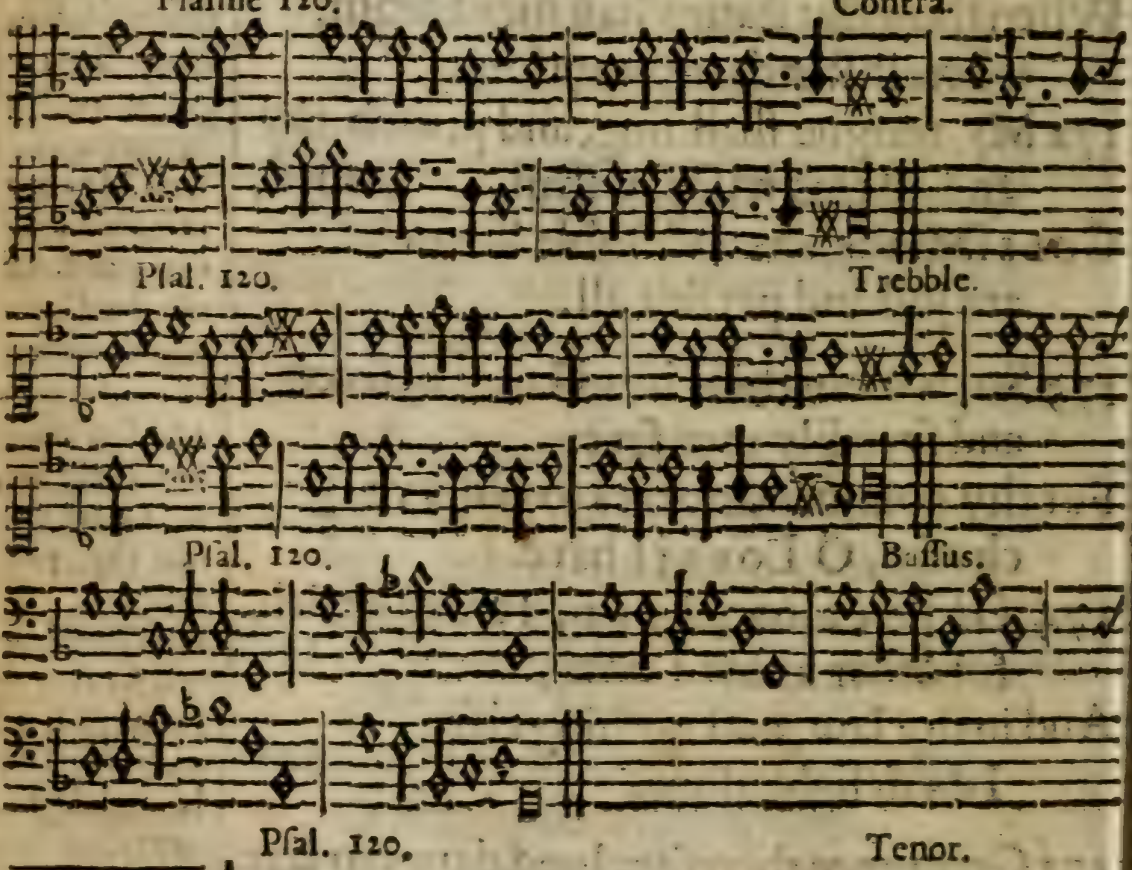
Oh

sheep: seek thy servant for I do not forget thy Commandements.

Oh seek mee, for I have not faild
thy commandements to keep.

PSAL. CXX.

¶ The Prayer of David, beeing now banished among the barbarous people of Arabia, by the false reports of envious flatterers: and therefore hee lamenteth his long abode among those infidels, who were given to all kind of wickednesse and contention.

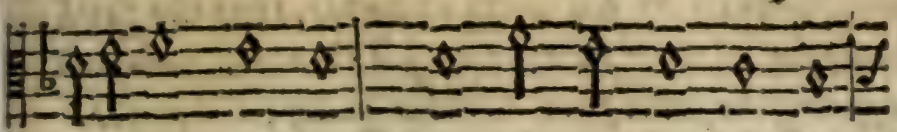


Psalme 120.

I Called unto the Lord in my trouble and he heard mee.

2. Delyver

IN trouble and in thrall Unto the LORD
I call, And hee doth mee comfort. 2 Delyver



lyver mee, I say, From lyers lips alway,

And tongues of false report.

3 What vantage or what thing
Gets thou thus for to sting,
Thou false and flattring lyer.
4 Thy tongue doth hurt I weene,
No lesse than arrowes keene
Of hote consuming fire.

5 Alas, too long I slack
Within these tents so black,
Which Kedars are by Name:
By whom the folk elect,
And all of Isaaks sect
Are put to open shame.

6 With them that peace did hate
I came a peace to make,
And set a quyet life:
7 But when my word was told
Causeless I was controld,
By them that would have strife.

my Soule, O Lord from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring unto thee? or what doeth it availe thee.

4 It is as the sharp arrowes of a mightie man, and as the coales of Iuniper.

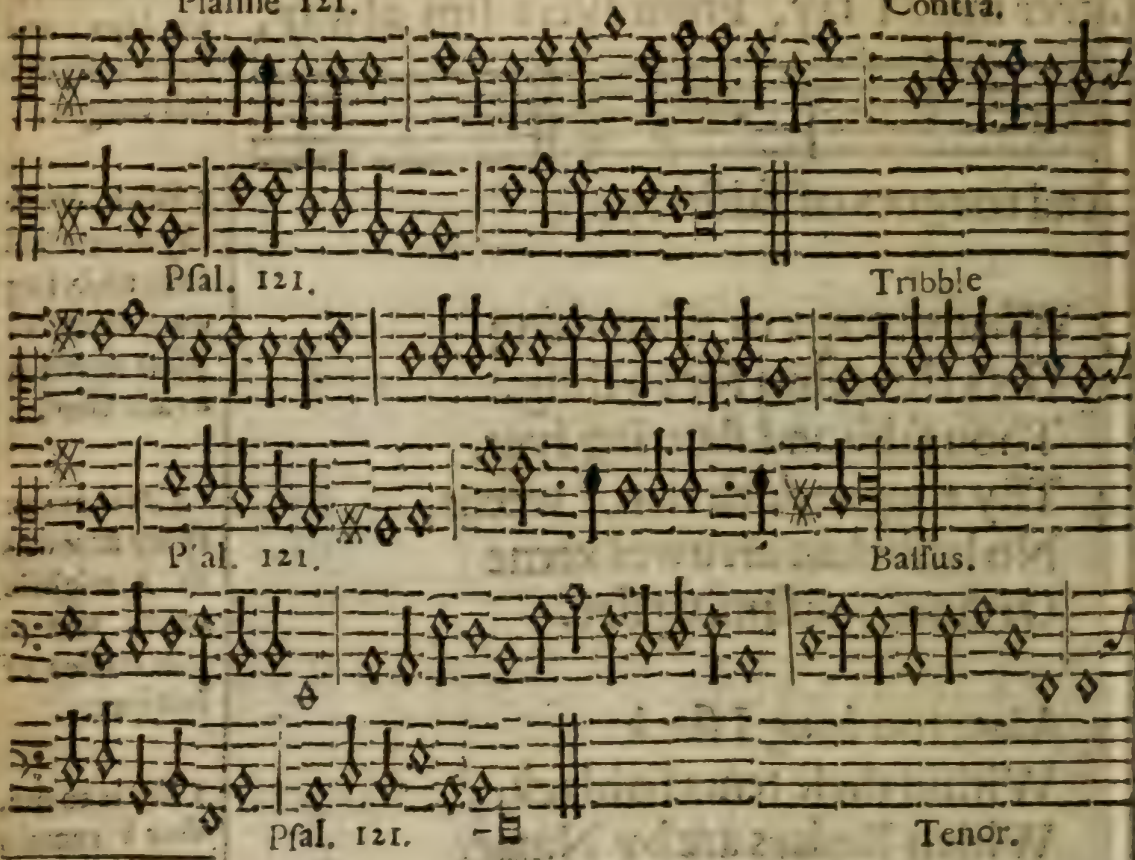
5 Wo is to me, that I remain in Meshech, and dwell in the tents of Kedar.

6 My Soule hath too long dwelt with him that hateth peace.

7 I seeke peace, and when I speake thereof they are bent to warre.

PSALME CXXI.

¶ *The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of GOD alone, who will governe and give good successe to all their godly enterprises.*

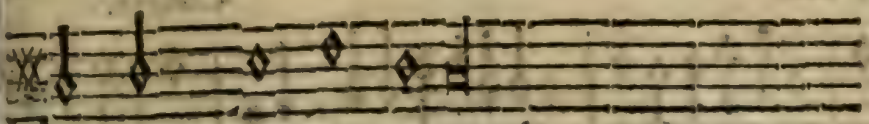


Psalme 121.

I will lift my eyes unto the mountaines, from whence mine helpe shall come.

2 Mine help commeth from the Lord, who hath made the Heaven and the Earth.

I Lift mine eyes to Sion hill, From whence I do attend, That succour GOD mee send: 2 The mightie GOD me succour will, Who Heaven and Earth framed, And all



l things therein named.

Thy foot from slip hee will preserve,
And will thee safely keep:
For hee will never sleep.
Lo hee that Israel doth conserve
No sleep at all can him catch,
But his eyes shall ever watch.
The LORD is thy warrand alway,
The LORD eke doth thee cover,
As at thy right hand ever.
The Sun shall not thee partch by day,
Nor the Moon (not half so bright)
Shall with cold thee hurt by night.

The LORD will keep thee from distresse,
And will thy life sure save:
And thou shalt also have,
In all thy businesse good successe,
Where ever thou goest in or out;
GOD will thy things bring about.

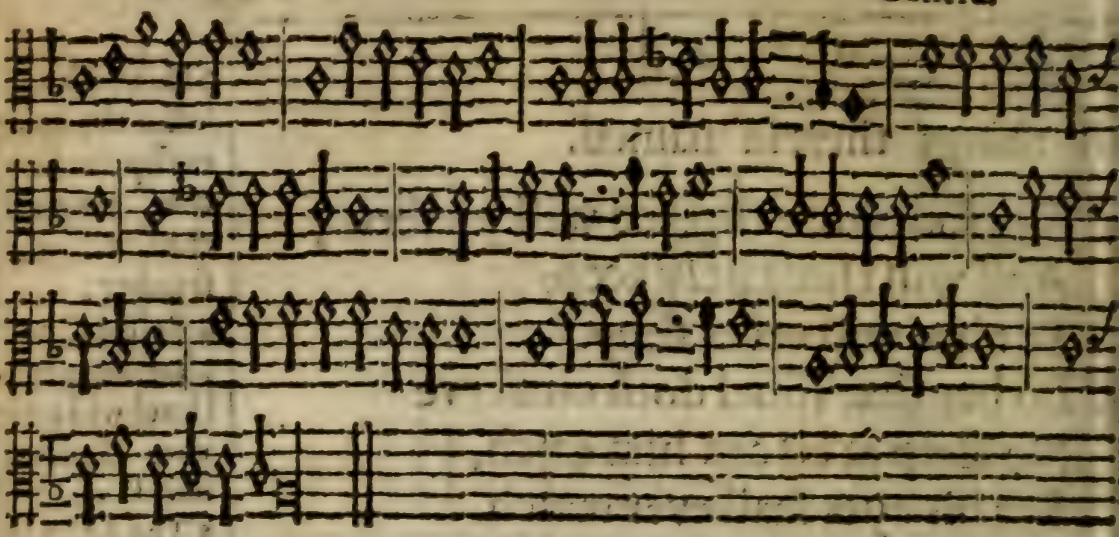
3 Hee will not suffer thy foot to slip, for hee that keepeth thee will not slumber.
4 Behold, hee that keepeth Israel will neither slumber nor sleep.
5 The LORD is thy keeper, the LORD is thy shadow at thy righthand
6 The Sun shal not smite thee by day, nor the Moon by night.
7 The LORD shall preserve thee from all evill: he shall keep thy Soul
8 The Lord shall preserve thy going out, and thy comming in from henceforth and for ever.

PSAL. CXXII.

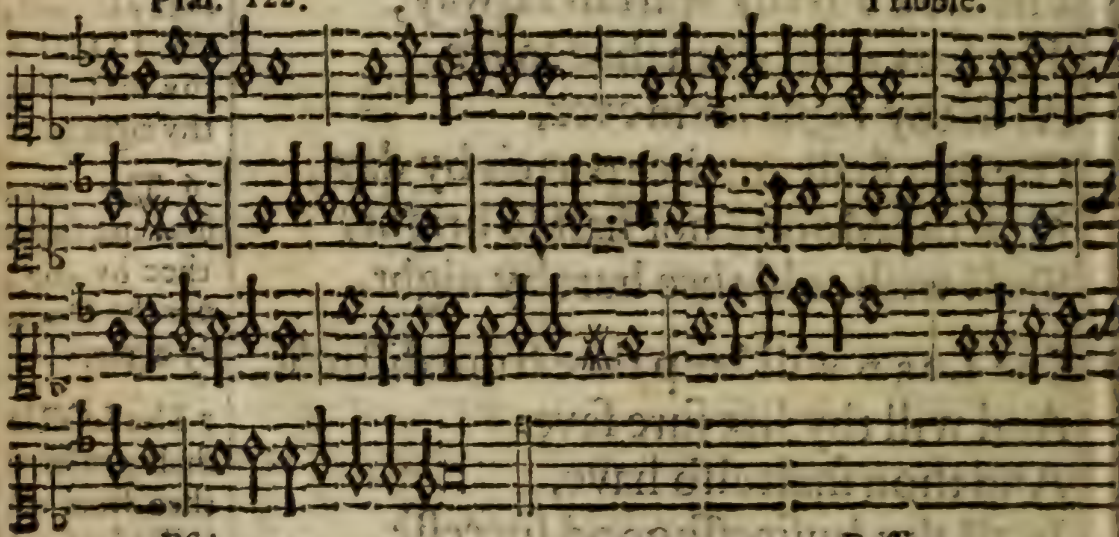
David reioyceth, that GOD hath placed his Arke in Sion: for the which hee giveth thankes, and prayeth for the prosperitie of the Church.

Contra.

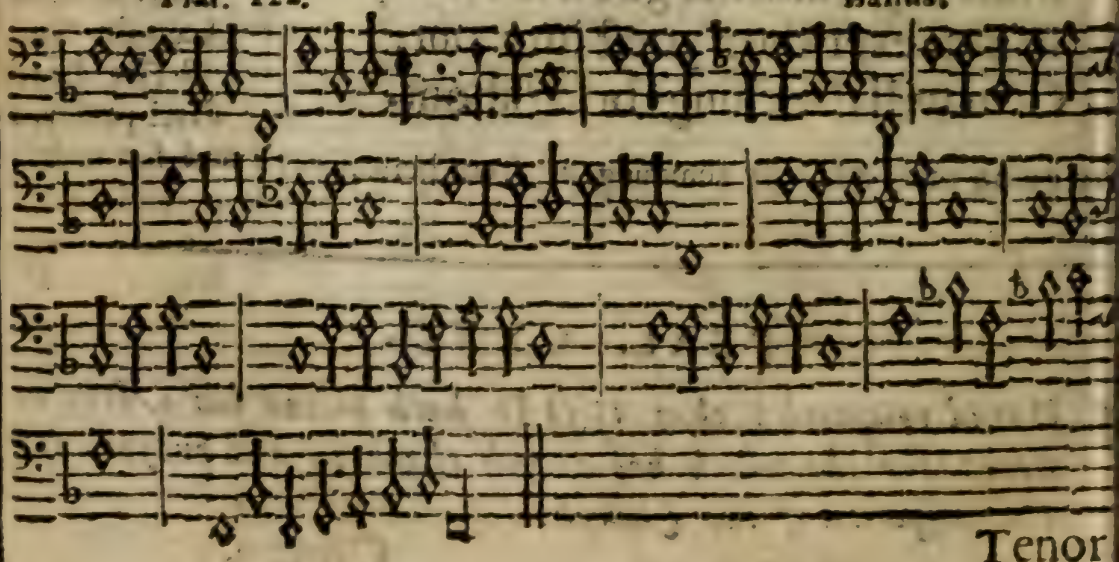
Psalme 122. Contra.



Psal. 122. Tribble.

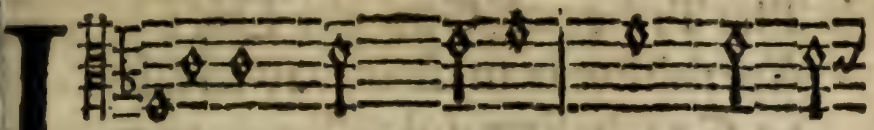


Psal. 122. Bassus.

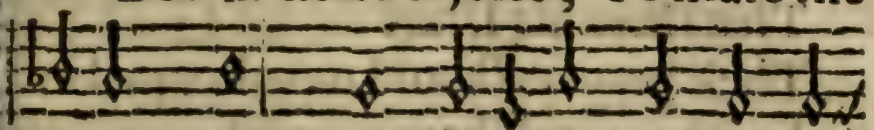


Tenor

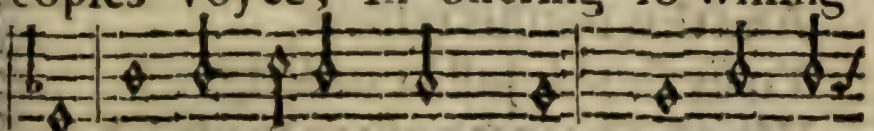
Psal. 122. Tenor.



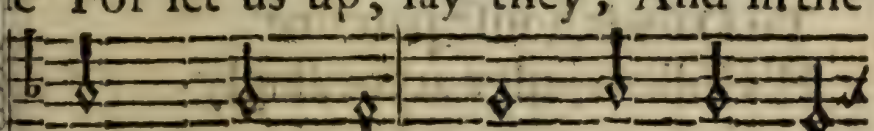
I Did in heart rejoice, To heare the



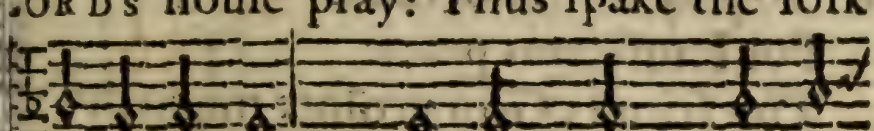
peoples voyce, In offering so willing-



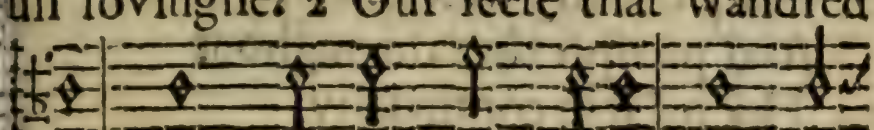
ie For let us up, say they, And in the



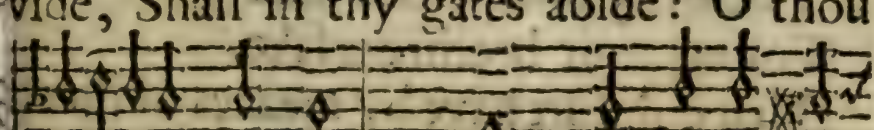
LORDS house pray: Thus spake the folk



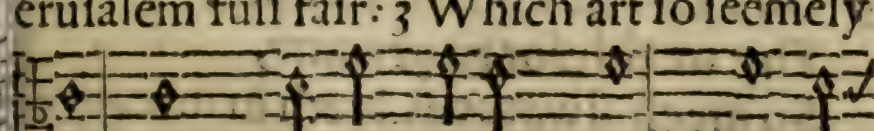
full lovinglie. 2 Our feete that wandred



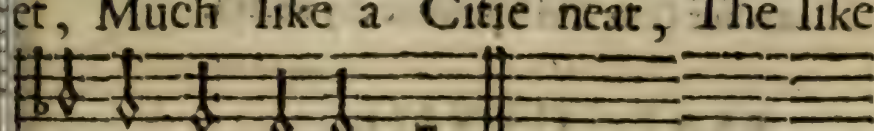
vide, Shall in thy gates abide: O thou



eruſalem full fair: 3 Which art so seemely



et, Much like a Citie neat, The like



whereof is not els where.

4 The

Psalme. 122.

I Reioiced, when they said to me, we will goe into the house of the LORD.

2 Our feet shall stand in thy gates, O Ieruſalem.

3 Ieruſalem is builded as a city that is compact together in it self.

4 Whereunto the tribes even the tribes of the LORD go up, according to the testimonie of Israel, to praise the Name of the Lord.

5 For there are Thrones set for iudgement: even the thrones of the house of David.

6 Pray for the peace of Ierusalem: Let them prosper that love thee.

7 Peace bee within thy wals, and prosperitie within thy palaces.

8 For my brethren, and neighbours sakes I will wish thee prosperitie.

9 Because of the house of the LORD our GOD I will procure thy wealth.

4 The Tribes with one accord,
The Tribes of GOD the LORD
Are thither bent their way to take:
So GOD before did tell,
That there his Israel
Their prayers should together make.

5 For there are Thrones erect,
And that for this respect,
To set foorth justice orderly:
Which Thrones right to maintain,
To Davids house pertaine
His folk to judge accordingly.

6 To pray let us not cease
For Ierusalems peace:
Thy friends GOD prosper mightily.

7 Peace bee thy wals about,
And prosper thee throughout
Thy palaces continually.

8 I wish thy prosperous state
For my poor brethrens sake,
That comfort have by meanes of thee.

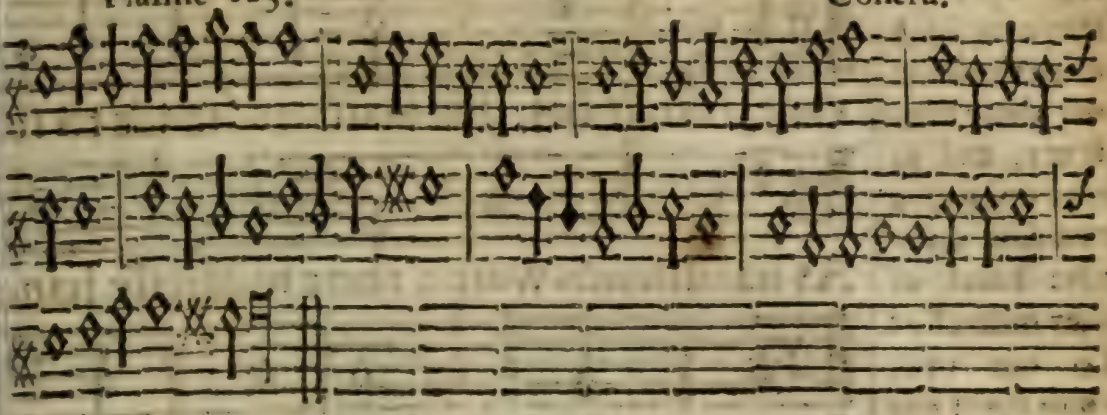
9 GODS house doth mee allure,
Thy wealth for to procure,
So much alwayes as lyeth in mee.

PSAL. CXXIII.

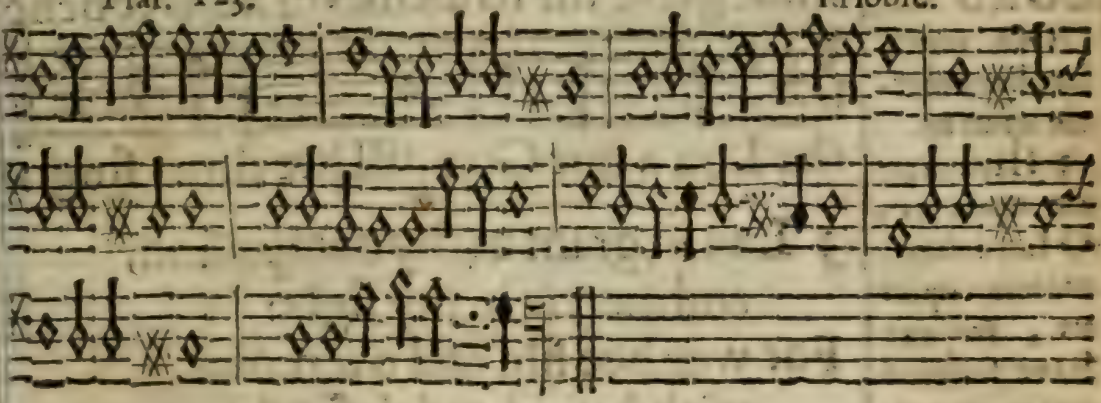
A prayer of the Faithfull, who are afflicted by the wicke worldlings and contemners of GOD.

Contr

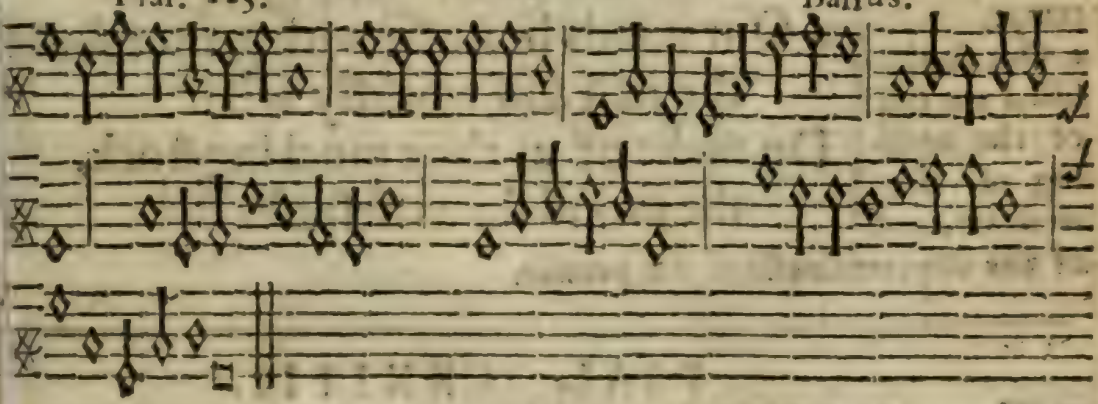
Psalme 123. Contra.



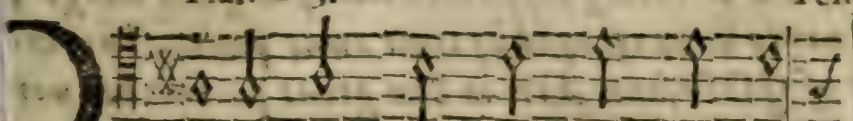
Psal. 123. Tribble.



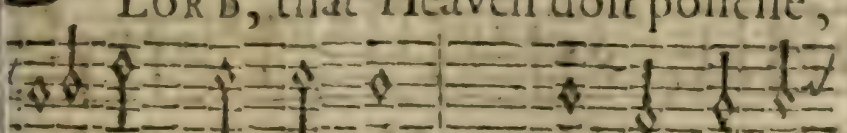
Psal. 123. Bassus.



Psal. 123. Tenor.



LORD, that Heaven dost possesse,



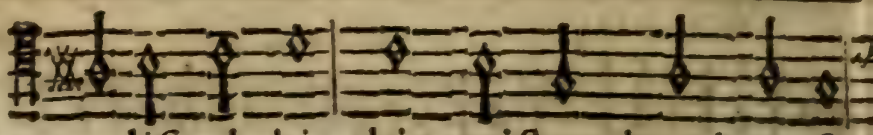
ft mine eyes to thee: 2 Even as the ser-

vant

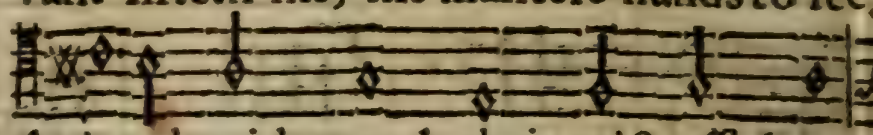
Psalme 123.

I Lift up mine eyes to thee, that dwellest in the Heavens.

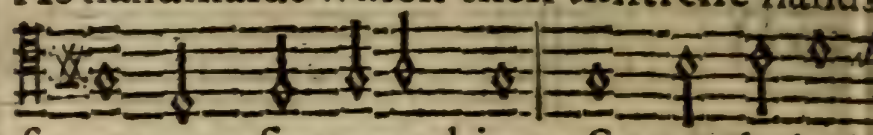
2 Behold, as



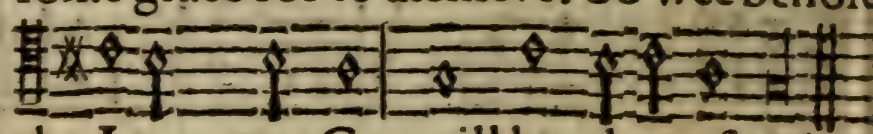
vant lifteth his, his maisters hands to see,



As handmaids watch their mistresse hands



some grace for to atchieve: So wee behold



the LORD our GOD, till hee do us forgive.

3 LORD, grant us thy compassion,
and mercie in thy sight:
For wee bee fild and overcome
with hatred and despight.

4 Our minds be stuffd with great rebuke,
the rich and worldly wise
Do make of us their mocking stock,
the proud do us despise.

the eyes of servants look unto the hand of their maisters, and as the eyes of a maiden unto the hand of her mistresse: so our eyes wait upon the LORD our GOD, untill hee have mercie upon us.

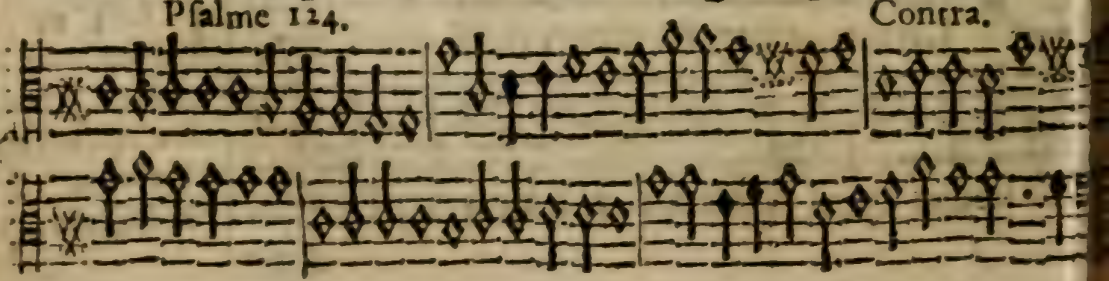
3 Have mercie upon us, O Lord: have mercie upon us, for wee have suffered too much contempt.

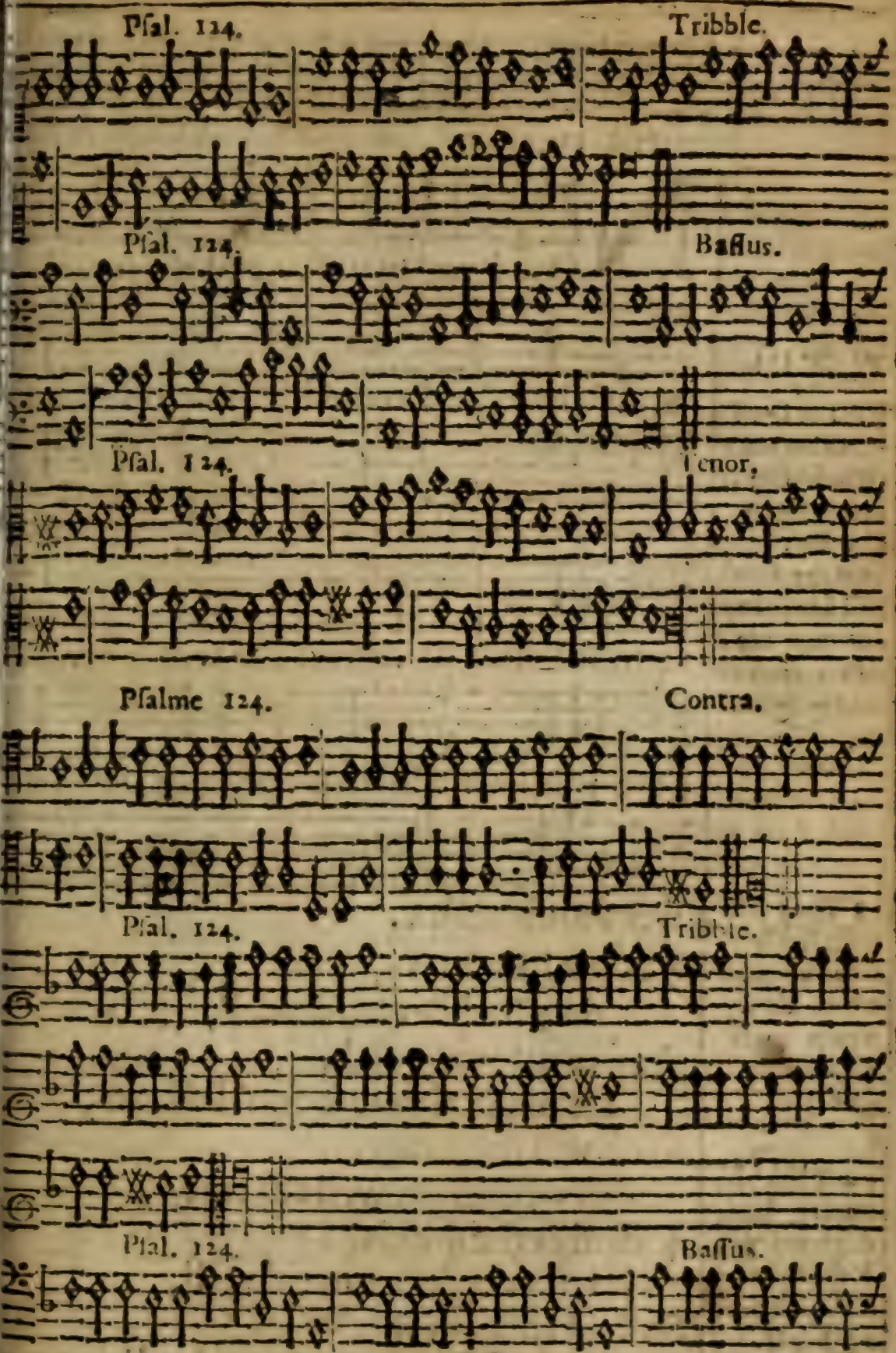
4 Our Soul is filled too full of the mocking of the wealthie, and of the despitefulnesse of the proude.

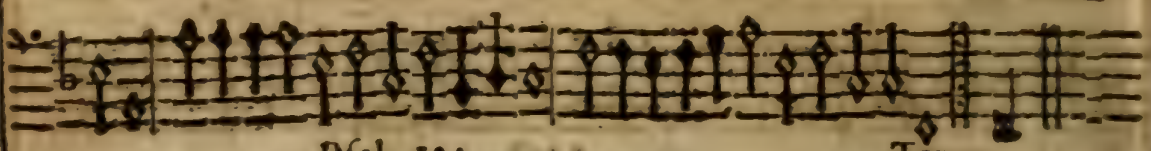
PSAL. CXXIIII.

¶ *The people of GOD beeing delyvered out of a great danger, acknowledge not to have escaped by their owne power, but through the favour of GOD, and shew in how great perrill they were.*

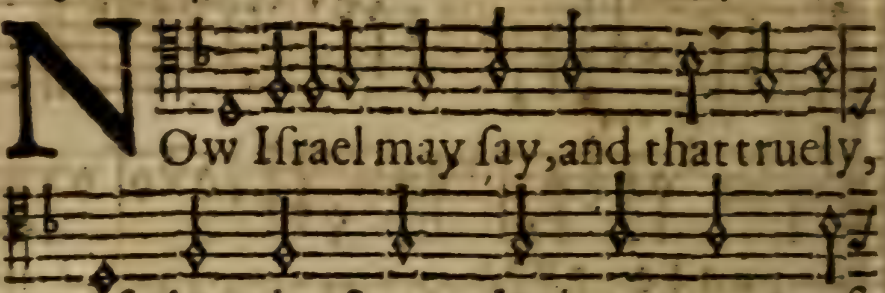
Psalme 124. Contra.




Psal. 124.
Tribble.
Psal. 124.
Bassus.
Psal. 124.
Tenor.
Psalme 124.
Contra.
Psal. 124.
Tribble.
Psal. 124.
Bassus.

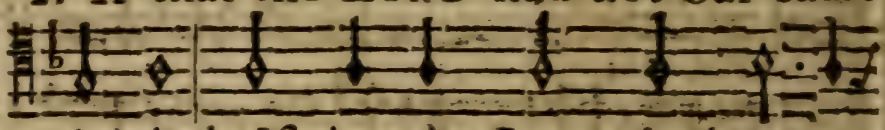


Psal. 124. Tenor.

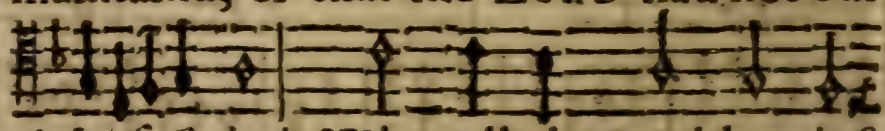


NOw Israel may say, and that truely,

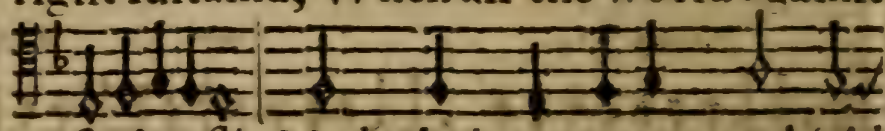
2. If that the LORD had not our cause



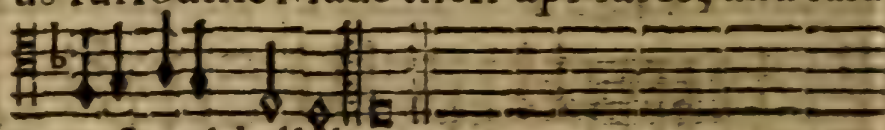
maintaind, If that the LORD had not our



right sustaind, When all the world against



us furiously Made their uproares, and said



wee should all die.

3 Now long ago
they had devourd us all,
And swallowd quick,
for ought that wee could deeme,
Such was their rage,
as wee might well esteeme;
4 And as the floods
with mightie force do fall,
So had they now
our life even brought to thrall.

Psalme 124.

IF the Lord had not bene on our side, may *Israel* now say,

2 If the Lord had not beene on our side, when men rose up against us.

3 They had then swallowed us up quick when their wrath was kindled against us.

4 Then the waters had drowned us, & the stream had gone over our Soule.

5 The raging ſtreames
most proud in roaring noiſe
Had long ago
ov'rwhelm'd us in the deep.
6 But loved bee GOD
who doth us ſafely keep
From bloodie teeth,
and their moſt cruell voice,
Which as a prey
to eat us would rejoice.

7 Even as the bird
out of the Fowlers grin
Eſcapes away,
right ſo it fares with us:
Broke are their nets,
and wee have ſcaped thus.
8 GOD that made Heaven,
and earth is our help then:
His Name hath ſaved
us from thoſe wicked men.

5 Then had the ſwelling waters gone over our ſoul.

6 Praiſed bee the Lord who hath not given us as a prey unto their teeth.

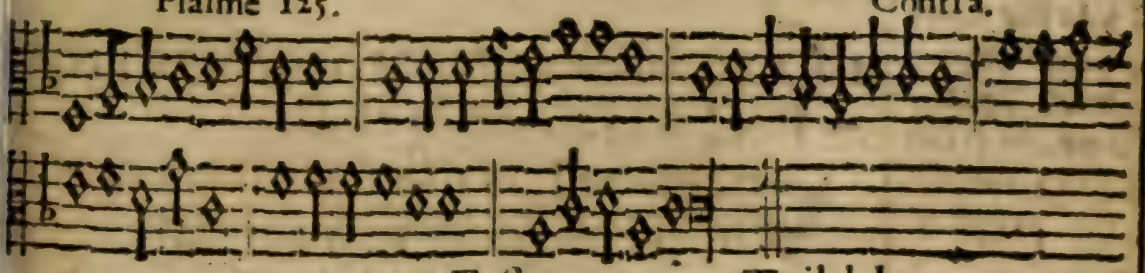
7 Our ſoul is eſcaped, even as a bird out of the ſnare of the Fowlers: the ſnare is broken, and wee are delyvered.

8 Our help is in the Name of the Lord, who hath made Heaven and Earth.

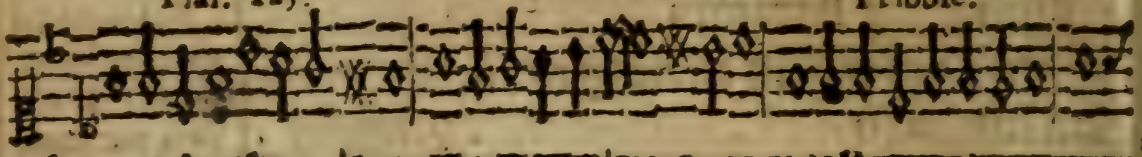
PSAL. CXXV.

¶ *Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.*

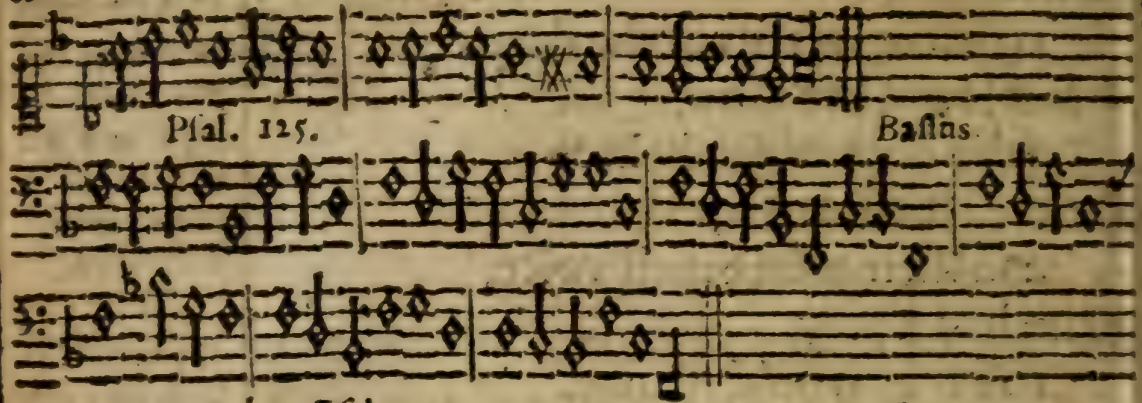
Pſalme 125. Contra.



Psal. 125. Tribble.

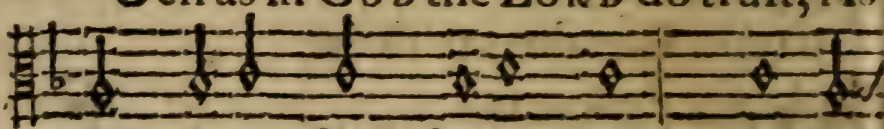


Psal. 125. Bassus.

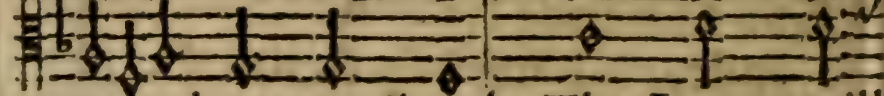


Psal. 125. Tenor.

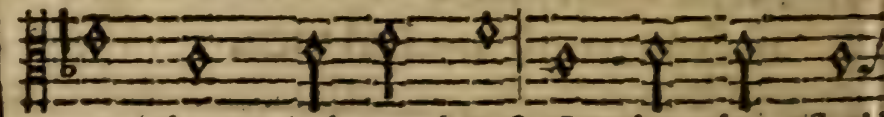
SUch as in God the Lord do trust, As



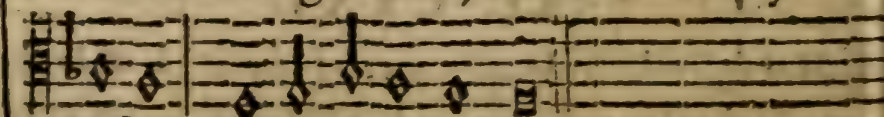
Mount Syon shall firmly stand, And bee



removed at none hand: The Lord will



count them right and just. So that they shall



bee sure For ever to endure.

Psalme 125.

THey that trust in ỹ Lord shall be as Mount Syon, which can not bee removed, but remaineth for ever.

2 As the mountaines are about Ierusalem, so is the Lord about his people,

2 As mightie mountains hudge and great
Ierusalem about do close:
So will the Lord bee unto those,
Who on his godly will do wait:

Such

Such are to him so dear,
They never need to fear.

For though the righteous try doth hee,
By making wicked men his rod:
Lest they throgh grief forsake their God
It shall not as their lot still bee:
Give, LORD, to those thy light,
Whose hearts are true and right.

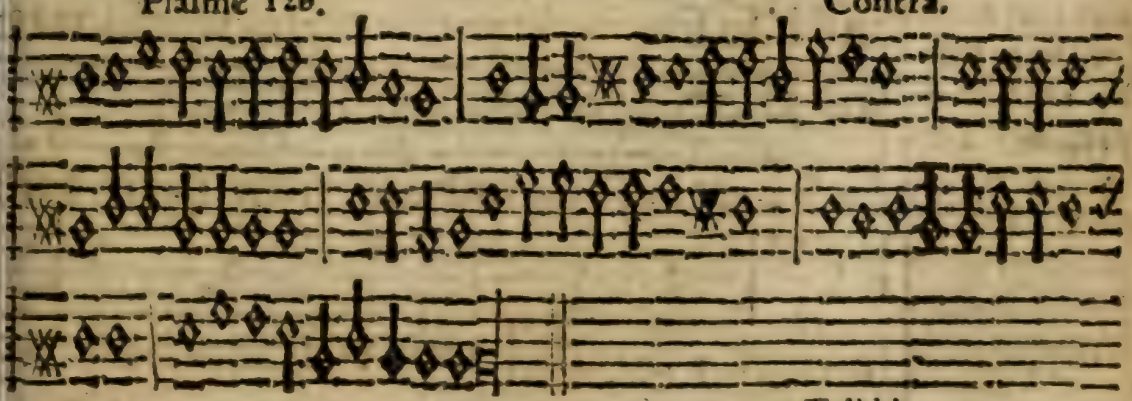
But as for such as turn aside
By crooked waies which they out sought
The LORD will surely bring to nought,
With workers vile they shall abide:
But peace with Israel
For evermore shall dwell.

from henceforth and for ever.
3 For the rod of the wicked shall not rest on the lot of the righteous: lest the righteous put forth their hand unto wickednes.
4 Do well O LORD unto those that bee good, and true in their hearts
5 But those that turn aside by their owne crooked waies them shall the LORD lead with the workers of iniquitie: But peace shall bee upon Israel.

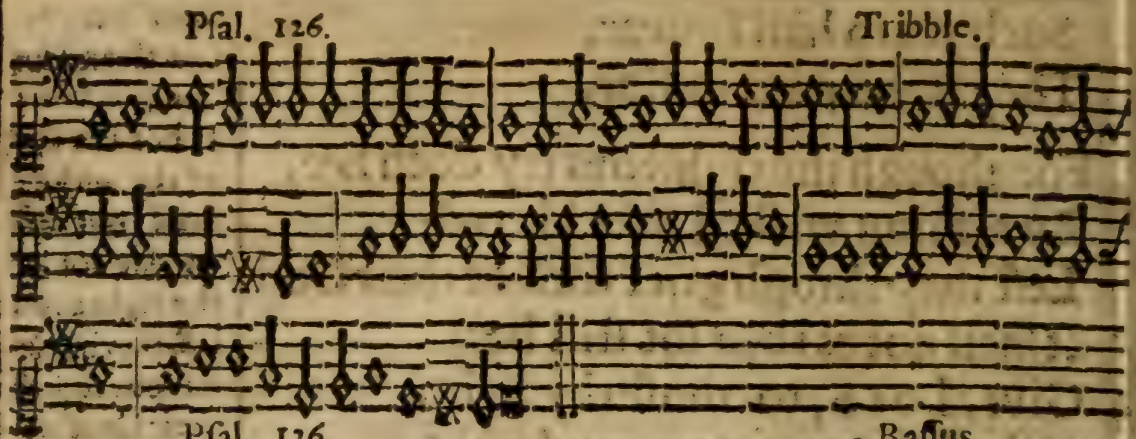
PSAL. CXXVI.

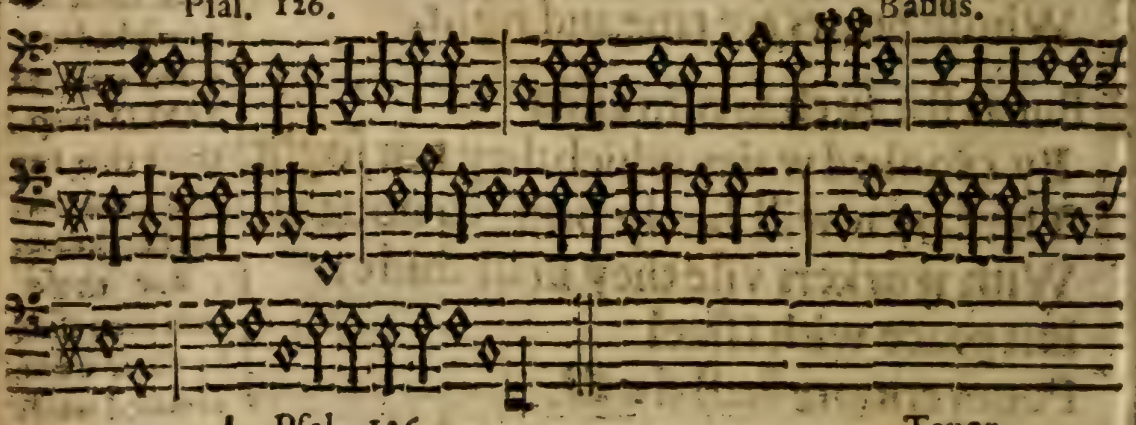
¶ This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their delyverance was wonderfull after the seventie yeares captivitie, forspoken by Ieremie: Chapter 25. 12. and 29. 10.

Psalme 126. Contra.



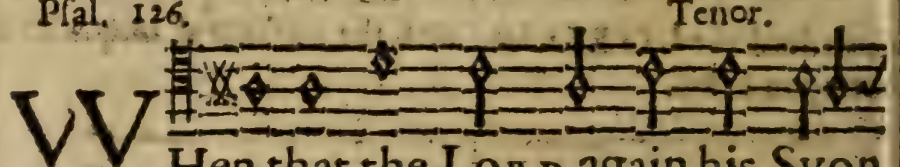
Tribble.



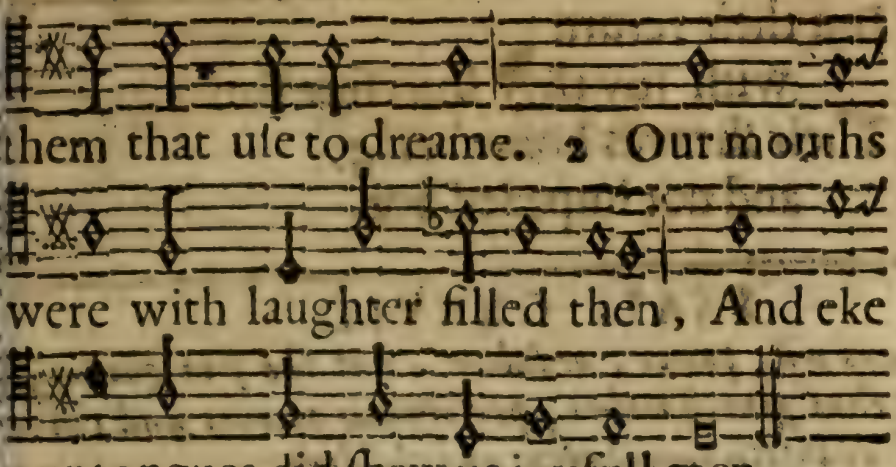


Pſalme 126.

WHen the Lord brought again the captivitie of Syon wee were like to them that dreame.



WHen that the LORD again his Syon had foorth brought From bondage great, and alſo ſervitude extream His works was ſuch, as did ſurmount mans heart and thought: So that wee were much like to them



them that use to dreame. 2 Our mouths were with laughter filled then, And eke our tongues did shew us joyfull men.

2 Then was our mouthes filled with laughter, and our tongue with joy.

The Heathen folk
were forced then this to confesse,
How that the LORD
for them also great things had done:
3 But much more wee,
and therefore can confesse no lesse:
Wherefore to joy
wee have good cause as wee begun.
4 O LORD, go foorth,
thou canst our bondage end,
As to Deserts
thy flowing rivers send.

Then said they amongst the Heathen, The LORD hath done great thinges for them.
3 The LORD hath done great thinges for us, whereof wee rejoice.
4 O LORD, bring againe our captivitie as the rivers in the South.

5 Full true it is,
that they who sow with tears indeed,
A time will come
when they shall reap in mirth and joy.

5 They that sow in teares shall reape in joy.

6 They went and wept,
in bearing of their precious seed,
For that their foes
full oftentimes did them annoy:

6 They went weeping, and caryed pretious seed: but

But

they shall return with joy, and bring their sheaves.

But their return
with joy they shall sure see:
Their sheaves home bring,
and not impeded bee.

PSAL. CXXVII.

¶ *It is not mans wit, power, or labour, but the free goodnesse of GOD, that giveth riches, preserveth townes and countries, and granteth nourishment and children.*

Sing this as the 117. Psalme.

Psalme. 127

Except the Lord build the house, they labour in vaine that build it. Except the LORD keepe the city, the keeper watcheth in vaine. * It is in vain for you to rise early, and to ly down late and to eat the bread of sorow but hee will surely give rest to his beloved 3 Behold, children are the inheritance of the Lord, and the fruit of the wombe is his reward. ¶ As are the

Except the LORD the house do make,
And thereunto do set his hand,
What men do build it cannot stand.
Likewise in vain men undertake
Cities and holds to watch and ward,
Except the LORD bee their safeguard.

2 Though yee rise early in the morn,
And so at night go late to bed:
Feeding full hardly on brown bread,
Yet were your labour lost and worn:
But they whom GOD doth love & keep
Receive all things with quyet sleep.

3 Therefore mark well when ever yee see
That men have heires t'enjoy their land,
It is the gift of GODS own hand.
For GOD himself doth multiplie
Of his great liberalitie
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and activenesse,

In perſon and in comlineſſe:
So that a ſhaft ſhot with courage
Of one that hath a moſt ſtrong arme
Flieth not ſo ſwift, nor doth like harme.

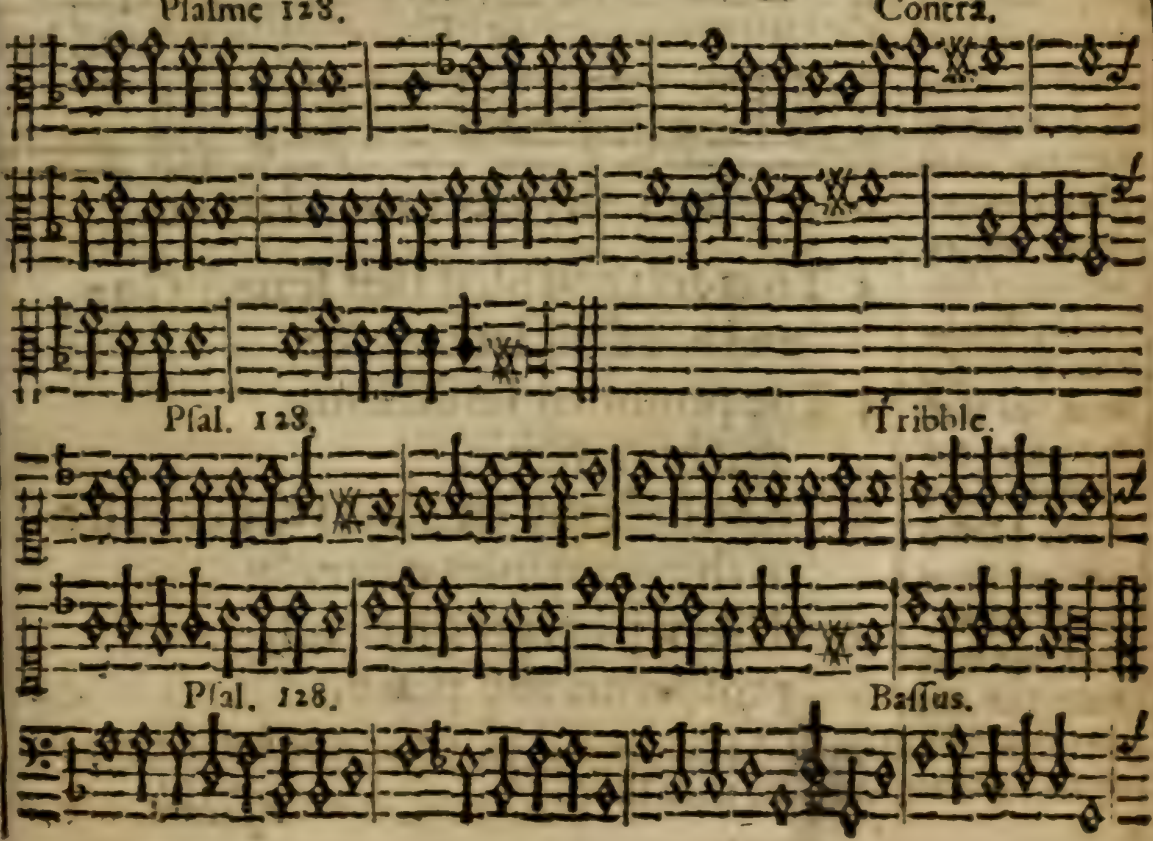
5 Oh, well is him that hath his quyver
Furniſht with ſuch artillerie:
For when in perrill hee ſhall bee,
Such one ſhall never ſhake nor ſhiver,
When that hee pleads before the judge
Againſt his foes that bear him grudge.

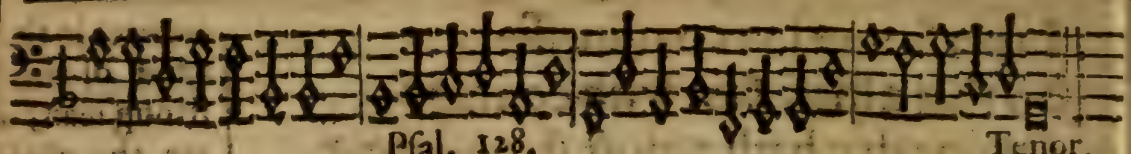
arrowes in the hand of the ſtrong man, ſo are the children of youth.

5 Bleſſed is the man that hath his quyver ful of thē: for they ſhall not bee aſhamed whē they ſpeake with their enemies in the gate.

PSAL. CXXVIII.

¶ Hee deſcribeth the proſperous eſtate of them that bee maried in the feare of GOD, ioyning withall the promiſe of GODS bleſſings to all them that live in this honourable eſtate according to his Commandements.





Psal. 128. Tenor.

Psalme 128.

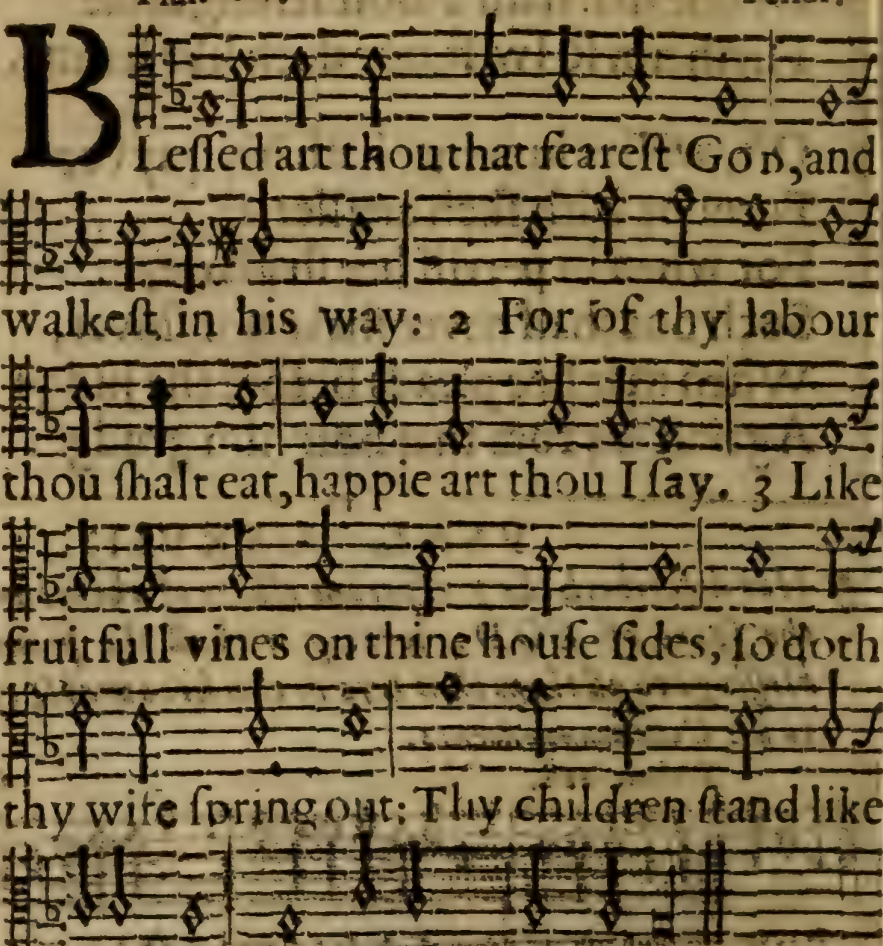
BLessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt bee blessed, and it shall bee well with thee.

3 Thy wife shall be as the fruitfull vine on the sides of thy house, and thy children like the olive plants round about thy table.

4 Lo, surelie thus shalt the man bee blessed that feareth the Lord

5 The LORD out of Syon shall blesse thee: and thou shalt see the wealth of Ierusalem all the dayes of thy life. 6 Yea, thou shalt see thy childrens children, and peace upon Israel.



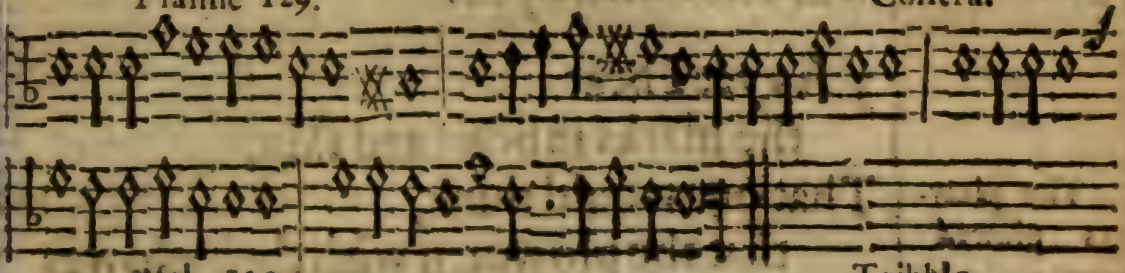
BLessed art thou that feareſt God, and walkeſt in his way: 2 For of thy labour thou ſhalt eat, happie art thou I ſay. 3 Like fruitfull vines on thine houſe ſides, ſo doth thy wife ſpring out: Thy children ſtand like olive plants thy table round about.

4 Thus art thou bleſt that feareſt God,
and hee ſhall let thee ſee
5 The promiſed Ieruſalem,
and his felicitie.
6 Thou ſhalt thy childrens children ſee:
to thy great joies encreaſe:
And likewiſe grace on Iſrael,
proſperitie and peace.

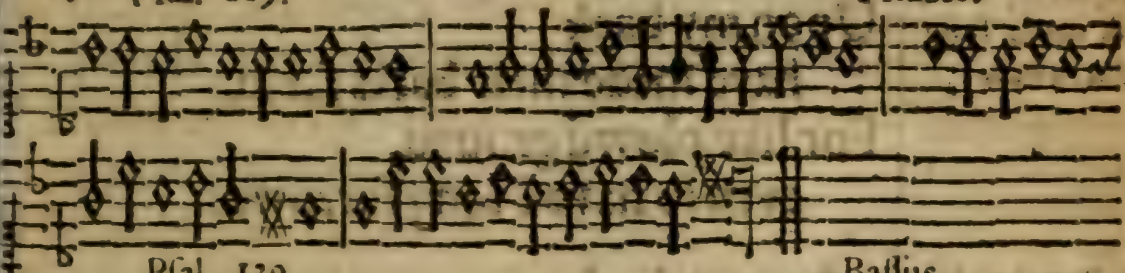
Pſalme

David admoniſheth the Church to reioice, though it hath beene afflicted in all ages: for GOD will deliver it, and the enemies for all their glorious ſhew ſhall ſuddenly bee deſtroyed.

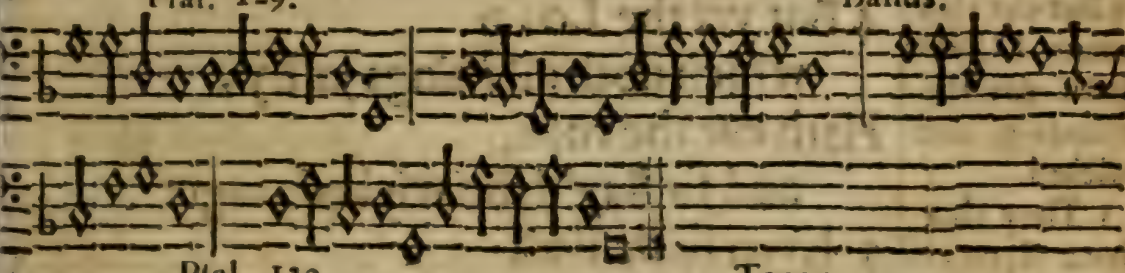
Pſalme 129. Contra.



Pſal. 129. Tribble.



Pſal. 129. Baſſus.



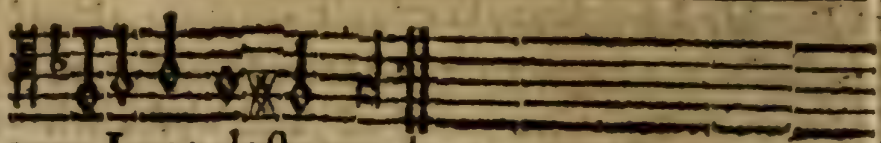
Pſal. 129. Tenor.

OF Iſrael this may now bee the ſong,
Even from my youth my foes have oft mee
noyed. 2 A thouſand ils ſince I was tender
and young They have mee wrought, yet
was

Pſalme 129.

THey have oftētimes afflicted mee from my youth may *Iſrael* now ſay:

2 They have oftentimes afflicted mee from my youth



but they could not prevaile against mee.

was I not destroyed.

3 As yet I bear
the marks in bone and skin,
That one would think,
that the plowmen with their plowes
Upon my back
have made their balks far in,
For like plowd ground,
even so have I long furrowes.

3 The plowers plowed upon my back, & made long furrowes.

4 But yet the LORD
which doth all things justly,
Hath cut the rops,
and so stay'd the wickeds rage:
5 Even so shall all
such perish shamefully,
Which hate Syon,
or wish it any domage.

4 But the righteous LORD hath cut the coards of the wicked.

5 They that hate Syon, shall bee all ashamed and turned backward.

6 All such men shall
bee like the grasse that groweth
Upon the wals
or tops of houses most hie,
Which suddenly
ere one beware withereth:
So that no fruit
on such herbs can gathered bee.

6 They shall be as ỹ grasse on the house tops which withereth afore it cometh foorth.

7 Never

7 Never man ſaw,
that any Mower mow'd,
Such graſſe as that,
or thereof his hand did fill;
Much leſſe that hee
which glaines of that is ſow'd,
Under his arm
bare ſomething his houſe untill.

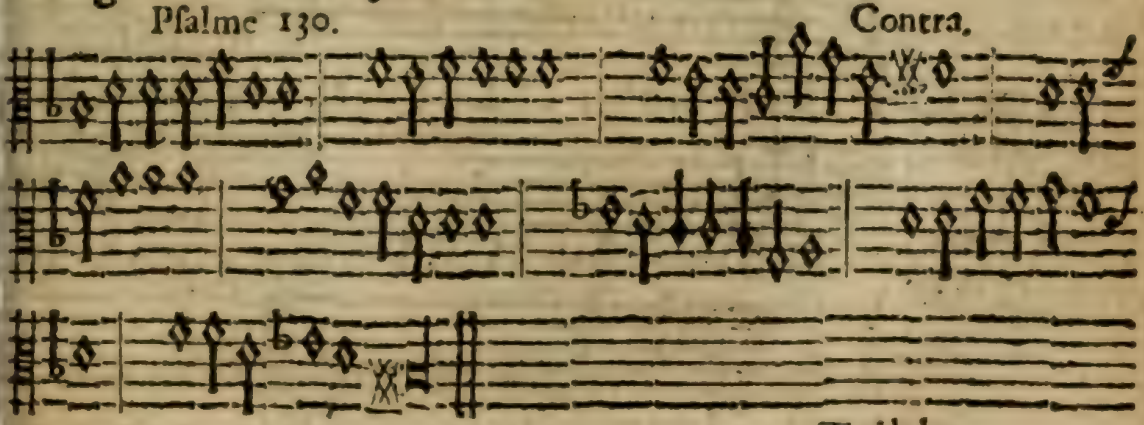
7 Whereof the Mower filleth not his hand neither the glainer his lap.

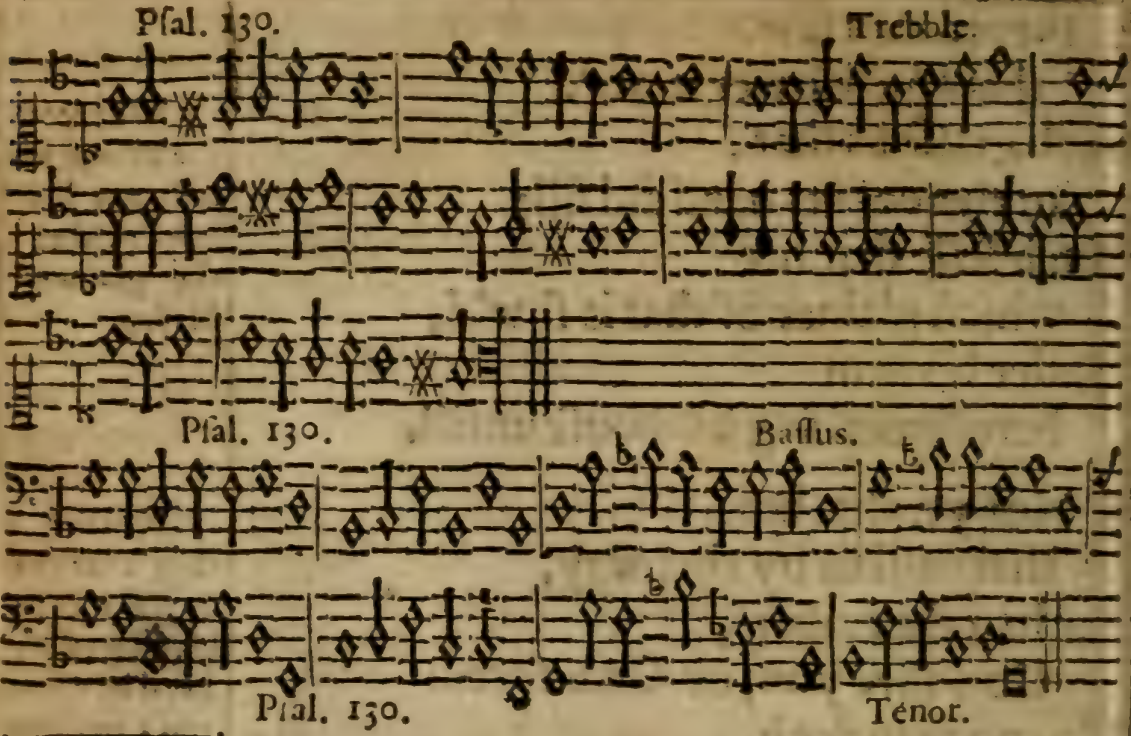
8 Nor yet that hee
that paſſeth by that way,
Saith to the reapers,
God ſave you, or God ſpeed:
No, no man doth
wiſh them good luck, I ſay,
Or pray that God
would for their work grant them meed.

8 Neither they that goe by, ſay, The bleſſing of the Lord be upon you: or, wee bleſſe you in the Name of the LORD.

PSAL. CXXX.

An effectuous Prayer of him that for his ſins had ſuſtained great afflictions, and notwithſtanding hee fullie truſteth and aſſureth himſelf to obtaine mercie and forgiveneſſe of his ſins, and at length deliverance from all evill.





Psalme 130.

Out of the deep places have I called unto thee, O Lord.

2 O LORD, hear my voice let thine eare attend to the voice of my prayers,

LORD to thee I make my mone,
when dangers mee oppresse: I call, I sigh,
plaint, and grone, Trusting to find release.
2 Heare now, O LORD, my request, For
it is full due time, And let thine eares ay be
prest, Unto this prayer mine.

O LORD my GOD, if thou wey
Our sins, and them peruse:
Who shall then escape or say?
I can my self excuse?
But LORD, thou art mercifull,
And turnes to us thy grace,
That wee with hearts most carefull
Should fear before thy face.

In GOD I put my whole trust,
My Soul waites on his will:
For his promise is most just,
And I hope therein still.
My Soul to GOD hath regard,
Wishing for him alway,
More than they that watch and ward
To see the dawning day.

Let Israel then boldly
In the LORD put his trust,
Hee is that GOD of mercie
That his delyver must.
For hee it is that must save
Israel from his sin;
And all such as surely have
Their confidence in him.

3 If thou, O Lord straitlie markest iniquitie O Lord who shal stand
4 But mercy is with thee that thou mayest be feared.
5 I have waited on ℣ Lord, my Soul hath waited and I have trusted in his word.
6 My Soule waiteth on the LORD more than the morning watch watcheth for the morning.
7 Let Israel waite on the Lord: for with the LORD is mercy, and with him is great redemption.
8 And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 David charged with ambition and great desire to reigne, protesteth his humilitie and modestie before GOD, and teacheth all men what they should doe.

Sing

Sing this as the 95. Psalme.

Psalme. 131.

LORD, I am not puft up in mind,
I have no ſcornfull eye:
I do not exerciſe my ſelf
in things that are too hie.

2 But as a child that wained is
even from his mothers breſt:
So have I LORD behav'd my ſelf
in ſilence and in reſt.

3 O Iſrael truſt in the LORD
let him bee all thy ſtay:
From this time foorth and evermore,
from age to age, I ſay.

LORD, mine heart is not hauty, neither are mine eyes loftie, neither have I walked in great matters, and hid from mee.

2 Surely, I have behaved my ſelfe like one wained from his mother, and keept ſilence: I am in my ſelfe as one that is wained. 3 Let Iſrael wait on the LORD, fro hencefoorth, and for ever.

PSAL. CXXXII.

¶ The faithfull grounding on Gods promiſe made u to David, deſire that hee would eſtabliſh the ſam both as touching his poſteritie, and the building the temple, to pray there, as was foreſpoken, Deu 12. 5. *Sing this as the 36. Pſalme.*

Pſalme 132.

OF David, LORD, in mind record,
And eke of his afflictions all;

2 Who ſware an oath unto the LORD,
And made an ſolemn vow withall,
Saying to Iaakobs mighty GOD:

3 This promiſe LORD to thee I make,
Mine houſe not enter in will I:

LORD remember David with all his afflictions.

2 who ſware unto the Lord & vowed unto the mighty God of Iaakob ſaying,

3 I will not enter into the tabernacle of my houſe, nor come upon my pallet or bed.

4 Nor reſt upon my couch will take,
Nor once give ſleep unto mine eye,
Or yet mine eye-lids cloſe from wake.

5 Untill I for the LORD provide,
And find ſome place his own to bee,
Where Iaakobs mighty GOD may bide,
And plant his houſe eternally,
There to remain from time to tide.

6 Behold the ſame then hear did wee
In Ephrata that fruitfull ground,
Which is right pleaſant unto thee,
And have thy dwelling place out found
Within the forreſt fields to bee.

7 Thy tabernacles there once pight,
To worſhip thee wee will bee preſt,
Before thy foot-ſtoole there in ſight:
8 Ariſe therefore; come to thy reſt,
Thou, and the Ark of thy great might.

9 Let righteouſnes thy Prieſts embrace,
A precious garment it them make:
Give to thy holy one ſolace.
10 And for thy ſervant Davids ſake
Refuſe not thine Anointeds face.

11 To David GOD, in truth did ſwear,
And ſure hee will perform that thing:
Saying, Doubtleſſe I will uprear

4 Nor ſuffer mine eyes to ſleep nor mine eylids to ſlumber.
5 Until I find out a place for the Lord, an habitation for the mightie God of Iaakob
6 Lo we heard of it in Ephrata, and found it in the fields of the forreſt.
7 We will enter into his tabernacles, & worſhip before his footſtoole.
8 Ariſe, ô Lord to come into thy reſt, Thou, and the Ark of thy ſtrength.
9 Let thy Prieſts be cloathed w righteouſnes, and let thy Sainſts reioice.
10 For thy ſervant Davids ſake refuſe not the face of thy Anointed.
11 The Lord hath ſworne in truth unto David, and he wil not ſhrink

from it: saying of the fruit of thy body will I set upon thy Throne.
12 If thy sons keep my covenant and my Testimonies that I shall teach them, their sons also shall sit upon thy Throne for ever.
13 For the LORD hath chosen Syon, and loved to dwell in it, saying:
14 This is my rest for ever, here will I dwell, for I have delight therein.
15 I wil surely blesse her victuals, and wil satisfie her poore with bread.
16 And will cloath her Priests with Salvation, and her Saints shall shout for joy.

The fruit that from thy loins shal spring
Upon thy Throne the rule to beare.

12 If that thy sons my bond retaine,
And from my lawes aback not flit,
Which I them learn: This grace again
Will I them shew, their sons shall sit
Upon thy seat ay to remain.

13 For God hath chosen Mount Syon,
Whereto abide hee liketh well:
14 Saying, this is my rest alone,
For evermore I here will dwell,
My whole delight is set thereon.

15 I doubtlesse will her victuals blesse,
Her poor with bread eke satisfie:
16 And cloath her Priests with healthfulnes
Yea, all her good men cause will I
To shout and cry for joyfulnesse.

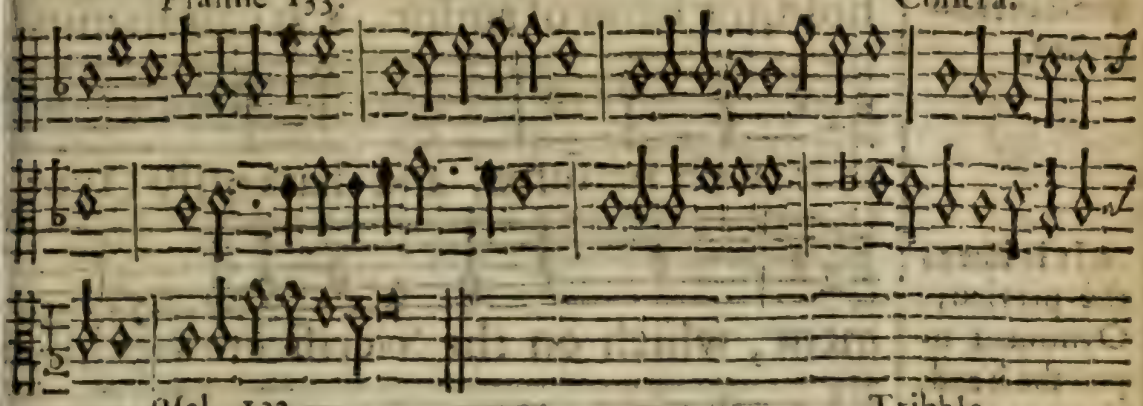
17 My servant Davids horn of might
In her will I make bud and spring:
For I ordained have a light
To mine Anointed Christ and King,
Thereto remain in all mens sight.

18 But I will cloath his enemies all
With vile reproach, rebuke, and shame:
Whereas his Crown imperiall
Unto his honour and great fame
Upon his head still flowrish shall.

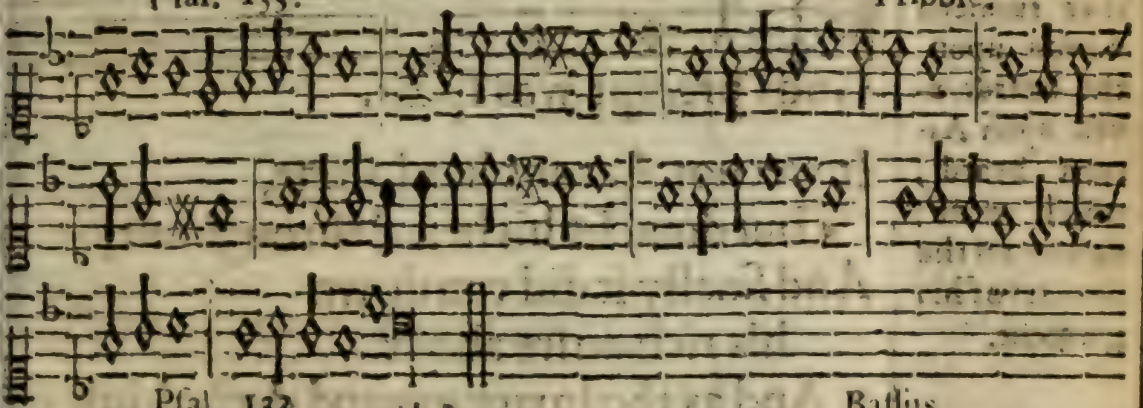
17 There will I make the Horn of David to bud, for I have ordained a light for mine Anointed. 18 His enemies will I cloath with shame, but on him his Crown shal flourish.

¶ *This Psalme conteineth the commendation of brotherlie amitie among the servants and children of GOD:*

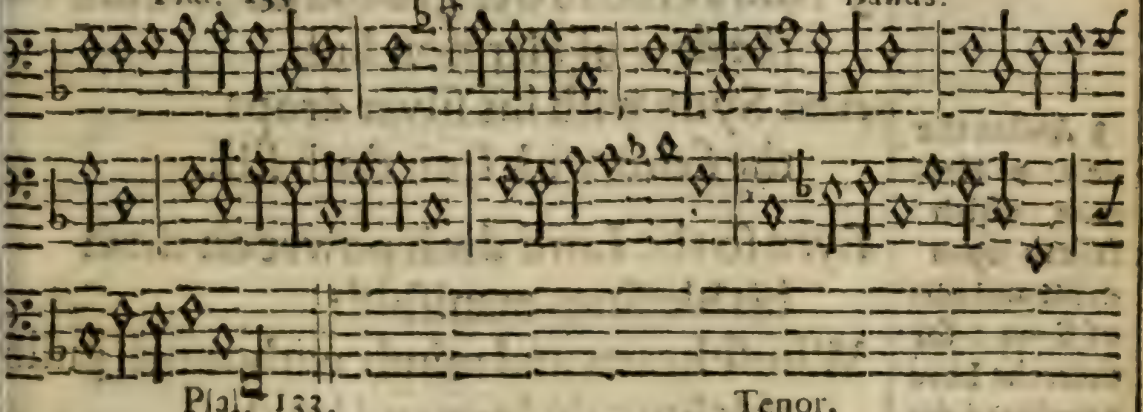
Psalme 133. Contra.



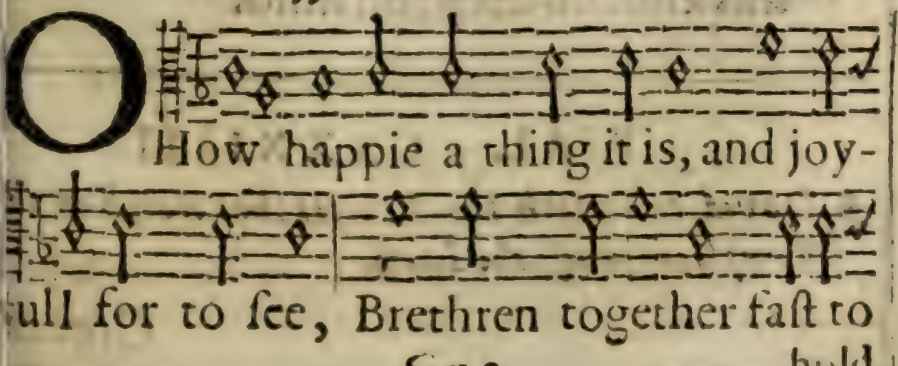
Psal. 133. Tribble.



Psal. 133 Batlus.



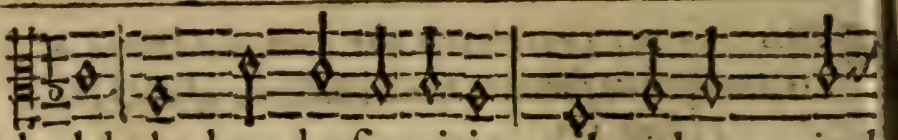
Psal. 133. Tenor.



O How happie a thing it is, and joyfull for to see, Brethren together fast to

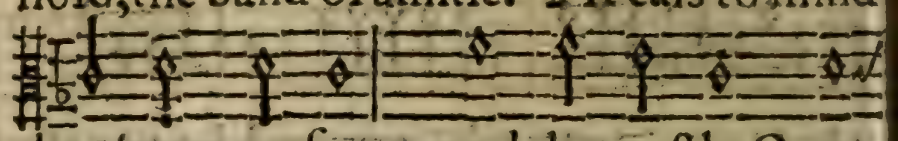
Psalme 133.

Behold, how good and how comely a thing it is, brethren to

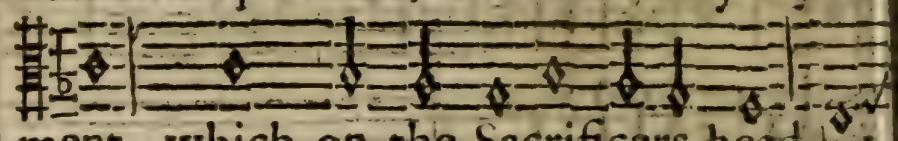


dwell even together.

hold, the band of amitie. 2 It cals to mind

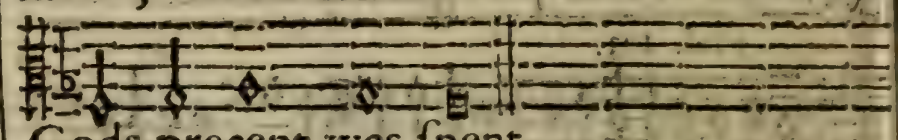


that sweet perfume, and that costly Oynt-



2 It is like to the pretious Oyntment upon the head, that runneth downe upon the beard: even upon Aarons beard, which went downe on the borders of his garment.

ment, which on the Sacrificers head by



Gods precept was spent.

It wet not Aarons head alone,
but drencht his beard throughout,
And finally it did run down
his rich attire about.

3 And as the lower ground doth drink
the dew of Hermon hill:
And Syon with his silver drops
the fields with fruit doth fill.

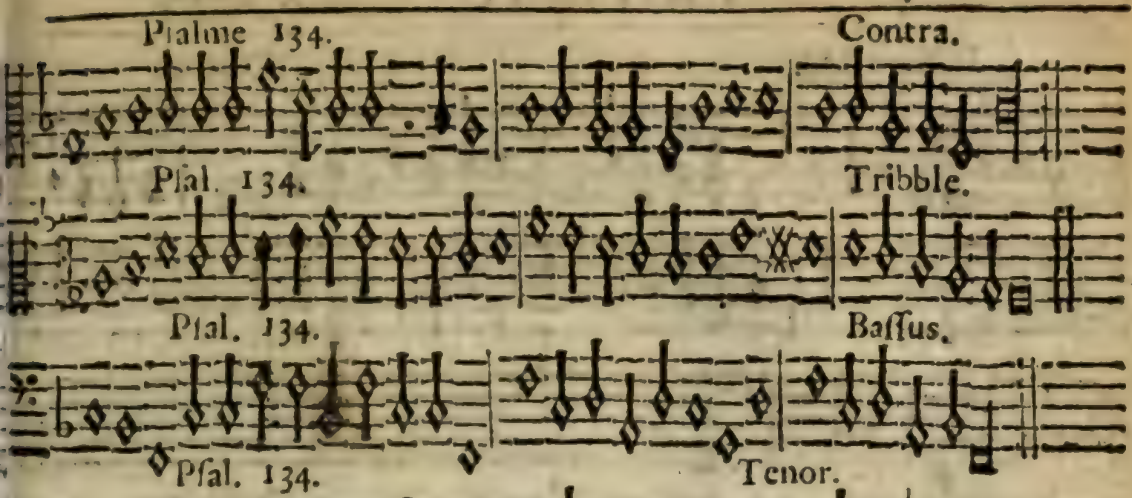
3 And as the dew of Hermon which falleth upon the mountains of Syon: for there the Lord appointed the blessing and life for ever.

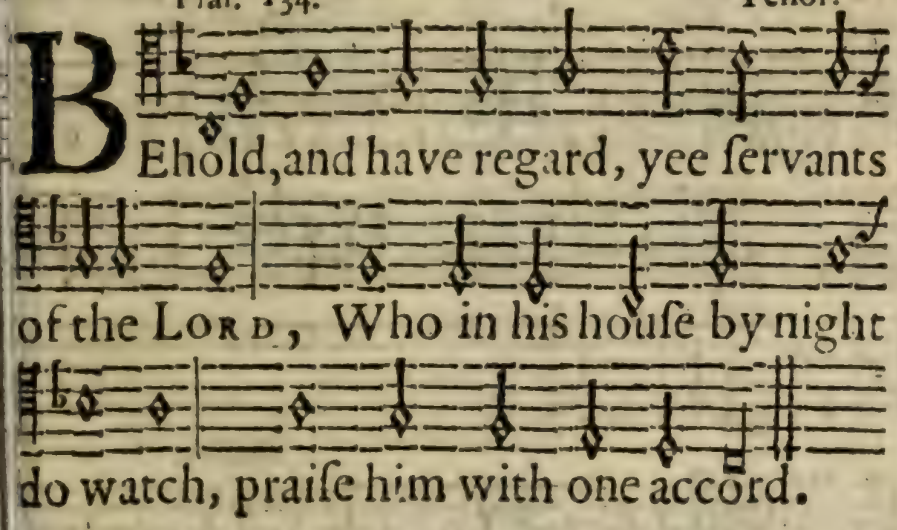
Even so the Lord doth powre on them
his blessings manifold:
Whose hearts and minds without all guile
this knot do keep and hold.

PSAL. CXXXIIII.

¶ David exhorteth the Levites that watch in th
Temple, to praise the Lord.

Contr





Behold, and have regard, yee servants of the LORD, Who in his house by night do watch, praise him with one accord.

2 Lift up your hands on high
unto his holy place:
And give the LORD his praises due,
his benefits embrace.

3 For why? the LORD who did
both Earth and Heaven frame
Doth Syon blesse, and will conserve
for evermore the same.

Psalme 134.

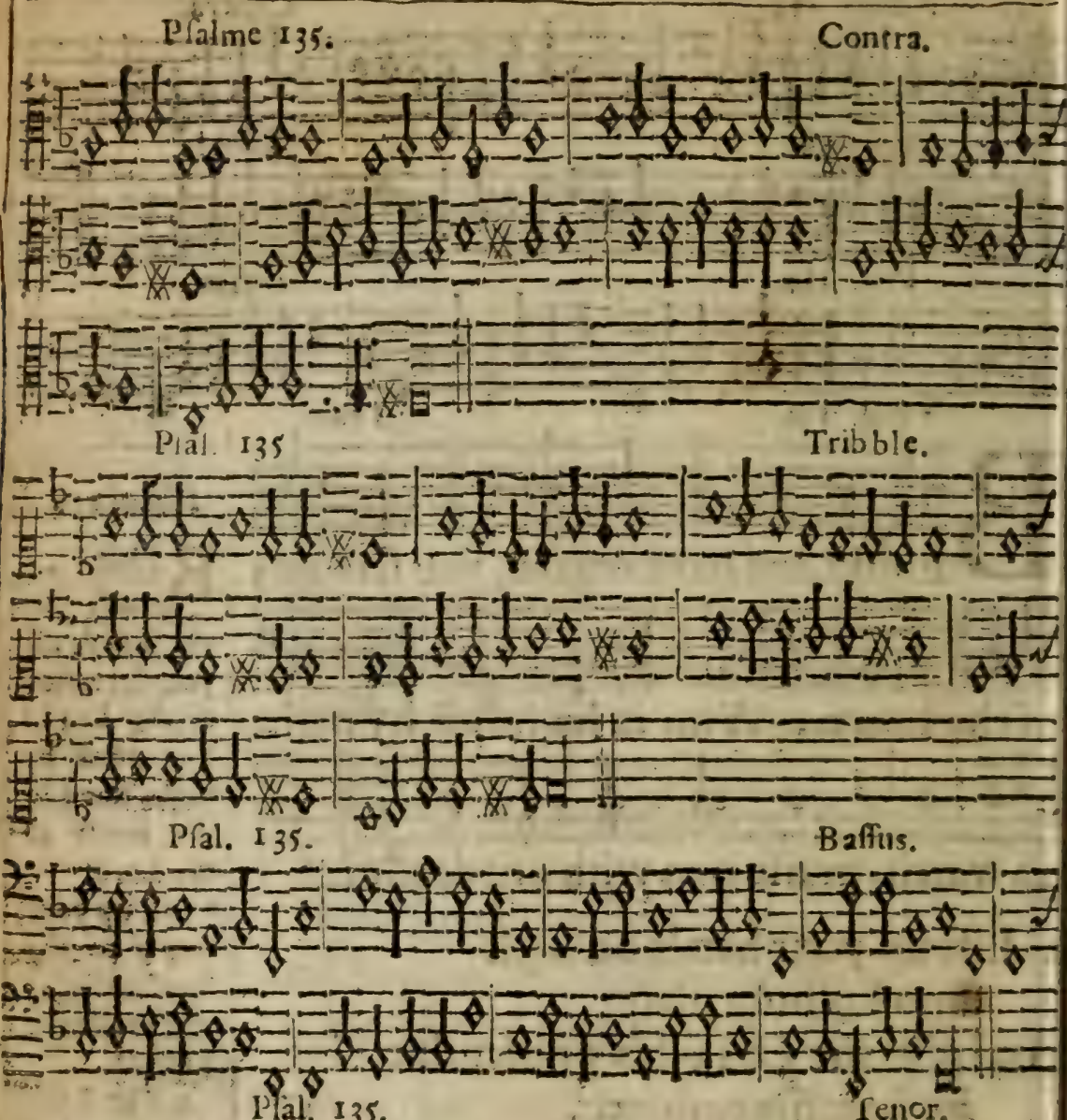
Behold, praise yee the Lord, all yee servants of the Lord: Yee that by night stand in the house of the Lord.

2 Lift up your hands to the Sanctuarie, and praise the LORD.

3 The Lord that hath made Heaven and Earth, blesse thee out of Syon.

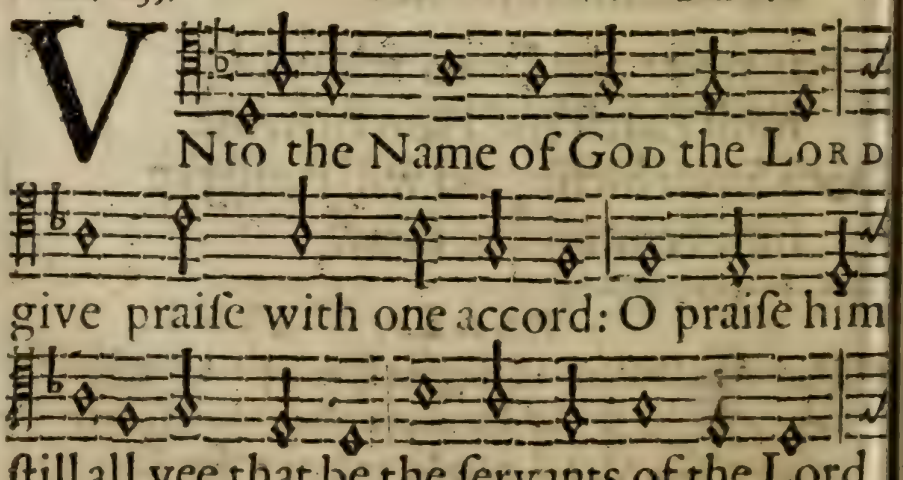
PSAL. CXXXV.

¶ David exhorteth all the faithfull of what estate soever they bee, to praise GOD for his marvellous works, and especially for his graces towards his people, wherein hee hath declared his Majestie, to the confusion of all idolaters and their idoles.

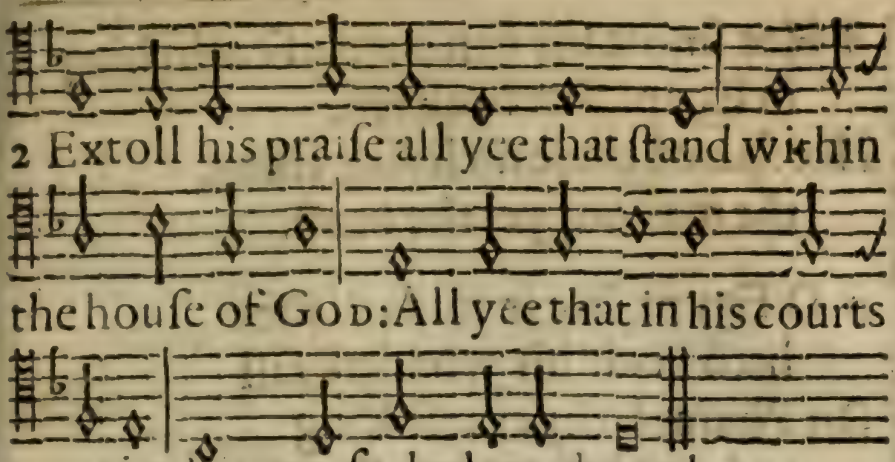


Psalme 135.

PRaise the Name of the Lord: yee servants of the LORD praise him.



2 Extoll



2 Extoll his praiſe all yee that ſtand within the houſe of GOD: All yee that in his courts remain, his praiſe declare abroad.

3 Praiſe yee thee LORD, for hee is good,
ſing praiſes to his Name:
It is a comely and good thing
alwayes to do the ſame.
4 For God hath choſen Iaakob out
his very own you ſee:
So hath hee choſen Iſrael
his treaſure for to bee.
5 For this I know aſſuredly,
the LORD is very great:
And that hee hath above all gods
his dwelling place and ſeat.
6 For whatſoever pleaſed him,
that hath hee brought about,
In Heaven, in Earth, and in the Sea,
yea all the depths throughout.
7 He from the earth the clouds doth bring
the lightnings and the rain
Hee maketh, eke and winds to come
from whence they did remain.

2 Yee that ſtand in the houſe of the Lord, and in the courts of the houſe of our GOD.
3 Praiſe yee the Lord for the LORD is good: ſing praiſes unto his Name, for it is a comely thing
4 For the Lord hath choſen Iakob to himſelf & Iſrael for his chief treaſure:
5 For I know that the Lord is great, and that our Lord is above all gods.
6 Whatſoever pleaſed the Lord that did hee in heaven and in earth in the ſea, and in all the depths
7 He bringeth up the clouds from the ends of the earth, & maketh the lightnings w the rain: hee draweth forth the wind out of his treaſures.

8 Hee

8 Hee ſmote the firſt-borne of Egypt, both of man and beaſt.
9 Hee hath ſent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh and upon all his ſervants.
10 Hee ſmote many nations and ſlew mighty Kings.
11 As Sihon king of the Amorits and Og King of Baſhan; and all the kingdoms of Canaan.
12 And gave their land for an inheritance even the inheritance unto Iſrael his people.
13 Thy Name O Lord, endureth for ever; O LORD: thy remembrance is from generation to generation.

8 Hee ſmote the firſtborn of each thing
in Egypt that took reſt:
Hee ſpared there no living thing,
the man nor yet the beaſt.

9 O Egypt, hee in mids of thee
hath made his wonders fall
On Pharaoh thy cruell King
and on his ſervants all.

10 Hee ſundry people brought to nought
deſtroying them out-right,
And many Kings hee ſlew alſo
that were of power and might.

11 As Sihon, who ſometimes was LORD,
and King of Amorits,
And Og the King of Baſhan land,
with all the Canaanits.

12 And gave their land to Iſrael
an heritage wee ſee,
To Iſrael his choſen folk
their heritage to bee.

13 Thy Name, O Lord, ſhall ſtill endure,
and thy memoriall
Throughout all generations
that are, or ever ſhall.

14 The LORD will ſurely judge aright
his people all indeed,

14 For the LORD will judge his people, and bee

And to his ſervants favour ſhew,
will hee in time of need.

15 The idoles of the Heathen all,
throughout their coaſts and lands:
Of ſilver and of gold they bee,
the work even of mens hands.
16 For mouth they have, and ſpeak no whit
and eyes, but may not ſee:
17 So have they eares, but nothing hear,
and breathleſſe wholly bee.

18 Wherefore all they are like to them
that ſo do ſet them foorth,
And likewiſe thoſe that truſt in them,
or thinks they bee ought worth.
19 O all yee houſe of Iſrael,
ſee that yee praiſe the LORD,
And yee that bee of Aarons houſe
praiſe him with one accord.

20 And yee that bee of Levies houſe
praiſe yee likewiſe the Lord,
And all that ſtand in aw of him
praiſe him with one accord.
21 And out of Syon ſound his praiſe,
the praiſe of GOD the LORD;
Who dwelleth in Ieruſalem,
praiſe him with one accord.

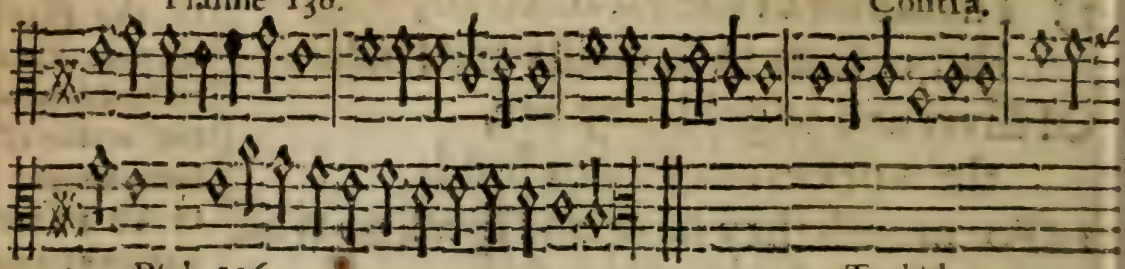
pacified towards his ſervants.

15 The idols of the Heathen are ſilver and gold, even the worke of mens hands:
16 They have a mouth, and ſpeak not: they have eyes, and ſee not:
17 They have ears and hear not: neither is there anie breathin their mouth:
18 They that make them are like unto them ſo are all that truſt in them.
19 Praiſe the Lord, ye houſe of Iſrael praiſe the Lord, yee houſe of Aaron.
20 Praiſe the Lord ye houſe of Levi: yee that feare the LORD praiſe the LORD.

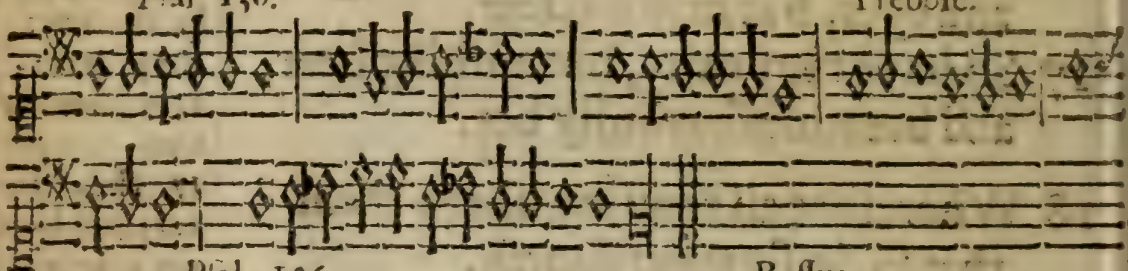
21 Praiſed bee the LORD out of Syon, who dwelleth in Ieruſalem: Praiſe yee the LORD.

¶ *A most earnest exhortation to give thanks unto GOD for the creation, and governance of all things, which standeth in confessing that hee giveth us all of his meere liberalitie.*

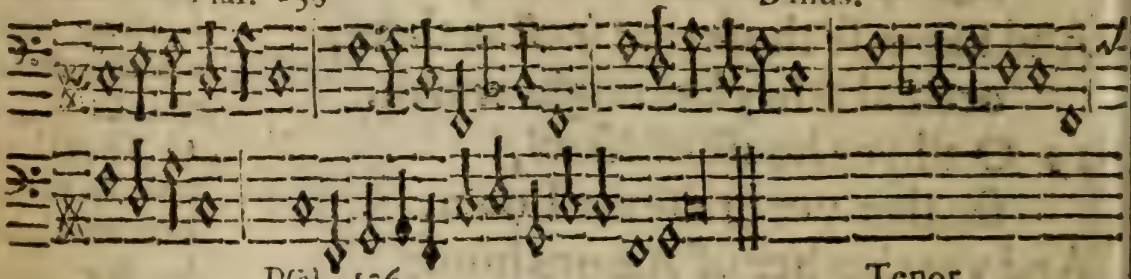
Psalme 136. Contra.



Psal 136. Trebble.



Psal. 136 Bassus.

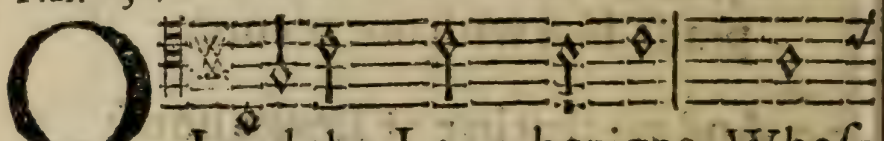


Psal. 136. Tenor

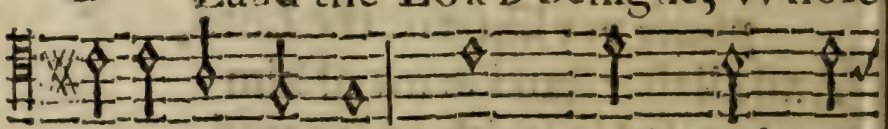
Psalme 136.

PRaise yee the Lord because hee is good, for his mercie endureth for ever.

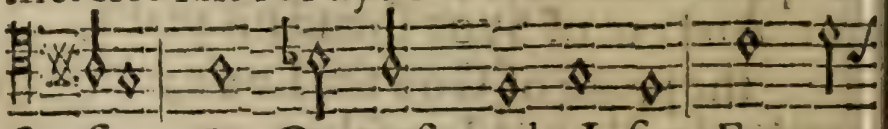
2 Praise yee the GOD of gods: for his mercie endu-



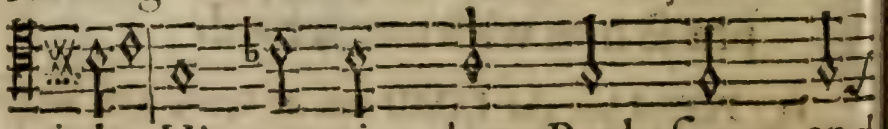
O Laud the LORD benigne, Whose



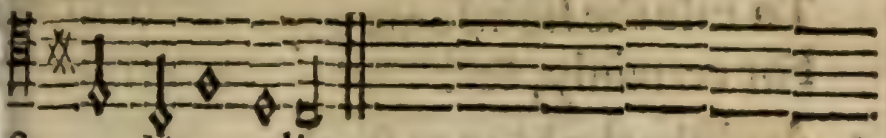
mercies last for ay: 2 Give thanks and prai-



ses sing TO GOD of GODS I say: For cer-



tainly His mercies dure Both firme and sure.



sure, Eternally.

3 The LORD of Lords praise yee,
Whose mercies ay do dure:
4 Great wonders only hee
Doth work by his great power:
For certainly
His mercies dure
Both firme and sure
Eternallie.

5 Which LORD omnipotent
By his great wisdome hie
The heavenly firmament
Did frame, as wee may see:
For certainly
His mercies dure
Both firme and sure
Eternally.

6 Yea, hee the heavie charge
Of all the earth did stretch:
And on the waters large
The same hee did outreach:
For certainly &c.

7 Great lights hee made to bee,
For why? his love is ay:
8 Such as the Sun wee see

To

reth for ever.

3 Praise yee the LORD of Lords: for his mercie endureth for ever.

4 Who only doeth great wonders: for his mercie endureth for ever.

5 Who by his wisdome made the Heavens: for his mercie endureth for ever.

6 Who hath stretched out the earth upon the waters: for his mercie endureth for ever.

7 Who made great lights: for his mercie endureth for ever.

8 As the Sun to rule the

day: for his mercie endureth for ever.
9 The Moone and the ſtars to govern the night: for his mercie endureth for ever.
10 Who ſmote Ægypt with their firſtborn for his mercie endureth for ever.
11. And brought out Iſrael from amongſt them: for his mercie endureth for ever.
12 With a mightie hand and ſtretched out arme: for his mercie endureth for ever.
13 Who divided the red ſea in two parts: for his mercie endureth for ever.
14 And made Iſrael to paſſe through the midſt of it: for his mercie endureth for ever.

To rule the lightſome day:
For certainly, &c.

9 And eke the Moone ſo cleare,
(Which ſhineth in our ſight)
And Stars that do appeare
To guide the darkſome night:
For certainly, &c.

10 With grievous plagues and ſore
All Ægypt ſmote hee than:
Their firſt-born leſſe and more
Hee ſlew of beaſt and man:
For certainly, &c.

11 And from amidſt their land
His Iſrael foorth brought,
12 Which hee with mightie hand
And ſtretched arme hath wrought:
For certainly, &c.

13 The ſea hee cut in two,
Which ſtood up like a wall,
14 And made through it to go
His choſen children all:
For certainly, &c.

15 But there hee whelmed then
The proud King Pharao:
With his hudge hoſte of men,
And charets eke alſo:
For certainly, &c.

15 And overthrew Pharaoh and his hoaſt in the read ſea,

16 Who led through wilderneſſe
His people ſafe and ſound:
And for his love endleſſe
17 Great Kings hee brought to ground:
For certainly, &c.

18 And ſlew with puiſſant hand
Kings mightie and of fame,
19 As of Amorites land
Sihon the King by name:
For certainly, &c.

20 And Og the Gyant large
Of Baſhan King alſo,
21 Whoſe land for heritage
Hee gave his people tho:
For certainly, &c.

22 Even unto Iſrael
His ſervant dear, I ſay,
Hee gave the ſame to dwell,
And there abide for ay:
For certainly, &c.

23 To minde hee did us call
In our moſt baſe degree,
24 And from oppreſſours all
In ſafetie ſet us free:
For certainly, &c.

for his mercie endureth for ever.

16 Who led his people through the wilderneſſe, for his mercy endureth for ever.

17 Who ſmote great kings, for his mercy endureth for ever:

18 And ſlew mighty kings: for his mercie endureth for ever.

19 As Sihon King of the Amorits, for his mercie endureth for ever.

20 And Og the King of Baſhan, for his mercy endureth for ever.

21 And gave their land for an heritage, for his mercie endureth for ever.

22 Even an heritage unto Iſrael, for his mercie endureth for ever. 23 Who remembred us in our baſe eſtate, for his mercie endureth for ever. 24 And hath reſcued us from our oppreſſors, for his mercie endureth for ever.

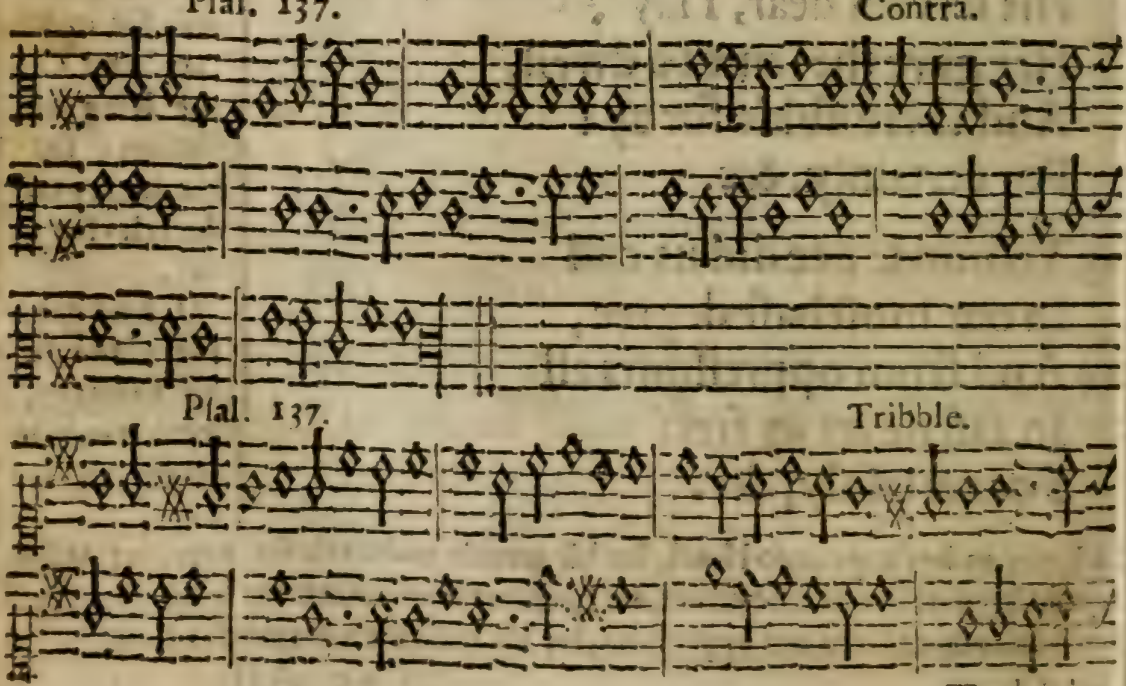
25 All

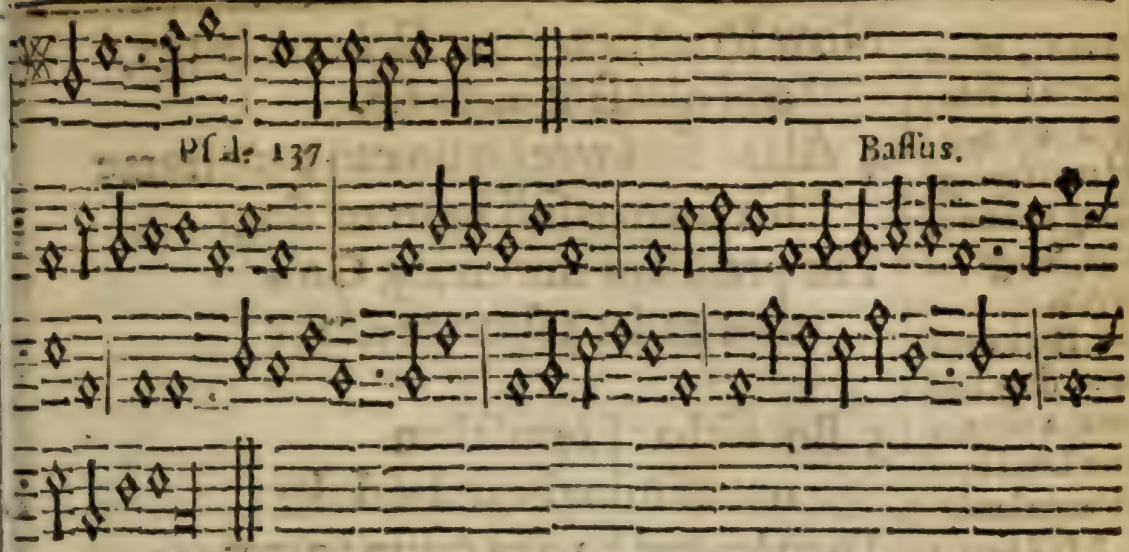
25 Who giveth food to al fleth for his mercy endureth for ever.
26 Praise yee the GOD of heaven for his mercy endureth for ever.

25 All fleſh on earth abrod
With food hee doth fulfill:
26 Wherefore of Heaven the GOD
To laud bee it your will.
For certainly
His mercies dure
Both firm and ſure,
Eternally.

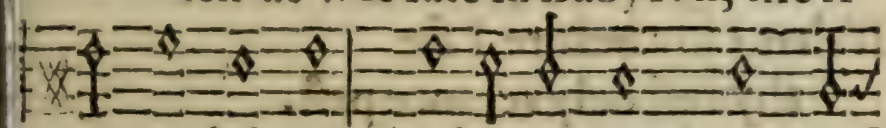
PSAL. CXXXVII.

¶ *The people of God in their baniſhment ſeeing GODS true religion decay, lived in great anguiſh and ſorrow of heart: the which grief the Chaldeans did ſo little pittie, that they rather increaſed the ſame dayly, with taunts reproaches and blaſphemie againſt GOD: wherefore the Iſraelites deſire GOD firſt to puniſh the Edomites, who provoked the Babylonians againſt them: and moved by the Spirit of GOD, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſlie.*

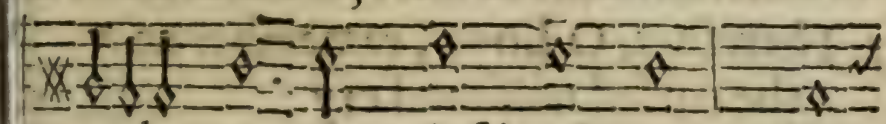




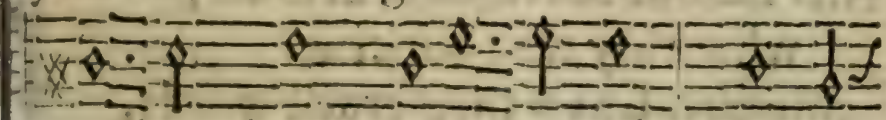
WHen as wee sate in Babylon, the ri-



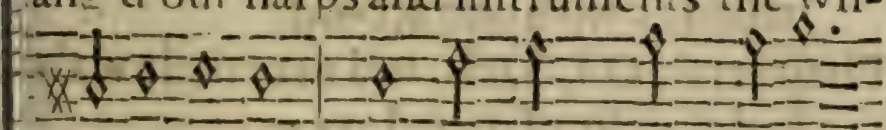
ers round about, And in remembrance of



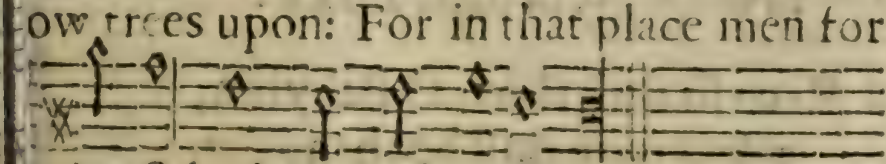
yon the tears for grief brast out. 2 Wee



hang'd our harps and instruments the wil-



ow trees upon: For in that place men for



their use had planted many one.

Then they to whom wee prisoners were said to us tauntingly.

Now

Psalme 137.

BY the rivers of Bable we sate, and there wee wept, when we remembred Sion.

2 Wee hanged our Harps upon the Willowes, in the mids thereof.

3 Then they that led us captives requyred of us songs, and

Now let us hear your Hebrew songs,
and pleasant melodie.
4 Alas (said wee) who can once frame
his sorrowfull heart to sing:
The praises of our living GOD
thus under a strange King?

5 But if that I Ierusalem
out of mine heart let slide:
Then let my fingers quite forget
the warbling Harp to guid.
6 And let my tongue within my mouth
bee ty'd for ever fast:
If that I joy before I see
thy full delyverance past.

7 Therefore, O LORD, remember now
the cursed noise and cry
That Edoms sons against us made,
when they razd our citie.
Remember LORD their cruell words,
when as with one accord
They cryd, On, Sack, and raze their wals
in despight of their LORD.

8 Even so shalt thou, O Babylon,
at length to dust bee brought:
And happie shall that man bee cald
that our revenge hath wrought.

mirth, when wee had hanged up our Harps saying, Sing us one of the Songs of Syon.

4 How shall wee sing, said wee, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem let my right hand forget to play.

6 If I do not remember thee, let my tongue cleave to the roofe of my mouth: yea, if I preferre not Ierusalem to my chief joy.

7 Remember the children of Ægypt, O LORD in the day of Ierusalem: who said, Raze it, raze it to the foundation thereof.

8 O daughter of Babel, worthie to bee destroyed: blessed shall hee bee that rewardeth thee, as thou hast served us.

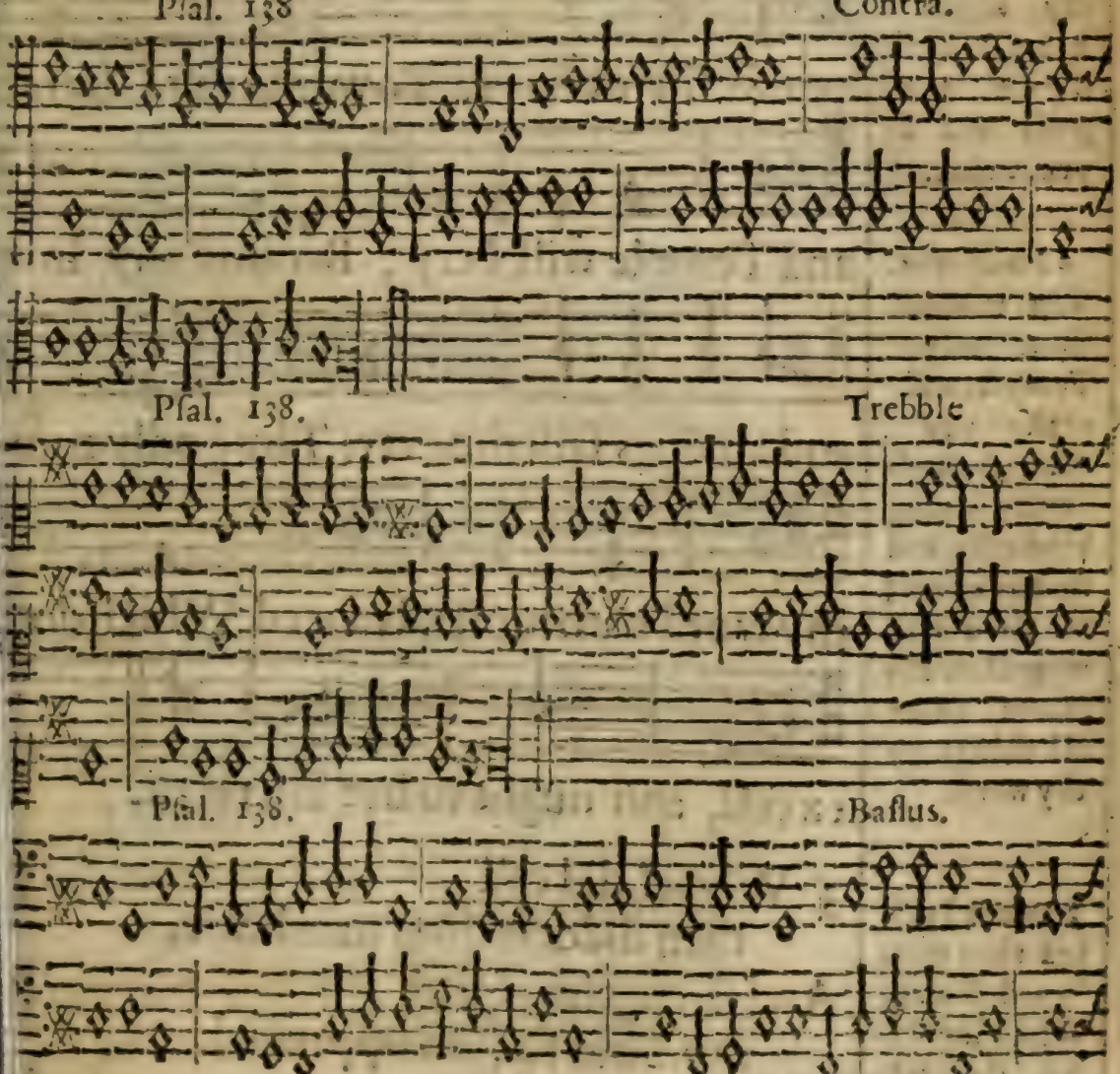
9 Yea

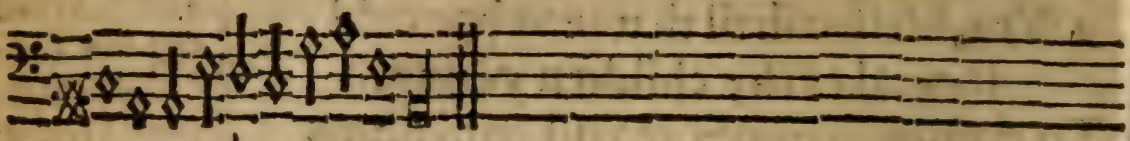
9 Yea, bleſſed ſhall that man bee cald
that takes thy children young,
To daſh their bones againſt hard ſtones
that lie the ſtreetes among.

9 Bleſſed ſhall hee bee that taketh and daſheth thy children againſt the ſtones.

PSAL. CXXXVIII.

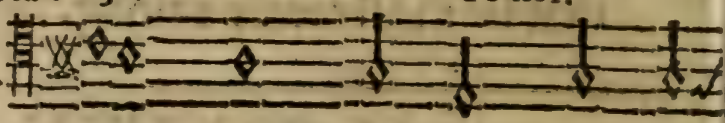
¶ David with great courage praiſeth the goodneſſe of GOD towards him: the which is ſo great, that it is knowne to forraine Princes, who ſhall praiſe the LORD together with him: and hee is aſſured to have like comfort of GOD in the times following, as hee had heeretofore.



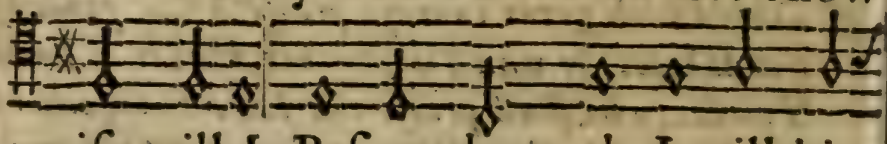


Psal. 138. Te nor.

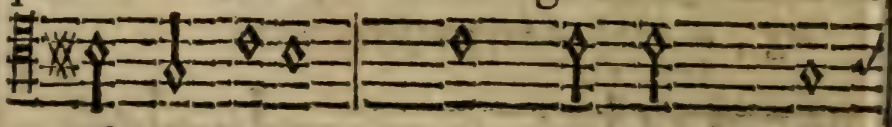
Psalme 138.



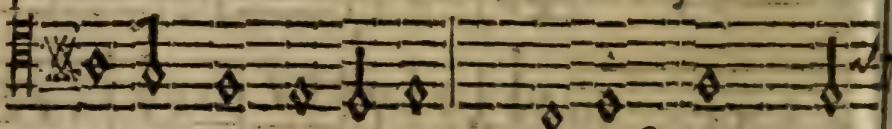
WIth my whole heart the Lord now



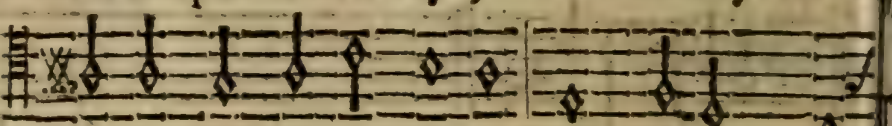
praise will I: Before the gods I will him



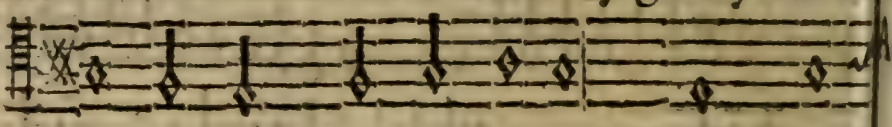
praise for ever: 2. Towards thy Church



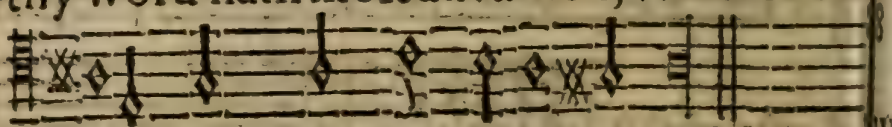
and Temple will I cry, Because thy love



and kindnes faileth never: Thy godly name



thy word hath most advanced, Which doth



excell, and ought to bee inhanced.

I Will praise thee with my whole heart: even before the gods will I praise thee.

2 I will worship towards thine holy Temple, and praise thy Name, because of thy loving kindnesse, and for thy truth: for thou hast magnified thy Name above all things by thy word.

3 When I did call
then diddest thou mee heare,
And strengthned hast
my Soul so sore oppressed.

3 When I called then thou heardest mee, & hast increased strength

A

All earthly kings
shall thee, LORD, praise with feare:
For they have heard
thy words by mouth expressed.
They all shall sing,
and praise thy wayes so holy:
For great thou art,
and great, LORD, is thy glory.

The LORD is high,
but yet the meeke doth see:
As for the proud
far off hee him observeth.
But though I walk,
and in great troubles bee,
Mee to revive
from all hurt hee dischargeth:
Thine hand stretch foorth,
my foes their meed do render,
And with the same
thou art my sure defender.

The LORD his work
which hee in mee began
Will it perform,
I am thereof resolved:
Thy mercies, LORD,
expresse with pen who can?
They are so great
they can not bee revolved.

4 All the Kings of the Earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high, yet hee beholdeth ſ lowly: but the proud hee knoweth a-far off.

7 Though I walke in the mids of trouble, yet wilt thou revive me: thou wilt stretch foorth thine hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will performe his worke towards mee: O LORD, thy mercie endureth for ever.

forsake not the works of thine hand.

Forsake not, LORD
the work which thou hast framed,
But let mee bee
by thee alwayes reclamed.

Psalme 139.

O LORD, thou hast tryed me, and known mee.
2 Thou knoweest my sitting, and my rysing thou understandest my thoughts a far off.
3 Thou compasest my pathes, and my lying down and art accustomed to all my wayes.
4 For there is not a word in my tong, but lo thou knoweest it whollie, O LORD.
5 Thou holdest mee strait behind and before and layest thine hand upon mee.
6 Thy knowledge is too wonderful for mee: It is so hie, that I can not attain unto it.

PSAL. CXXXIX.

¶ David to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid which GOD seeth not: which hee confirmeth by the creation of man After, declaring his zeale and feare of GOD, hee protesteth to bee enemie to all them that contemne GOD.

Sing this as the 137. *Psalme.*

O LORD thou hast me tryd and known,
my sitting dost thou know,
2 And rysing eke: my thoughts a far
thou understands also.
3 My paths: yea, and my lying down
thou compasest alwayes;
And by familiar custome art
acquainted with my wayes.
4 No word was in my tongue, O LORD,
but known it is to thee:
5 Thou binds mee in on either side,
and layes thine hand on mee.
6 Too wonderfull above my reach
LORD is thy cunning skill:
It is so high, that I the same
cannot attain untill.

7 From

7 From sight of thy Al-seeing Sprit,
LORD, whether shall I go?
Or whether shall I flee away,
thy presence to scape fro?
8 To Heaven if I mount aloft,
lo thou art present there:
In Hell if I ly down below,
even there thou dost appear.

9 Yea, let mee take the morning wings,
and let mee go and hide
Even there where are the fartheſt parts,
where flowing sea doth slide.
10 Yet notwithstanding thither shall
thy reaching hand mee guid,
And thy right hand shall hold mee fast,
and make mee to abide.

11 Yea, if I say, The darkneſſe shall
yet shrowd mee from thy sight:
Lo, even also the darkeſt night
about mee shall bee light.
12 Yea, darkneſſe hideth not from thee,
but night doth shine as day:
To thee the darkneſſe and the light
are both alike alway.

13 For thou poſſeſſed haſt my reins,
and thou haſt covered mee,

7 Whither shal I go from thy Spirit? or whither shall I flee from thy presence?

8 If I aſcend into Heaven, thou art there if I lie downe in hell, thou art there.

9 Let me take the wings of the morning and dwell in the uttermoſt parts of the Sea.

10 Yet thither shall thine hand lead mee, and thy right hand hold mee.

11 If I say, yet the darkneſſe shall hide me even ℣ night shall bee light about mee.

12 Yea, the darkneſſe hideth not from thee, but the night shineth as the day, the darkneſſe and light are both alike. 13 For thou haſt poſſeſſed my reins, thou haſt co-

When

When I within my mothers wombe
inclosed was by thee.
14 I will thee praise, for fearfully,
and wondrous made I am:
Thy works are marveilous, and well
my Soul doth know the same.
15 My bones they are not hid from thee,
although in secret place
I have been made, and in the earth
beneath I shapen was.
16 When I was formlesse, then thine eye
saw mee: for in thy book
Were written all, nought was before
that after fashion took.
17 The thoughts therefore of thee, O God
how dear are they to mee?
And of them all how passing great
the endlesse numbers bee?
18 If I should count them, lo their summe
more than the sand I see,
And whensoever I awake
yet am I still with thee.
19 The wicked and the bloodie men,
oh, that thou wouldst slay:
Even those, O God, to whom I cry,
depart from mee away.

vered mee in my mothers wombe.
14 I wil praise thee, for I am fearfully, and wonderfullie made: Marveilous are thy works, and my Soul knoweth it well.
15 My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.
16 Thine eyes did see mee, when I was without form: for in thy booke were al things written which in continuance were fashioned, when there was none of them before.
17 How deare therefore are thy thoughts unto mee, O GOD? How great are the summe of them? 18 If I should count them, they are more than the sand when I awak, I am still with thee. 19 Oh y thou would slay, O God, the wicked and bludy men, to whom I say depart yee from me.

20 Even

20 Even those of thee, O LORD my GOD,
that speak full wickedlie:
Those that are lifted up in vain,
and enemies are to thee.

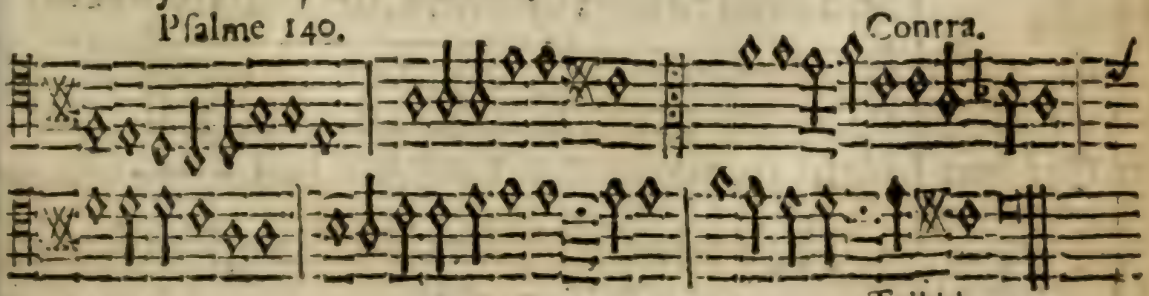
21 Hate I not them that hate thee, LORD,
and that in earnest wise?
Contend I not against them all
that do against thee rise?
22 I hate them with unfained hate,
even as mine utter foes:
23 Try mee O God, and know mine heart
my thoughts prove and disclose.

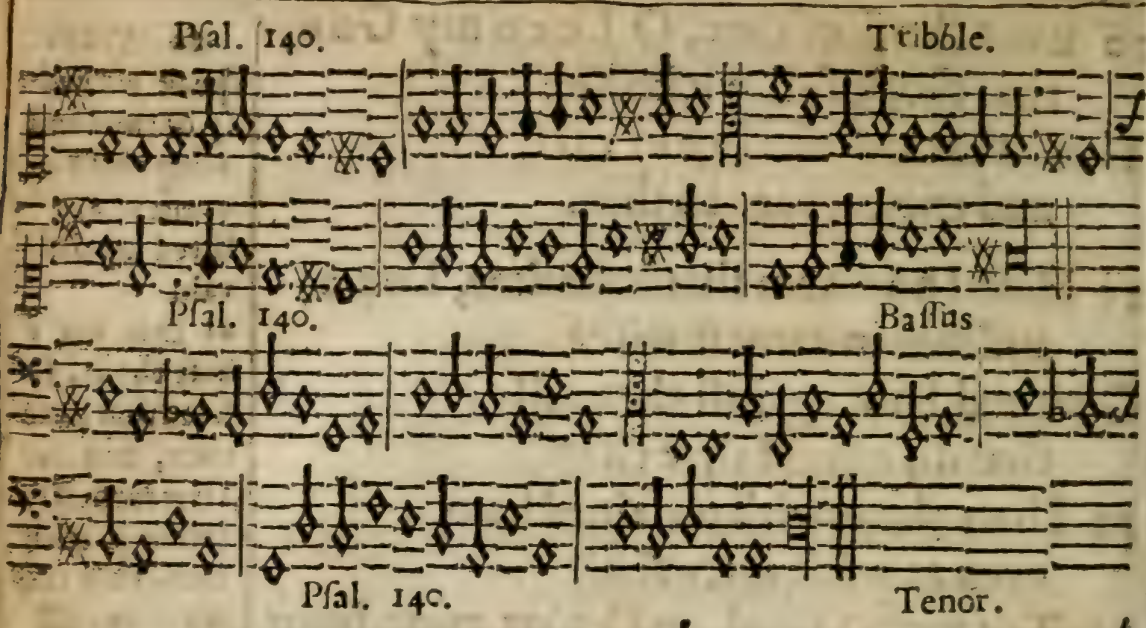
24 Consider (LORD) if wickednesse
in mee there any bee:
And in thy way, O GOD my guid
for ever lead thou mee.

20 Which speak wickedly of thee and being thine enemies are lifted up in vain.
21 Doe not I hate them, O Lord that hate thee, and doe I not earnestly contend with those that rise up against thee?
22 I hate them with an unfained hatred, as they were my utter enemies
23 Try mee, O God, & know my heart, prove mee, and know my thoughts. 24 And consider if there bee any way of wickednesse in mee, and lead me in thy way for ever.

PSAL. CXL.

¶ David complaineth of the crueltie, falsehood and injuries of his enemies, against the which hee prayeth unto the LORD and assureth himself of his help and succour: Wherefore hee provoketh the Iust to praise the LORD, and to assure themselves of his tuition.





Psalme. 140.

DElyver mee, O Lord from the evil man: preserve me from the cruel man.

FRom the perverse and wicked wight,
O LORD, delyver mee: And from the cruel
mans despight preserved let mee bee.

2 Who imagine evill things in their hearts, and make war continually.

2. Who in their hearts do mischief warp,
and evill things invent: Continually to war
right sharp on mee they are full bent.

3 They have sharpened their tongues like a serpents:

3 They whetted have their tongs as keene
as is the serpents speare: They

They Adders poyſon may bee ſeene
under their lips to beare.
4 From wicked hands, Lord, me with hold
preſerve mee to abide
Free from the cruell man, that would
my foot-ſteps cauſe to ſlide.

5 For lo, the proud a ſnare have ſet
for mee in my path way:
And have with cords ſpred forth their net,
and grins for mee they lay.
6 Therefore unto the LORD ſaid I,
Thou art my GOD alone:
Hear then, O LORD, the voice and cry
wherewith I plaint and mone.

7 O LORD my GOD, the ſtrength and ſtay
of my ſalvation:
Mine head thou coveredſt in the day
that battell came mee on.
8 Let not the wicked man obteine
on mee his hearts deſire:
Nor yet performe his thoughts moſt vain,
leſt pride him ſet on fire.

9 Of thoſe that compaſſe mee, O LORD,
the chiefe and principall,
The miſchief of their lips accord
upon themſelves to fall.

Adders poyſon is under their lips Selah
4 Keepe mee O Lord, from the hands of the wicked: preſerve mee from the cruell man, who purpoſeth to cauſe my ſteps to ſlide.
5 The proud have laide a ſnare for mee, and ſpred a net with cords in my path way, and ſet grins for me. Selah.
6 Therefore I ſaid unto the Lord, Thou art my GOD: hear, O Lord, the voyce of my prayers.
7 O LORD GOD, the ſtrength of my ſalvation, thou haſt covered mine head in the day of battell.
8 Let not the wicked have his deſire, O Lord: perform not his wicked thought, leſt they bee proud Selah. 9 As for the chiefe of them that compaſſe mee about, let the miſchiefe of their own lips come upon them.

10 Let coals upon their heads down fall,
cast them in firie glow:
And that they rise no more at all
into deep pits them throw.

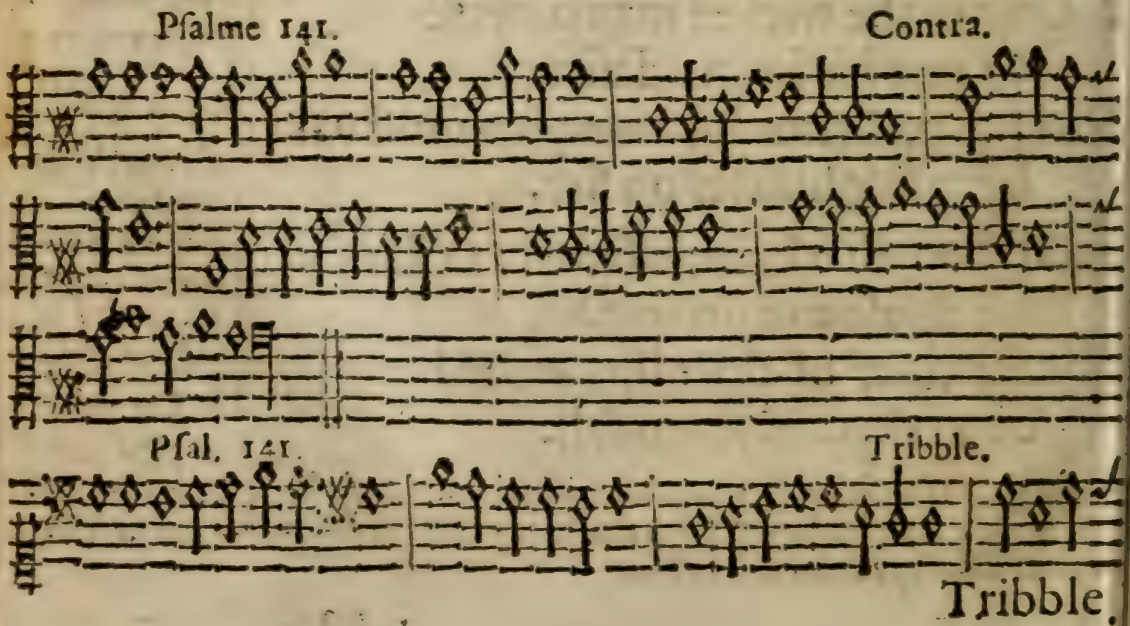
11 The LORD I know th' afflicteds cause
will surely take in hand:
And hee against the poor mans foes
with Iudgement just will stand.

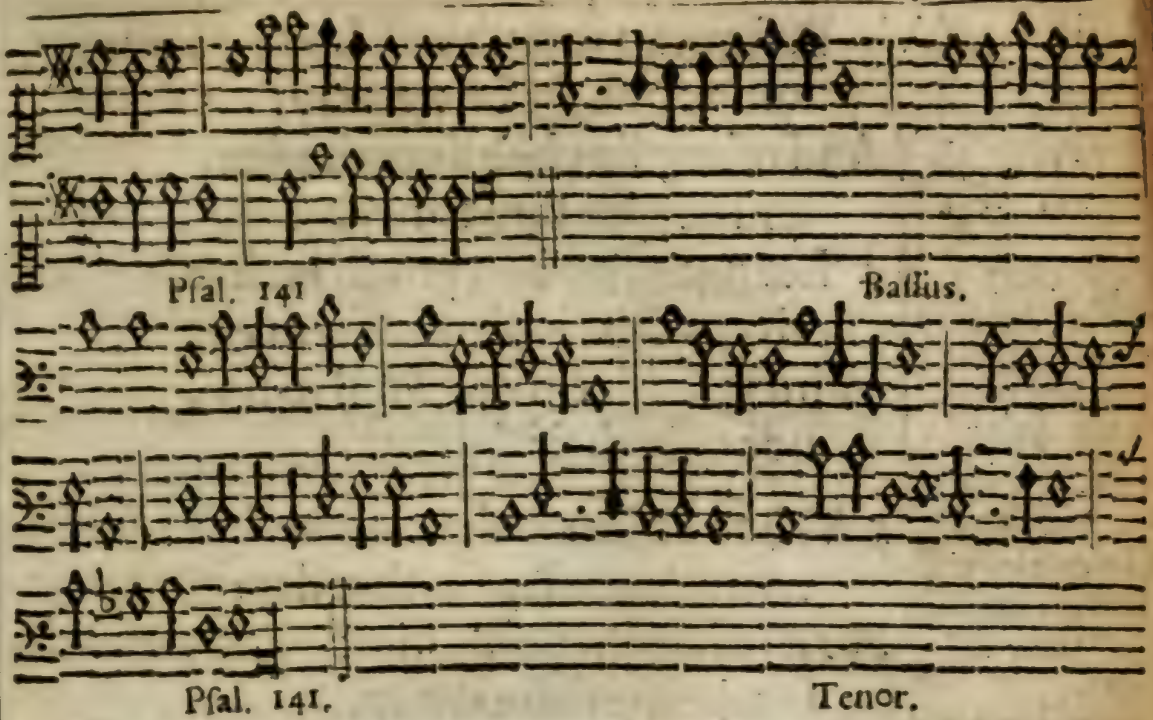
12 Undoubtedly the man upright
shall praise thy Name therefore,
And eke the Iust shall in thy sight
inhabite evermore.

10 Let coales fal upon them let him cast them into the fire and into the deep pits that they rise not: For the backbiter shal not bee established upon the earth: evil shall hunt the cruell man to destruction. 11 I know that the Lord will auenge the afflicted, and judge the poor. 12 Surely the righteous shall praise thy Name and the just shall dwell in thy presence.

PSAL. CXLI.

¶ David beeing grieuously persecuted under Saul, only fleeth unto GOD to have succour desiring him to bridle his affections that hee may patientlie abide till GOD take veangeance of his enemies.





ON thee I call, O LORD, therefore haſte, leſt I be diſmaide: Oh hear my voice when as I roar, and crie to thee for aid.

2 My prayers in thy ſight let be, as incenſe pure of price: And eke mine hands lift up to thee, as evening ſacrifice.

Pſalme 141.

O LORD, I call upon thee: haſte thee unto me: hear my voice when I cry unto thee.

2 Let my prayer bee directed in thy ſight as incenſe, and the lifting up of mine hands as the evening ſacrifice.

3 Before

3 Before my mouth, O LORD, a ward,
and watch set I thee pray:
And of my lips bee thou the guard,
and keeper sure for ay.
4 Let not mine heart to ill incline,
that with those wicked mates
Who mischief work I fall to sin,
nor taste their delicats.

5 When I offend, then let the Iust
correct mee LORD that day:
For as a benefit needs must
I take the same alway.
Yea, his reproof shall bee sweet oyle
that shall mine head not break:
As for my foes within short while
I shall have cause to speak.

6 And when their judges down shall fall
amongst the stons to ground:
The people shall my words hear all,
which sweet and true they found.
7 O LORD, behold our bones are strowd,
about the pit and grave:
Like chips by him that wood hath hewd,
or digged in a cave.

8 Yet unto thee mine eyes their sight
do cast in this distresse:

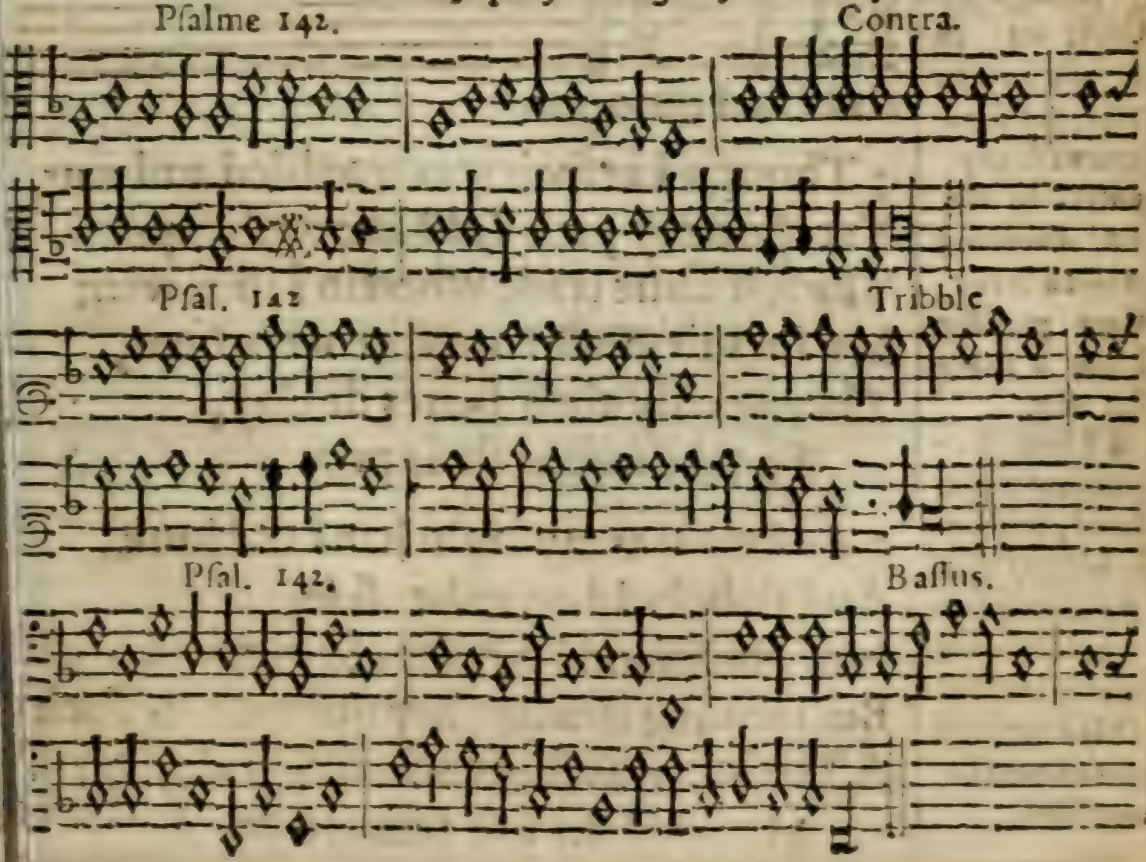
3 Set a watch O Lord, before my mouth and keepe the doore of my lipes.
4 Incline not mine heart to evill, that I should commit wicked workes with men that work iniquitie, and let me not eat of their delicats.
5 Let the righteous smite me, for that is a benefit: and let him reprove me, and it shall bee a precious oyle that shall not break my head for within a while I shall even pray in their miserics
6 When their Iudges shal be casten downe in stony places they shal hear my words, for they are sweet
7 Our bones ly scattered at the graves mouth, as hee that heweth wood, or diggeth in the earth.
8 But mine eyes look unto thee, O LORD, GOD: in

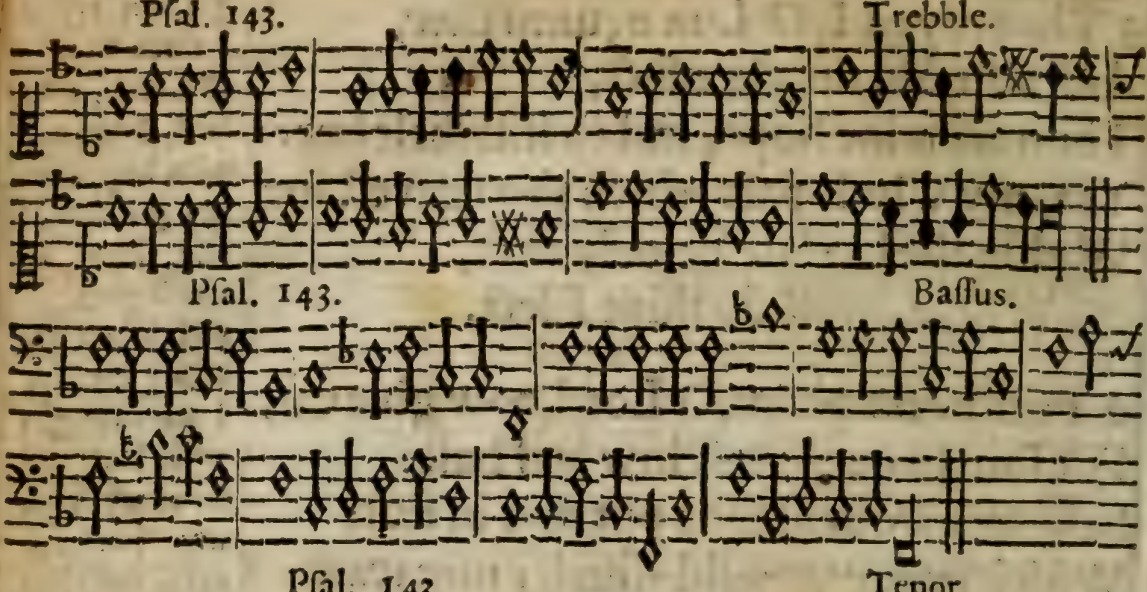
On thee, O Lord, my truſt is pight,
leave not my Soul helpleſſe.
9 But keep mee from the ſnare which they
have ſpred to trap mee in:
And from the grins which ſuch do lay
as are addict to ſin.
10 As for the wicked let them fall
into their nets prepard,
Whilſt I eſcape: yea, let them all
together ſo bee ſnard.

thee is my truſt: leave not my Soule deſtitute.
9 Keepe mee from the ſnare which they have laid for me, and from the grins of the workers of iniquitie.
10 Let the wicked fall into his nets together, whiles I eſcape.

PSAL. CXLII.

¶ *The Prophet neither aſtoniſhed with fear, nor caried away with anger, nor forced by deſperation would kill Saul, but with a quiet minde directed his earneſt prayer to God, who did preſerve him.*





Psalme 143.

HEare my prayer, O LORD, and hearken unto my supplication, answere mee in thy truth & in thy righteousnes.

O Heat my prayer, LORD, and unto my requeſt, To bow thine eare accord, And as thou thinkeſt beſt: According to thy truth, And for thy juſtice ſake, O Lord on me have ruth, And anſwere to me make.

2 And enter not into judgement with thy ſervant:

2 To judgement enter not
With mee thy ſervant pure:
For why? this well I wot
No man in ſight may dure

Of

Of thee the living GOD,
If thou his deedes wouldst trie,
Hee dare make none abode,
Himself to justifie.

3 Behold, mine enemie
Pursued hath with spight,
My Soul it to destroy,
Yea, hee my life down right
Unto the earth hath smote,
And layed mee full low
In darknesse, as forgot,
Or men dead long ago.

4 Where through my sprite, alas
Was troubled with unrest,
Mine heart amazed was,
And vexed in my brest.
5 Yet I to minde do call
Time past, and do record
Thy works: yea think on all
Thine handie works, O LORD.

5 With grievous plaint and mone
Mine hands I stretch abroad
To thee mine help alone:
For lo, my Soul, O GOD,
Most ardently desires,
And longeth after thee,
As thirstie ground requires
With raine refresht to bee.

for in thy sight shal none that liveth bee justified.

3 For the enemie hath persecuted my Soul: he hath smitten my life down to the earth: hee hath laid mee in the darknes as they that have beene deadlong ago.

4 And my spirit was in perplexitie within mee, and mine heart within mee was amazed.

5 Yet do I remember the time past: I meditate in all thy works: yea I do meditate in the workes of thine hands.

6 I stretch foorth mine handes unto thee: my Soul desireth after thee, as the thirstie land. Selah.

7 Heare mee speedily, O Lord, for my spirit faileth: hide not thy face from me, else I shall be like unto them that go down into the pit.
8 Let me hear thy loving kindnes in the morning, for in thee is my trust: shew me the way that I should walke in: for I lift up my Soule unto thee.
9 Deliver mee O Lord, from mine enemies: for I hid mee with thee.
10 Teach mee to do thy will, for thou art my God: let thy good spirit leade mee unto the land of righteousnesse.
11 Quicken mee, O Lord, for thy Names sake, and for thy righteousnesse bring my Soule out of

7 O LORD, for mine availe,
To heare mee make good speed:
For lo, my sprite doth faile,
Hide not thy face in need
From mee poore wretch, alas,
For doubtlesse else I shall
Bee like to those that passe,
And in the grave do fall.

8 Now sith I trust in thee,
Thy clemencie benigne,
To heare grant unto mee
When break of day doth spring.
The way to mee descry
That I should walk and go:
For I my Soul on hie
To thee have lifted tho.

9 From all my foes mee save,
And set mee free, I pray:
For LORD with thee I have
Still hid my self alway.
10 To do thy will instruct
Mee, LORD my GOD of might:
Let thy good Sprite conduct
Mee to the land of right.

11 To quicken mee accord
For thy Names sake also
And for thy justice, LORD,
Bring out my Soul from wo.

12 And

12 And for thy mercies slay
My foes, and put to shame
My Soules oppressours ay,
For I thy servant am.

trouble.

12 And for thy mercie slay mine enemies, and destroy all them that oppresse my Soule, for I am thy servant.

PSAL. CXLIIII.

¶ *David praiseth the LORD with great affection and humilitie, for his kingdome restored, and for his victories obteined, yet calling for help, and the destruction of the wicked, promising to acknowledge the same with song of praises, and declareth wherein the felicitie of any people consisteth.*

Sing this as the 135. *Psalme.*

BLest be the Lord my strength, that doth
instruct mine hands to fight:
The Lord that doth my fingers frame
to battell by his might.
2 Hee is my goodnesse, fort, and towre,
delyverer and shield:
In him I trust, my people hee
subdues to mee to yeeld.

3 O Lord, what thing is man, that him
thou holdest so in price?
Or son of man, that upon him
thou thinkest in such wise?

Psalme 144.

BLessed bee the Lord my strength, who teacheth mine hands to fight, and my fingers to battell.

2 Hee is my goodnesse and my fortresse, my towre, and my delyverer, my shield, and in him I trust, who subdueth my people under mee.

3 LORD, what is man that thou regardest him? or the son of man that thou thinkest upon him?

4 Man is like to vanitie: his dayes are like a ſhadow that vaniſheth.
5 Bow thine Heavens, O Lord, & come downe: touch the mountains and they ſhall ſmoake.
6 Caſt foorth thy lightnings and ſcatter them ſhoote out thy arrowes, and conſume them
7 Send thine hand from above deliver mee, and take me out of the great watters and from the hand of ſtrangers.
8 Whoſe mouth talketh vanity and their right hand is a right hand of falſhood.
9 I will ſing a new ſong unto thee, ô God and ſing unto

4 Man is but like to vanitie,
ſo paſſe his dayes to end,
5 As flieting ſhad: bow down O Lord
thine Heavens, and deſcend.

6 The mountains touch, and they ſhal ſmok
caſt foorth thy lightning flame:
And ſcatter them, thine arrowes ſhoot,
conſume them with the ſame.
7 Send down thy hand even from above,
O Lord, deliver mee:
Take mee from waters great, from hand
of ſtrangers make mee free.

8 Whoſe ſubtile mouth of vanitie,
and fondneſſe doth entreat,
And their right hand is a right hand
of falſhood and deceit.
9 A new ſong I will ſing, O God,
and ſinging will I bee
On Viole, and on Inſtrument
ten ſtringed unto thee.

10 Even hee it is that only gives
deliverance to Kings:
Unto his ſervant David help
from hurtfull ſword hee brings.
11 From ſtrangers hand me ſave and ſhield
whoſe mouth talks vanitie:

thee upon an Viole and an inſtrument of ten ſtrings. 10 It is hee that giveth delyverance unto Kings, and reſcueth David his ſervant from the hurtfull ſword. 11 Reſcue mee and deliver mee from the hand of ſtrangers,

And

And their right hand is a right hand
of guile and ſubtiltie.

12 So that our ſons may bee as plants,
whom growing youth doth rear:
Our daughters carved cornersſtones
like to a palace fair.

13 Our garners full and plentie may
with ſundrie ſorts bee found:
Our ſheep bring thouſands in our ſtreets
ten thouſand may abound.

14 Our Oxen bee to labour ſtrong,
that none do us invade.
There bee no going out, nor cry
within our ſtreets bee made.

15 Theſe people bleſſed are that with
ſuch bleſſings are ſo ſtord:
Yea, bleſſed all the people are;
whoſe GOD is GOD the LORD.

whoſe mouth talketh vanitie, and their right hand is a right hand of falſhood.

12 That our ſons may bee as the plants, growing up in their youth, and our daughters as the corner ſtons graven after the ſimilitude of a Pallace.

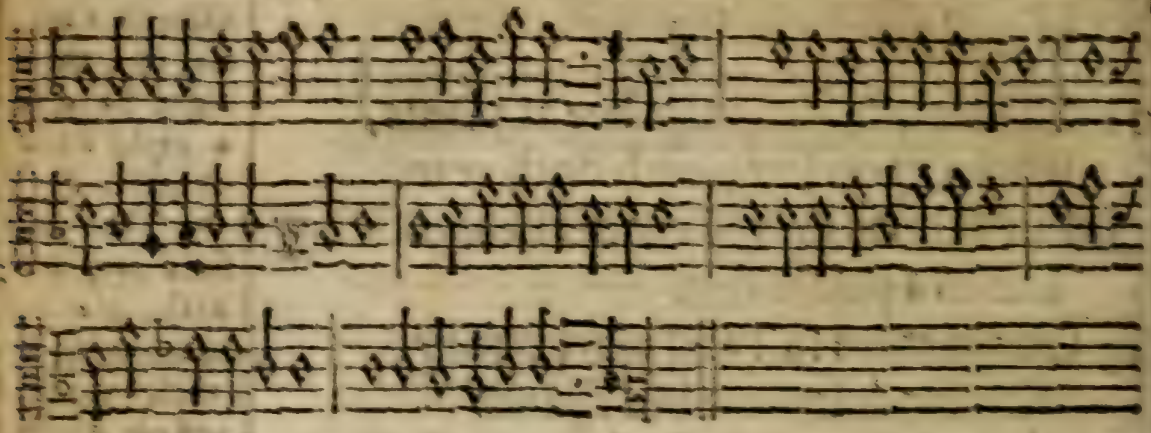
13 That our Garners may bee full and abounding w divers ſorts, and that our ſheepe may bring foorth thouſands, & ten thouſands in our ſtreets. 14 That our Oxen may be ſtrong to labour, & there be none invaſion nor going out nor crying in our ſtreets. 15 Bleſſed are the people that be ſo: yea, bleſſed are the people whoſe God is the Lord.

PSAL. CXLV.

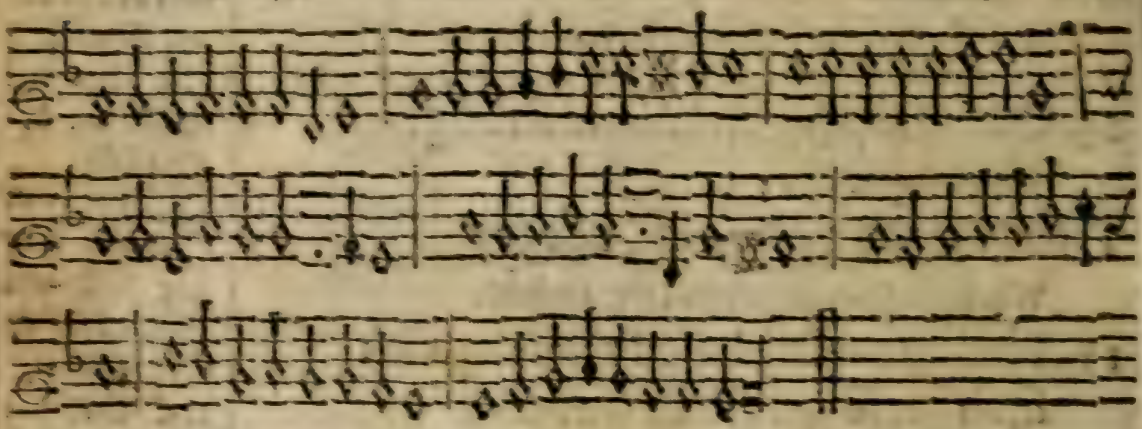
¶ *This Pſalme was compoſed when the kingdome of David flouriſhed, wherein hee deſcribeth the wonderfull providence of God, as well in governing man, as in preſerving all the reſt of his creatures. Hee praiſeth GOD for his iuſtice and mercie but eſpecially for his loving kindneſſe toward thoſe that call upon him, that fear him and love him: for the which hee promiſeth to praiſe him for ever.*

Contra.

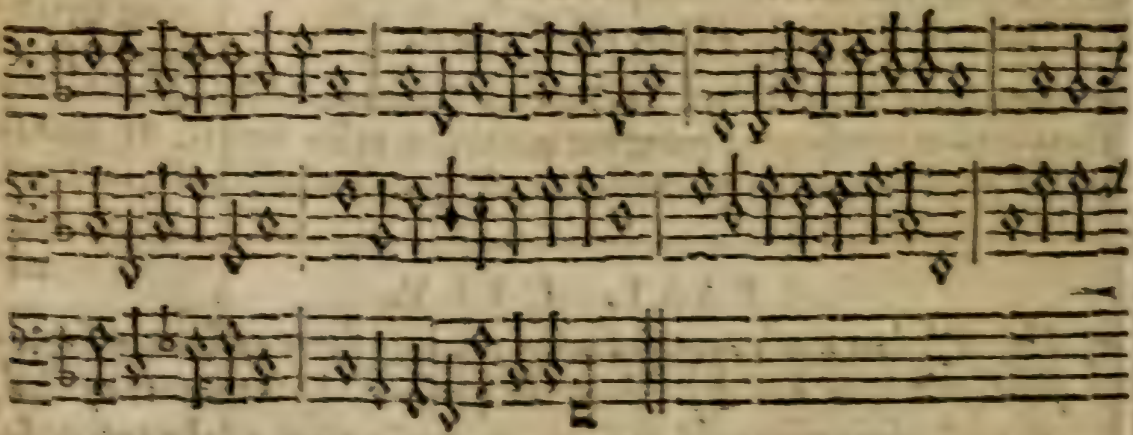
Psalme 145. Contra.



Psal. 145. Tribble.



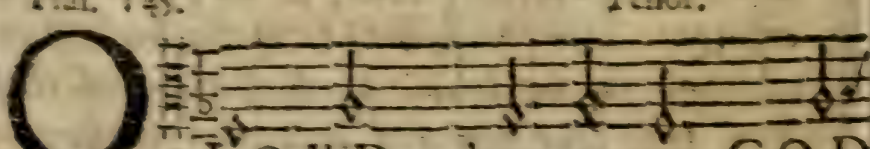
Psal. 145. Bassus.



Psal. 145. Tenor.

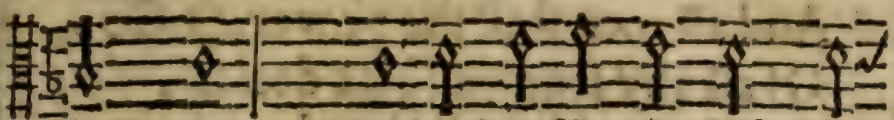
Psalme. 145.

O My God, and king.

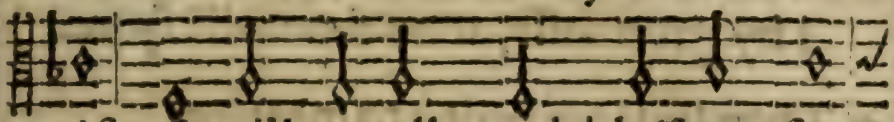


LORD, that art my GOD

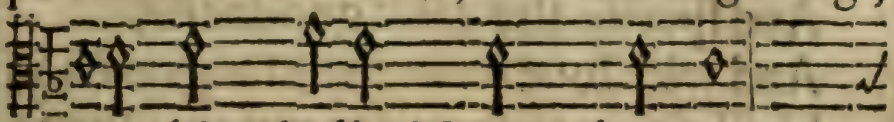
and



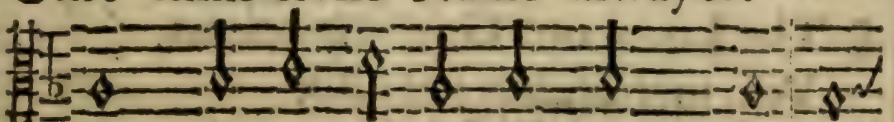
and KING, Uudoubtedly I will thee



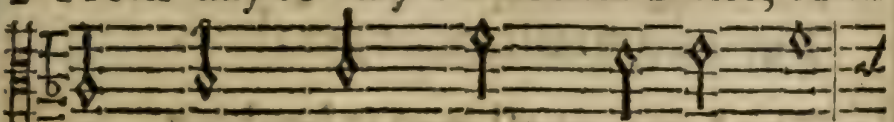
praise: I will extoll, and blessings sing,



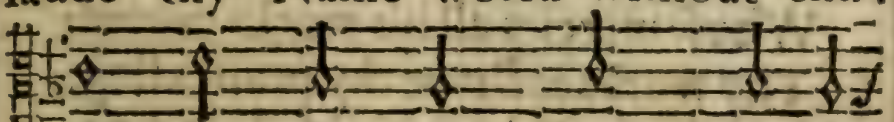
Unto thine holie Name alwayes.



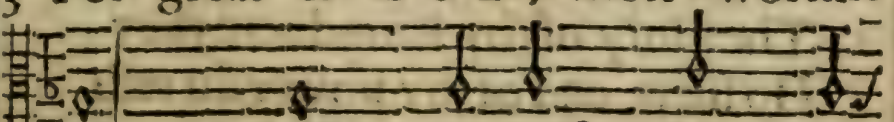
2 From day to day I will thee blesse, And



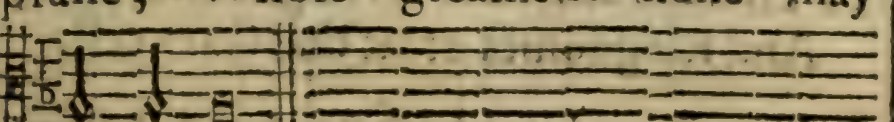
laude thy Name world without end:



3 For great is GOD, most worthie



praise, Whose greatnesse none may



comprehend.

4 Race shall thy works praise unto race,
And so declare thy power, O LORD:
5 The glorious beautie of thy grace,
And wondrous works will I record

And

I will extoll thee, and will blesse thy Name for ever and ever.

2 I will blesse thee dayly, and praise thy Name for ever and ever.

3 Great is the Lord; and most worthie to bee praised and his greatnesse is incomprehensible.

4 Generation shal praise thy workes unto generation, & declare thy power.

5 I will meditate of the beautie of thy glorious Majestie, and thy wonderfull works.

6 And all men ſhall the power, O GOD,
Of all thy fearefull acts declare,
And I to publiſh all abrod
Thy greatneſſe, at no time will ſpare.

7 They ſhall break out to mention,
And ſpecifie thy great goodneſſe,
And with loud voice their ſongs eachon
Shall frame to ſhew thy righteouſneſſe.
8 The LORD our GOD is gracious,
Yea, mercifull is hee alſo:
In mercy hee is plentious,
But unto wrath and anger ſlow.

9 The LORD to all men is benigne,
Whoſe mercies all his works exceed:
10 Thy works eachone thy praiſes ſing,
And eke thy Saints thee bleſſe indeed.
11 The glory of thy Kingdome they
Do ſhew, and of thy power do tell:
12 That ſo mens ſons his might know may
And Kingdomes great that do excell.

13 Thy Kingdome hath none end at all,
Thy Lordſhip ever doth remain:
14 The LORD upholdeth all that fall,
And doth the feeble folk ſuſtaine.

6 And they ſhall ſpeak of the power of thy fearefull acts, and I will declare thy greatneſſe.
7 They ſhall break out into the mention of thy great goodneſſe, and ſhall ſing aloude of thy righteouſnes.
8 The Lord is gratious and merciful, ſlow to anger, and of great mercy
9 The Lord is good to all, & his mercies are over all his works.
10 All thy works praiſe thee, O Lord and thy Saints bleſſe thee
11 They ſhew the glorie of thy Kingdome and ſpeake of thy power.
12 To cauſe his power to be knowne to the ſonnes of men, and the glorious renown of his kingdome. 13 Thy Kingdome is an everlaſting Kingdome, and thy dominion endureth throughout all ages. 14 The LORD upholdeth all that fall, and lifteth up all that are readie to fall.

15 The eyes of all things, LORD, attend,
And on the wait that heere do live,
And thou in Seaſon due doſt ſend
Sufficient food them to relieve.

16 Yea, thou thine hand doſt open wide,
And everie thing doſt ſatisfie
That live, and on this earth abide,
Of thy great liberalitie.
17 The LORD is juſt in his wayes all,
And holy in his works eachone,
18 At hand to all that on him call,
In truth that call to him alone.

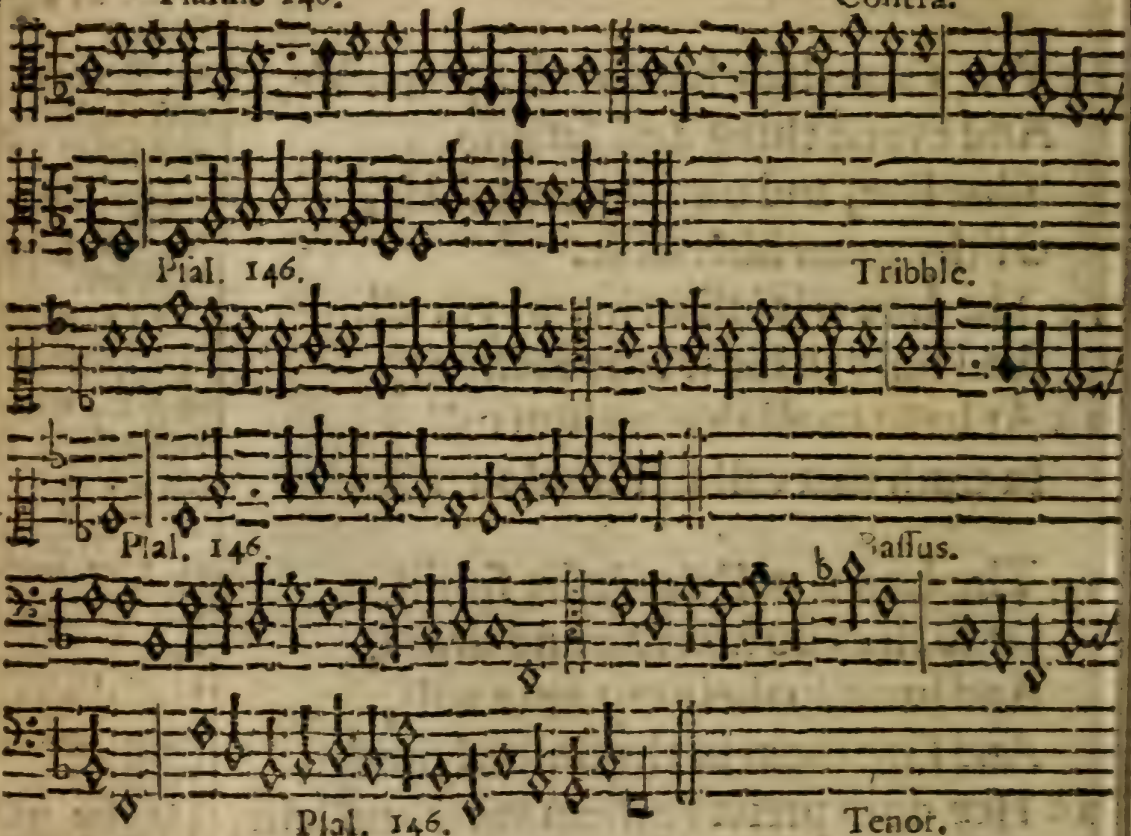
19 The LORD will the deſire fulfill
Of ſuch as do him fear and dread,
And hee alſo their cry hear will,
And ſave them in the time of need.
20 Hee doth preſerve them more and leſſe,
That bear to him a loving heart:
But workers all of wickedneſſe
Deſtroy will hee; and clean ſubvert.

21 My mouth thereforemy ſpeach ſhal fram
To ſpeak the praiſes of the LORD:
All fleſh to bleſſe his holy Name
For evermore eke ſhall accord.

15 The eyes of all waite upon thee, and thou giveſt them their meate in due ſeaſon:
16 Thou openeſt thy hand, and filleſt all things living of thy good pleaſure.
17 The Lord is righteous in al his waies and holy in al his works.
18 The Lord is near unto all that call upon him, yea, to all that call upon him in truth.
19 Hee will fulfill the deſire of them that fear him hee alſo will hear their cry and will ſave them.
20 The Lord preſerveth all them that love him: but hee will deſtroy all the wicked. 21 My mouth ſhall ſpeak the praiſes of the LORD, and all fleſh ſhall bleſſe his holy Name for ever and ever.

PSAL.

¶ David declareth his great zeale that hee hath to praise GOD, and teacheth not to trust in man, but only in GOD Almightie, who delivereth the afflicted, defendeth the strangers, comforteth the fatherlesse and the widowes, and reigneth for ever.



Psalme 146.

PRaise thou the Lord, O my soule.

2 I will praise the Lord, during my life, as long as I have any beeing I will sing unto my GOD.

3 Put not your trust in

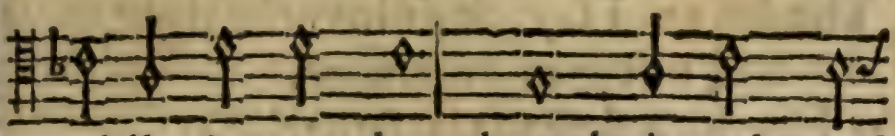
MY Soule praise thou the LORD al-

wayes, my GOD I will confesse: 2 While

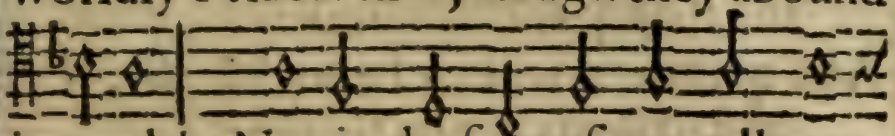
breath and life prolong my dayes, my

tongue no time shall cease. 3 Trust not in

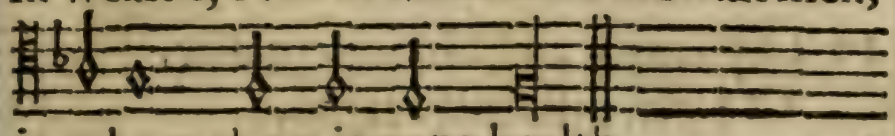
worl-



worldly Princes then, though they abound



in wealth, Nor in the sons of mortall men,



in whom there is none health.

4 For why? their breath doth soon depart,
to earth anone they fall:
And then the counsels of their heart
decay and perish all.
5 O happie is that man, I say,
whom Iaakobs God doth aide,
And hee whose hope doth not decay,
but on the Lord is staide.

6 Who made the earth and waters deep,
the heavens high withall:
Who doth his word and promise keep
in truth, and ever shall.
7 With right alwayes doth hee proceede,
for such as suffer wrong:
The poore and hungrie hee doth feede,
and loose the fetters strong.

8 The Lord doth send the blind their sight
the lame to lims restore:

Princes, nor in the son of man: for there is none helpe in him.

4 His breath departeth, & hee returneth to his earth: then his thoughts perish.

5 Blessed is hee that hath the GOD of Iaakob for his helpe, whose hope is in the Lord his God.

6 Who made Heaven, and earth, the sea, and all that therein is, who keepeth his fidelitie for ever.

7 Who executeth justice for the oppressed, who giveth bread to the hungry the Lord looseth the prisoners.

8 The Lord giveth sight to the blind:

The

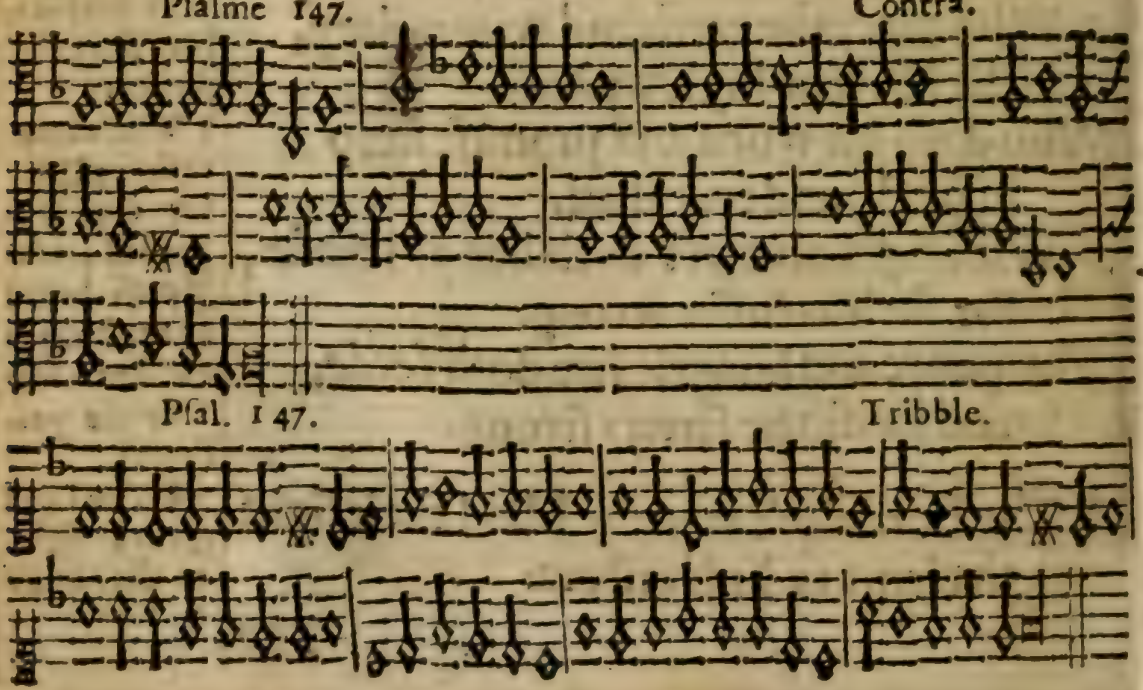
The LORD, I say, doth love the right,
and just man evermore.
9 Hee doth defend the fatherlesse;
the strangers sad in heart:
And quites the widow from distresse,
and ill mens wayes subvert.

10 Thy LORD and GOD eternallie,
O Syon still shall reigne,
In time of all posteritie
for ever to remaine.

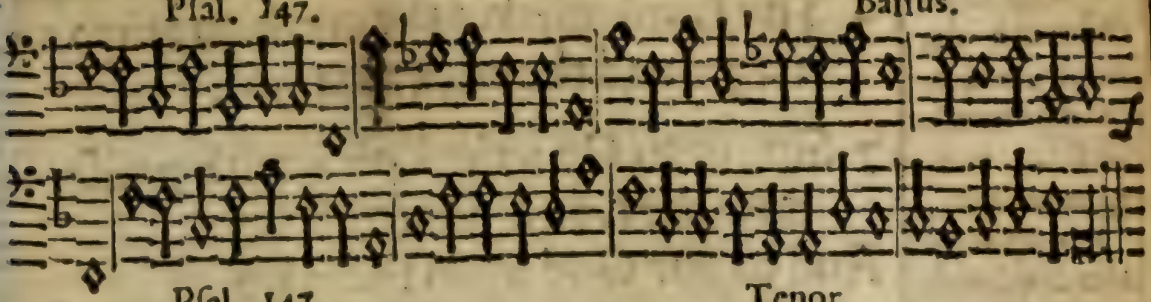
the Lord raiseth up the crooked, the LORD loveth the righteous: 9 The LORD keepeth the strangers: hee relieveth the fatherlesse, and widow, but hee overthroweth the way of the wicked. 10 The Lord shall reigne for ever, O Syon, thy GOD endureth from generation to generation: Praise yee the LORD.

PSAL. CXLVII.

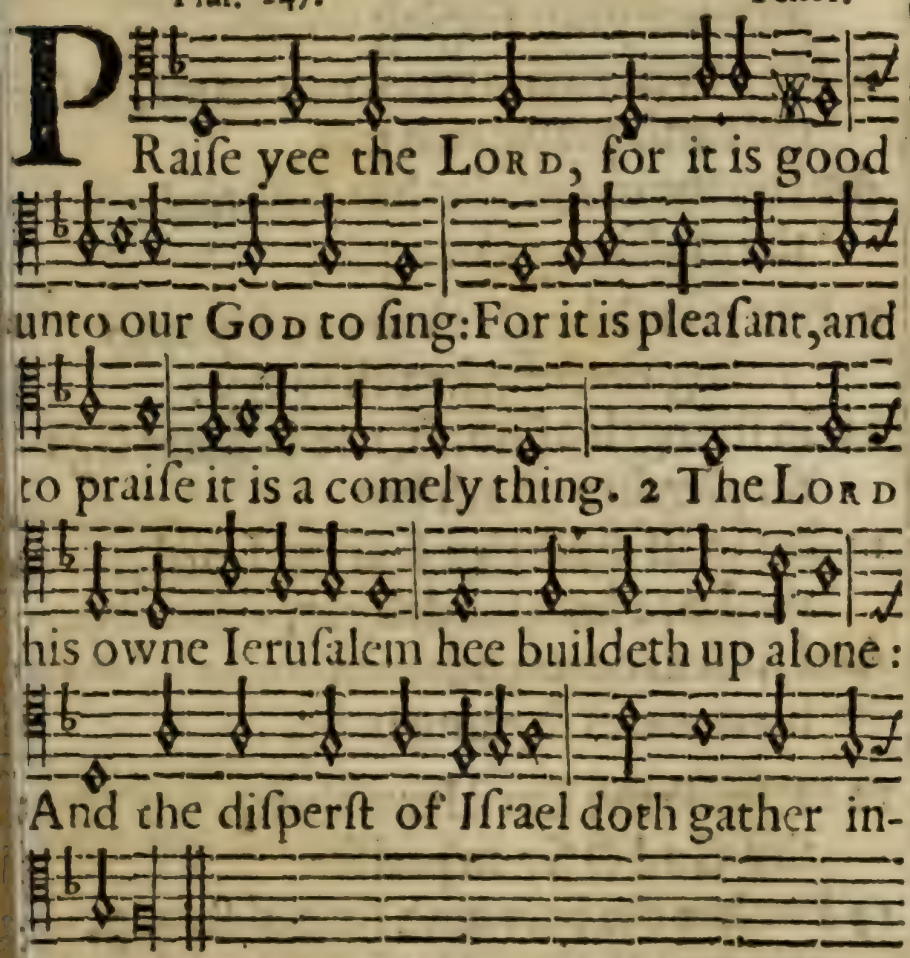
¶ *The Prophet praiseth the bountie, wisdome, power, justice and providence of GOD upon all his creatures, but especially upon his Church, which hee gathereth together after their dispersion, declaring his word and iudgements so unto them, as hee hath done to none other people.*



Psal. 147. Bassus.



Psal. 147. Tenor.



PRaise yee the LORD, for it is good unto our GOD to sing: For it is pleasant, and to praise it is a comely thing. 2 The LORD his owne Ieruſalem hee buildeth up alone: And the diſperſt of Iſrael doth gather in- to one.

3 Hee heales the broken in their hearts,
their ſore up doth hee bind:
4 Hee counts the number of the ſtars,
and names them in their kind.
5 Great is the LORD, great is his power,
his wiſdome infinite:

6 The

Pſalme 147.

PRaiſe yee the Lord, for it is good to ſing unto our GOD: for it is a pleaſant thing, & praiſe is comely.

2 The Lord doth build up Ieruſalem, and gather together the diſperſed of Iſrael.

3 Hee healeth thoſe that are broken in hart & bindeth up their ſores.

4 He counteth the number of the ſtars, and calleth them all by their names.

5 Great is our Lord, & great is his power, yea, his wiſedome is infinite.

6 The Lord relieveth the meek, and abaseth the wicked to the ground.

7 Sing unto the Lord with praise: sing upon the Harp unto our God

8 Who covereth the heaven with clods and prepareth rain for the earth, & maketh the grasse to grow upon the mountains

9 Who giveth to beasts their food, & to the young ravens that cry.

10 Hee hath no pleasure in the strength of an horse, neither delighteth in the legs of man.

11 But the Lord delighteth in them that fear him, and attend upon his mercy.

6 The Lord relieves the meek, and throws
to ground the wicked wight.

7 Sing unto God the Lord with praise,
unto the Lord rejoice,
And to our God upon the Harp
advance your singing voice.

8 He covereth heaven with clouds, & for
the earth prepaireth rain,
And on the mountains hee doth make
the grasse to grow again.

9 Hee giveth beasts their food: yea to
young ravens when they cry:

10 In strength of horse, nor in mans legs
no pleasure taketh hee.

11 But in all those that fear the Lord
the Lord hath his delight,
And such as do attend upon
his mercies shyning light.

12 O praise the Lord Ierusalem,
thy God O Syon praise:

13 For hee the bars hath forged strong,
wherewith thy gates hee stayes.

14 Thy children hee hath blest in thee,
and in thy borders hee
Doth settle peace, and with the flowre
of wheat hee filleth thee.

12 Praise the Lord, O Ierusalem: praise thy God, O Syon. 13 For he hath made the bars of thy gats strong, and hath blessed thy children within thee. 14 He setteth peace in thy borders & satisfieth thee with the flower of wheat

15 And

15 And his commandements upon
the earth hee ſendeth out:
And eke his word with ſpeedie courſe
doth ſwiftly run about.
16 Hee giveth ſnow like wool, hoar froſt
like aſhes doth hee ſpread:
17 Like morſels caſts his yce, whereof
the cold who can abide?

18 Hee ſendeth out his mightie word,
and melteth them again:
His wind hee maketh blow, and then
the waters flow amain.
19 The doctrine of his holy Word
to Iaakob doth hee ſhow?
His ſtatuts and his Iudgements hee
gives Iſrael to know.

20 With every nation hath hee not
ſo dealt, nor have they known
His ſecret judgements: Now therefore
praiſe yee the Lord alone.

15 Hee ſendeth foorth his commandement upon earth, and his word runneth very ſwiftly.
16 Hee giveth ſnow like wool and ſcattereth the hoar-froſt like aſhes.
17 He caſteth forth his Yce, like Morſels: who can abide the coldthereof.
18 Hee ſendeth his word, and melteth them: He cauſeth his wind to blow, and the waters flow.
19 Hee ſheweth his word unto Iaakob, his ſtatutes and his judgements unto Iſrael. 20 Hee hath not delt ſo with very nation, neither have they known his judgements. Praiſe ye the Lord.

PSAL. CXLVIII.

T David provoketh all creatures to praiſe the Lord, in Heaven, in Earth, and in all places, eſpeciallie for the power he hath given to his people Iſrael, whom he hath taken ſo neare unto him.

Sing this as the 136. Pſalme.

Give

Praise yee the Lord from the Heavens: praise yee him in the high places.

2 Praise yee him all yee his Angels: praise him all his Armie.

3 Praise yee him Sun and Moon: praise yee him all bright stars.

4 Praise yee him heaven of heavens, and waters that bee above the heavens.

5 Let them praise the Name of the Lord: for hee commanded, and they were created.

6 And hee hath established them for ever and ever: hee hath made an ordinance, which shal not passe.

7 Praise yee the Lord from the earth, yee dragons, and all depths.

GIve laude unto the LORD,
From Heaven that is so hie:
Praise him in deed and word,
Above the starrie skie:
2 And also yee,
His Angels all
Armies royall
Praise him with glie:

3 Praise him both Sun and Moon,
Which are so clear and bright:
The same of you bee done
Yee glistring stars of light:
4 And eke no lesse
Yee Heavens faire,
5 And cloudes of the aire
His laude expresse.

6 For at his word they were
All formed as wee see:
At his voice did appeare
All things in their degree:
Which hee set fast,
To them hee made
A law and trade,
For ay to last.

7 Extoll and praise GODS Name,
On earth yee Dragons fell:
All deepes do yee the same,
For it becomes you well:

8 Him

8 Him magnifie
Fire, haile, yce, ſnow,
And ſtormes that blow
At his decree.

9 Yee hils and mountains all,
And trees that fruitfull are.
Yee Cedars great and tall
His worthy praiſe declare:
Beaſts and cattell:
10 Yea, birds flying,
And wormes creeping
That on earth dwell.

11 All kings both more and leſſe,
With all their pompous train:
Princes, and all judges
That in the world remain.
Exalt his Name.
12 Young, Men, and Maides,
Old Men, and Babes
Do yee the ſame.

13 For his Name ſhall wee prove
To bee moſt excellent:
Whoſe praiſe is far above
The earth and firmament.

14 For ſure hee ſhall
Exalt with bleſſe
The horn of his,
And help them all.

8 Fire & haile ſnow and vapors, ſtormie wind, which execute his word.

9 Mountains and all hilles, fruitfull trees and all cedars.

10 Beaſts and all cattel, creeping things, and fethered foules.

11 Kings of the earth, and all people: princes and judges of the world.

12 Young men and maidens, alſo old men and children.

13 Let them praiſe ỹ name of the Lord: for his Name only is to bee exalted, and his praiſe above the earth and the Heavens.

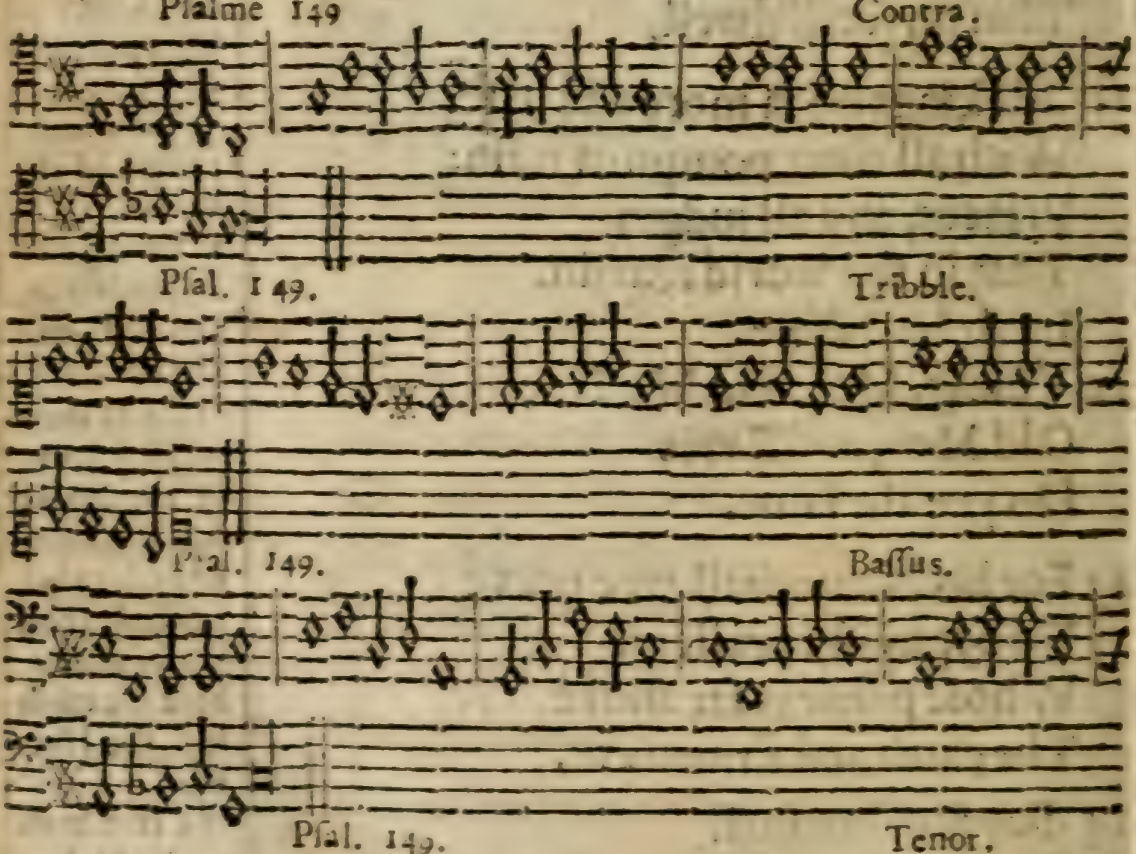
14 Hee hath exalted the horne of his people, which is a praiſe for all his Saincts

His Saincts all ſhall foorth tell;
His praiſe and worthineſſe,
The children of Iſrael:
Each one both more and leſſe,
And alſo they,
That with good will,
His words fulfill:
And him obey.

Even for the children of Iſrael, a people that is neare unto him praiſe yee the Lord.

PSAL. CXLIX.

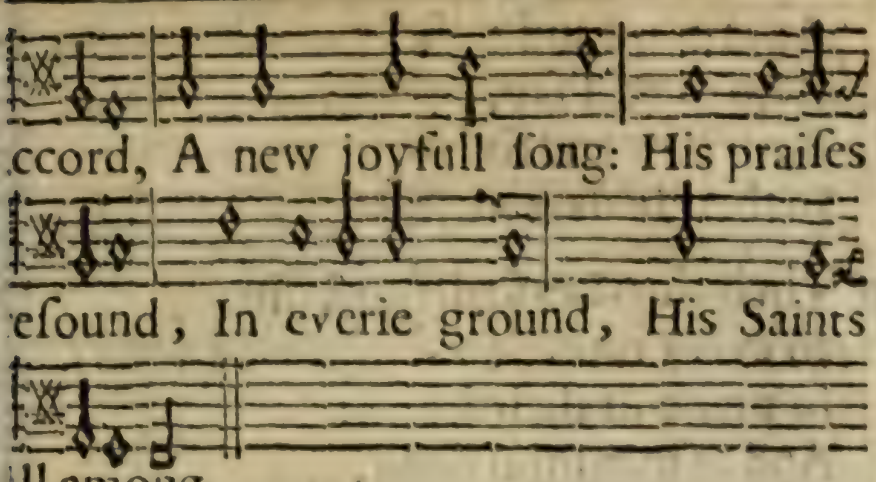
An exhortation to the Church to praiſe the Lord for his victories and conqueſt that he giveth to his Saints againſt all mens power.



Pſalme 124.

Sing ye unto the Lord

Sing unto the LORD, With heartie accord



ccord, A new joyfull ſong: His praiſes
eſound, In everie ground, His Saints
ll among.

a new ſong: let his praiſe bee heard in the Congregation of Saints.

1 Let Iſrael rejoice,
And praiſe eke with voice,
His maker loving:
The ſons of Syon,
Let them everie one
Bee glad in their King.

2 Let Iſrael rejoice in him that made him and let the children of Sion rejoice in their King.

2 Let all them advance,
His Name in the dance,
Both now and alwayes,
With harp and tabert,
Even ſo likewiſe let
Them utter his praiſe.

3 Let them praiſe his Name with the flute: let them ſing praiſes unto him with the timbrel and harp

3 The LORDS pleaſure is,
In them that are his:
Not willing to ſtart:
But all means do ſeek
To ſuccour the meek
And humble in heart.

4 For the Lord hath pleaſure in his people, hee will make the meek glorious by delyverance:

4 The Saincts more and leſſe
His praiſe ſhall expreſſe,

5 Let the Saincts be joyfull with glo-

rie: let them sing loud upon their beds.

As is good and right:
Rejoicing, I say,
Both now and for ay,
In their beds at night.

6 Let the high acts of God be in their mouth and a two edged sword in their hand.

6 Their throates shall burst out
In every rout,
In praise of their LORD:
And as men most bold,
In hand shall they hold
A two edged sword.

7 To execute vengeance upon the Heathen, and corrections among the people.

7 Avenged to bee
In every degree
The Heathen upon:
And for to reprove,
As them doth behove
The people eachone.

8 To bind their kings in chains, and their Nobles with fetters of yron.

8 To bind strange Kings fast
In chains that will last,
Their Nobles also
In hard yron bands,
As well feet as hands,
To their grief and wo.

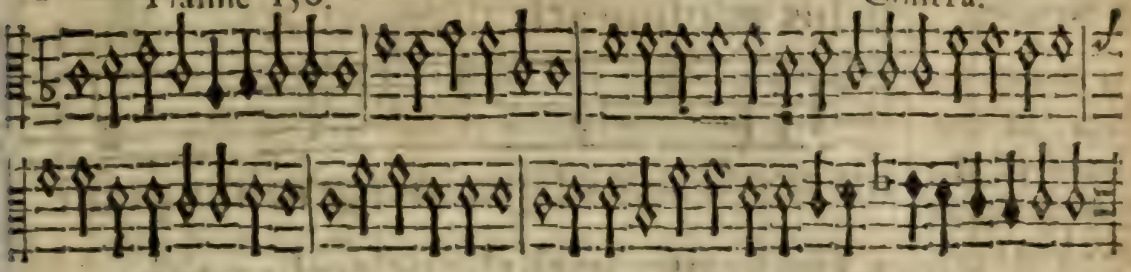
9 That they may execute upon them the judgement that is written: this honour shall be to all his Saints: praise yee the Lord.

9 That they may indeed
Give sentence with speed
On them to their pain,
Which is write alwayes,
Such honour and praise
His Saincts shall obtain.

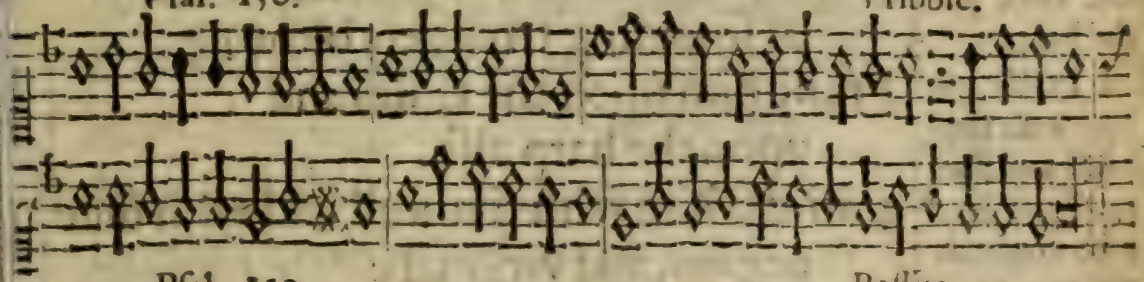
¶ An

An exhortation to praise the Lord without ceasing, by all maner of wayes, for all his mightie and wonderfull works.

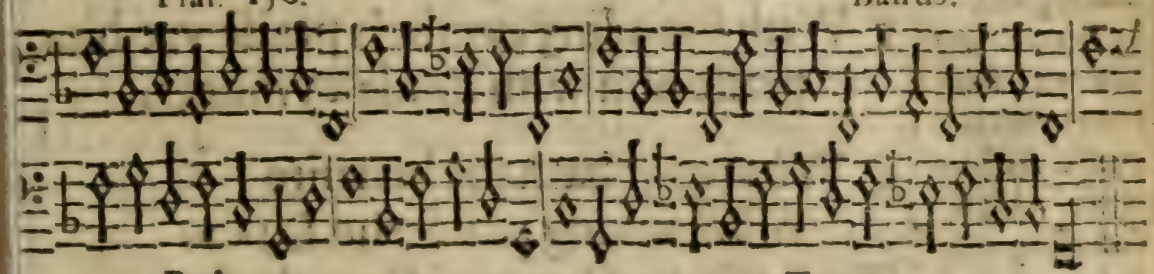
Psalme 150. Contra.



Psal. 150. Tribble.



Psal. 150. Bassus.



Psal. 150. Tenor.

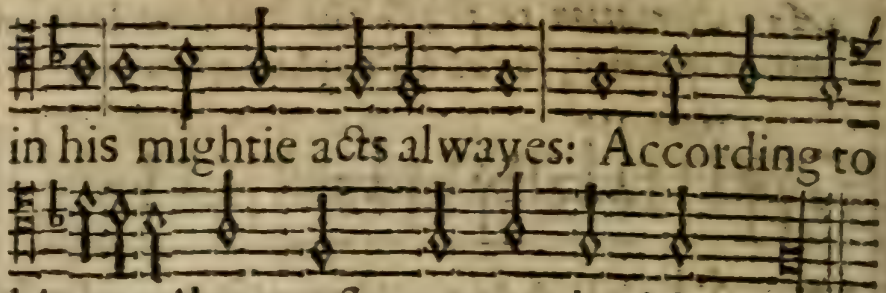
YEeld unto GOD the mightie LORD praise in his Sanctuarie: And praise him in the firmament, which shewes his power on hie. 2 Advance his Name, and praise him in

Psalme 150.

PRaise yee God in his Sanctuarie praise yee him in the firmament of his power.

2 Praise yee him in his mightie acts:

Praise yee him according to his excellent greatnesse.



in his mightie acts alwayes: According to

his excellence of greatnes give him praise.

3 Praise yee him in the sound of the trumpet: praise yee him upon the viole and the harp.

3 His praises with the princely noise
of sounding trumpets blow:
Praise him upon the viole, and
upon the harp also.

4 Praise yee him with timbrell and flute: praise ye him with virginals and organs.

4 Praise him with timbrell and with flute
organs, and virginals:

5 Praise yee him with sounding cymbals: praise yee him with high sounding cymbals.

5 With sounding cymbals praise yee him,
praise him with loude cymbals.

6 Let everie thing that hath breath praise the LORD: Praise yee the LORD.

6 What ever hath the benefite
of breathing praise the LORD:
To praise the Name of GOD the LORD
agree with one accord.

The end of the Psalmes of DAVID *in Prose and Meeter*. 1635.

THE TEN COMMANDE-
ments of Almightie GOD.

EXODVS XX.

Sing this as the 51. Pſalme.

ATtend my people and give ear,
Offerlie things I will thee tell:
See that my words in minde thou bear,
And to my precepts liſten well.

I. I am thy Soveraigne LORD and GOD,
Who have thee brought from careful thral
And eke reclaimd from Pharaohs rod,
Make thee no gods on them to call.

II. Nor faſhioned form of any thing
In Heaven or Earth to worſhip it:
For I thy GOD by revenging
With grievous plagues this ſin will ſmite.

III. Take not in vaine his holy Name,
Abuſe it not after thy will:
For ſo thou mightſt ſoone purchaſe blame,
And in his wrath hee would thee ſpill.

IV. The Lord from work the ſeventh day ceaſt
And brought all things to perfect end:
So thou and thine that day take reſt,
That to Gods Heſtes yee may attend.

V. Unto thy Parents honour give,
As Gods commandements do pretend:
That thou long dayes and good mayſt live
In earth, where God a place doth lend.

VI. Beware of murther and cruel hate

VII. All filthie fornication feare:

VIII. See thou ſteale not in any rate,

IX. Falſe witneſſe againſt no man beare.

X, Thy neighbours houſe wiſh not to have,
His wife, or ought that hee calles mine:
His field, his oxe, his aſſe, his ſlave,
Or any thing which is not thine.

A PRAYER.

Sing this as the 27 Pſalme.

THE Spirit of grace grant us, O Lord
To keep theſe Lawes our hearts reſtore:
And cauſe us all with one accord
To magnifie thy Name therefore.

For of our ſelves no ſtrength wee have,
To keep theſe Lawes after thy will:
Thy might therefore, O Chriſt wee crave,
That wee in thee may them fulfill.

LORD, for thy Names ſake grant us this,
Thou art our ſtrength, Oh Saviour Chriſt:
Of thee to ſpeed how ſhould wee miſſe,
In whom our treaſure doth conſiſt.

To thee for evermore bee praiſe,
With the Father in each reſpect,
And with thy holy Spirit alwayes,
The Comforter of thine Elect.

THE LORDS PRAYER.

Sing this as the 112. Pſalme.

OUR Father which in Heaven art,
And makes us all one brotherhood:

Wee

Wee call upon thee with our heart,
Our heavenly Father and our God:
Grant wee pray not with lips alone,
But with the hearts deep sigh and grone.

Thy blessed Name bee sanctified,
Thine holy Word mought us inflame:
In holy life for to abide,
To magnifie thine holy Name:
From all errours defend and keep,
The little flock of thy poor sheep.

Thy Kingdome come even at this houre
And hencefoorth everlastingly:
Thine holy Ghost into us powre,
With all his gifts most plenteously:
From Sathans rage and filthy band
Defend us with thy mighty hand.

Thy will bee done with diligence,
Like as in heaven in earth also:
In trouble grant us patience,
Thee to obey in wealth and wo:
Let not flesh, blood, nor any ill
Prevaile against thine holy will.

Give us this day our dayly bread,
And all other good gifts of thine:
Keep us from war, and from blood sheed,
Also from sickneſſe, dearth and pine:
That wee may live in quyetneſſe.
Without all greedie carefulneſſe. For-

Forgive us our offences all,
Relieve our carefull conſcience:
As wee forgive both great and ſmall,
Who unto us have done offence:
Prepare us LORD for to ſerve thee
In perfect love and unitie.

O LORD, into temptation
Lead us not when the fiend doth rage,
To withſtand his invaſion
Give power, and ſtrength to every age.
Arme, and make ſtrong thy feeble hoſt
With faith, and with the holy Ghoſt.

O LORD, from evill delyer us,
The dayes and times are dangerous:
From everlaſting death ſave us,
And in our laſt end comfort us:
A bleſſed end to us bequeath,
Into thine hands our Soules receive.

For thou, O LORD, art King of kings,
And thou haſt power over all:
Thy glory ſhyneth in all things,
In the wid world univerſall:
Amen, let it bee done, O LORD,
That wee have praid with one accord.

VENI CREATOR.

Sing this as the 95. Pſalme.

COme holy Ghoſt, Eternall GOD,
proceeding from above:

Both

Both from the Father and the Son,
the God of peace and love.
Visite our minds, and into us
thine Heavenly Grace inspire.
That in all truth and godlinesse
Wee may have true desire.

Thou art the very Comforter
in all wo and distresse:
The heavenly gift of God, most High,
which no tongue can expresse.
The fountain and the lively spring
of joy celestiall:
The fire so bright, the loue so clear,
and unction spirituall.

Thou in thy gifts are manifold:
whereby Christs Church doth stand:
In faithfull hearts writing thy law
the finger of Gods hand.
According to thy promise made,
thou gavest speech of grace,
That through thine help the praise of God
may stand in every place.

O holy Ghost! into our wits
send down thine heavenly light:
Kindle our hearts with fervent love,
to serve God day and night.
Strengthen and stablish our weakness,
so feeble, and so fraile,

That

That neither flesh, the world, nor devill
against us do prevaile.

Put back our enemies far from us,
and grant us to obteine
Peace in our hearts with GOD and man
without grudge or disdaine.
And grant, O LORD, that thou beeing
our leader and our guide,
Wee may eschew the snares of sin,
and from thee never slide.

To us such plentie of thy grace
good LORD grant wee thee pray:
That thou may bee our comforter
at the last dreadfull day.
Of all strife and dissension,
O LORD, dissolve the bands:
And make the knots of peace and love
throughout all Christian lands.

Grant us, O LORD, through thee to know
the Father of all might,
That of his dear beloved Son
wee may attaine the sight.
And that with perfect faith also
wee may acknowledge thee:
The Spirit of them both alway,
one God in persons three.

Laude and praise bee to the Father,
and to the Son equall,

And

And to the holy Sprite alſo,
one God coeternall.
And wee pray that the only Son
vouchſafe his Sprite to ſend
To all that do profeſſe his Name
unto the worlds end.

The Song of *Simeon.*

Sing this as the 19. Pſalme.

O Lord, becauſe mine hearts deſire
hath wiſhed long to ſee
Mine only Lord and Saviour
thy Son before I die.
The joy and health of all mankind
deſired long before,
Who now is come into the world
of mercie bringing ſtore.

Thou ſuffereſt thy ſervant now
in peace for to depart,
According to thine holy word,
which lighteneth mine heart.
Becauſe mine eyes which thou haſt made
to give my bodie light
Have now beheld thy ſaving health,
which is the Lord of might.
Whom thou mercifully haſt ſet
of thine aboundant grace,
In open ſight and viſible,
before all peoples face.

The

The Gentiles to illuminate,
and Sathan overquell:
And eke to bee the glory of
thy people Israel.

THE XII. ARTICLES OF the Christian Beliefe.

Sing this as the 61. Psalme

ALL my beliefe and confidence,
is in the LORD of might:
The Father who all things hath made,
the day and eke the night.
The Heavens and the Firmament,
and also many a Star:
The earth and all that is therein,
which passe mans reason far.

And in like manner I believe
in Christ, our Lord, his Son:
Coequall with the Deitie,
and man in flesh and bone.
Conceived by the holy Ghost,
his word doth make mee sure,
And of his Mother Mary born,
yet shee a Virgin pure.

Because mankind to Sathan was
for sin in bond and thrall;
Hee came, and offred up himself
to death to save us all,
And suffering most grievous pain,
then Pilate beeing judge,

Was crucified upon the croſſe,
and thereat did not grudge.

Hee thold the laſt aſſault of death,
which did lifes torments end:
Thereafter was hee buried,
and did to hell deſcend.
And in the third day of his death
Hee roſe to life again,
To the end hee might bee glorified
out of all grief and pain.

Aſcending to the Heavens high,
to ſit in glorie ſtill
On Gods right hand his Father dear,
according to his will.
Untill the day of judgement come,
when hee ſhall come again:
With Angels power (yea of that day
wee all are uncertain)

To judge all people righteouſlie
whom hee hath dearly bought,
The living and the dead alſo,
whom hee hath made of nought:
And in the holy Sprite of God
my faith to ſatisfie,
The third perſon in Trinitie
believe I ſtedfaſtly.

The holy and Catholick Church
that Gods word doth maintain,

And holy Scripture doth allow,
which Sathan doth disdain.
And also I do trust to have
by Iesus Christ his death
Release and pardon of my sins,
and that only by faith.

What time all flesh shall rise again
before the LORD of might,
And see him with their earthly eyes,
which now do give them light.
And then shall Christ our Saviour
the sheep and goats divide:
And give life everlastingly
to those whom hee hath tride.

Which is the realme celestiall,
in glory for to rest:
With all the holy company
of Saincts and Angels blest.
Who serve the LORD Omnipotent
obediently each houre:
To whom bee all dominion,
and praise for evermore.

THE HUMBLE SUTE OF A SINNER.

Sing this as the 22. Psalme.

O LORD, on whom I do depend,
behold my carefull heart:

And

And when thy will and pleaſure is,
relieve me of my ſmart.
Thou ſeeſt my ſorrowes what they are,
my griefe is known to thee:
And there is none that can remove,
or take the ſame from mee.

But only thou whoſe aid I crave,
whoſe mercy ſtill is preſt:
To eaſe all thoſe that come to thee
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes
my teares and grievous groan:
Attend unto my ſute, O LORD,
mark well my plaint and moan.

For ſin hath ſo incloſed mee,
and compaſſed about,
That I am now remeedileſſe,
if mercy help not out.
For mortall man can not releaſe,
or mitigate this pain:
But even thy Chriſt, my LORD and GOD,
who for my ſins was ſlain.

Whoſe bloody wounds are yet to ſee,
though not with mortall eye,
Yet do thy Saincts behold them all,
and ſo I truſt ſhall I.
Though ſin do hinder mee a while,
when thou ſhalt ſee it good

I ſhall enjoy the ſight of him,
and ſee his wounds and blood.

And as thine Angels and thy Saints
do now behold the ſame,
So truſt I to poſſeſſe that place,
with them to praiſe thy Name.
But whiles I live heere in this vale
where ſinners do frequent:
Aſſiſt mee ever with thy grace
my ſins ſtill to lament.

Leſt that I tread in ſinners trace,
and give them my conſent,
To dwell with them in wickedneſſe,
whereto nature is bent.
Only thy grace muſt bee my ſtay,
leſt that I fall down flat:
And beeing downe, then of my ſelfe
can not recover that.

Wherefore this is yet once again
my ſute and my requeſt,
To grant mee pardon for my ſin,
that I in thee may reſt.
Then ſhall mine heart, my tongue and voice
bee inſtruments of praiſe:
And in thy Church and houſe of Saincts
ſing PSALMES to thee alwayes.

THE LAMENTATION
of a Sinner.

Sing this as the 6. Pſalme.

O LORD, turn not away thy face
from him that lyes proſtrate:
Lamenting ſore his ſinfull life
before thy mercies gate:
Which gate thou openeſt wide to thoſe
that do lament their ſin:
Shut not that gate againſt mee LORD,
but let mee enter in.

And call mee not to mine accompts
how I have lived heere:
For then I know right well, O LORD,
how vile I ſhall appeare.
I neede not to confeſſe my life,
I am ſure thou canſt tell,
What I have beene and what I am
I know thou knowſt it well.

O LORD, thou knowes what things bee paſt,
and eke the things that bee:
Thou knowes alſo what is to come,
nothing is hid from thee.
Before the Heavens and Earth were made
thou knewſt what things were then:
And all things elſe that have beene ſince
amongſt the ſons of men.

And can the things that I have done
bee hidden from thee then?

Nay

Nay, nay, thou knowes them all, O LORD,
where they were done, and when.
Wherefore with teares I come to thee,
to beg and to entreat,
Even as the child that hath done evill,
and feareth to bee beat.

So come I to thy mercies gate,
where mercie doth abound:
Requyring mercie for my sin,
to heale my deadly wound.
O LORD, I neede not to repeat
what I do beg or crave:
Thou knowes, O LORD, before I ask
the thing that I would have.

Mercie, good LORD, mercie I ask,
this is the totall summe:
For mercie, LORD, is all my sute,
LORD, let thy mercie come.

The complaint of a sinner.

Sing this as the 143. Psalme.

WHere righteousnesse doth say,
LORD, for my sinfull part,
In wrath thou souldst mee pay
Vengeance for my desert.
I can not it deny,
But needes I must confesse:

How

How that continually
Thy Lawes I do tranſgreſſe.

But if it bee thy will
With ſinners to contend,
Then all thy flock ſhall ſpill,
And bee loſt without end:
For who lives heere ſo right,
That rightly hee can ſay,
Hee ſins not in thy ſight
Full oft, and everie day.

The Scripture plaine tels mee,
The righteous man offends
Seven times a day to thee,
Whereon thy wrath depends.
So that the righteous man
Doth walk in no ſuch path,
But hee fals now or than
In danger of thy wrath.

Then ſith the caſe ſo ſtands,
That even the man right wiſe
Fals oft in ſinfull bands,
Whereby thy wrath may riſe.
Lord, I that am unjuſt,
And righteouſneſſe none have,
Whereto then ſhall I truſt,
My ſinfull Soule to ſave?

But truely to that Poſt
Whereto I cleave and ſhall,

Which is thy mercy moſt,
LORD, let thy mercy fall.
And mitigate thy mood,
Or elſe wee periſh all,
The price of this thy blood:
Wherein mercy I call.

The ſcripture doth declare,
No drop of blood in thee:
But that thou didſt not ſpare,
To ſhed each drop for mee.
Now let thoſe drops moſt ſweet
So moiſt mine heart ſo dry:
That I with ſin repleat
May liye, and ſin may die.

That beeing mortified,
This ſin of mine in mee
I may bee ſanctified
By grace of thine in thee.
So that I never fall
Into ſuch mortall ſin,
That my foes infernall
Rejoice my dearth therein.

But vouchſafe mee to keep,
From theſe infernall foes,
And from the lack ſo deep,
Whereas no mercy growes.
And I ſhall ſing the ſongs,
Confirmed with the Iuſt;

That

That unto thee belongs,
Who art mine only truſt.

THE SONG OF THE BLESSED VIRGINE MARY.

Sing this as the 19. Pſalme.

MY Soul do magnifie the LORD,
my Spirit eke evermore:
Rejoyceth in the LORD my GOD
Who is my Saviour.
And why? becauſe hee did regard,
and gave reſpect unto
So baſe eſtate of his Handmaid,
and let the mighty go.

For now behold all Nations,
and Generations all,
From this time foorth for evermore
ſhall mee right bleſſed call.
Becauſe hee hath mee magnified,
who is the LORD of might:
Whoſe Name bee ever ſanctified,
and praiſed day and night.

For with his mercy and his grace
all men hee doth inflame:
Throughout all generations,
to ſuch as fear his Name.
Hee ſheweth ſtrength with his right arm,
and made the proud to ſtart:

With

With all imaginations
that they bare in their heart.

Hee hath put down the mighty ones,
from their supernall seat:
And did exalt the meek in heart,
as hee hath thought it meet.
The hungry hee repleniſhed,
with all things that were good:
And through his power hee made the rich
oft-tymes to want their food.

And calling to rememberance
his mercies every deale,
Hath holpen us aſſiſtantly
his ſervant Iſrael.
According to his promiſe made
to Abraham before,
And to his ſeed ſucceſſively
to ſtand for evermore.

THE LAMENTATION.

Through perfect repentance the ſinner hath a ſure truſt in God, that his ſins ſhall bee waſhed away in Chriſts blood.

Sing this as the 59. Pſalme.

O Lord, in thee is all my truſt,
Give eare unto my wofull cry:
Refuſe mee not that am unjuſt,
But bowing down thine heavenly eye.
Behold how I do ſtill lament
My ſins, wherein I do offend:

O Lord, for them ſhall I bee ſhent,
Sith thee to pleaſe I do intend.

No, no, not ſo thy will is bent
To deale with ſinners in thine ire:
But when in heart they ſhall repent,
Thou granteſt with ſpeed their juſt deſire.
To thee therefore ſtill ſhall I cry,
To waſh away my ſinfull crime:
Thy blood O Lord, is not yet dry,
But that thou mayeſt help mee in time.

For why? while I on earth remain,
Oppreſt, alace, with wo and grief:
My feeble heart plunged in pain
Doth ſigh, and ſue for thy relief.
Sweet Chriſt, wilt thou not then appear?
To comfort them that comfort lack:
Wilt thou not bow thine ear to hear?
Lord Ieſus come, and bee not ſlack.

For then ſhall thine receive their reſt,
Their joy, their bleſſe, their perfect peace:
And ſee thy face of treaſure beſt,
O Lord, that doth our joyes encreaſe.
Then ſhall thou give thoſe noble crownes,
Which thine own blood hath dearly bought:
Then ſhall thoſe gifts and high renownes
Bee given in grace moſt richly wrought.

Then ſhall thy Saincts redeemed dear
From baile to bleſſe removed bee:

And blessed CHRIST thy sweet voice hear,
Come unto mee Babes, come to mee.
Come reigne in joyes eternally,
Come reigne in blesse that hath none end,
Come therefore LORD, come CHRIST wee pray
Our pressed grief with speed amend.

Haste, thee, O LORD, haste thee, I say,
To powre on mee thy gifts of grace,
That when this life shall flite away
In Heaven with thee I may have place:
Where thou dost reigne eternally
With GOD, who once did thee down send,
Where Angels sing continually,
To thee bee praise world without end.

THE SONG OF MOSES.

DEUTERON. XXXII.

Sing this as the 31. Psalme.

TAke heed, O Heaven, and hearken Earth
and hear my mouth rehearse,
In chosen tearmes, and sentence great
this high and heavenly verse.

2 As dew distils on tender hearbs
so shall my doctrine flow:
I shall powre out my speach as showres
makes corne and grasse to grow.

3 For

3 For I I EHOVAHS Name will preach,
and set it foorth abrod:
Therefore see that yee give with mee
all glory to our GOD.
4 Unto that Rock, who perfect is
in all his works his wayes
In right and wise discretion
are brought to passe alwayes.

Hee is a strong and trustie GOD,
without iniquitie:
Whole, upright, just in all respects,
and righteous is hee.
5 A generation perverse,
and wicked in their heart:
Corrupted hath their wayes and done
was not his childrens part.

6 Yee foolish people and unwise,
should yee have thus requite
Your Father I'OVAH, and your LORD,
freed you from bondage great?
Who made you grow in number hudge,
and honour high withall,
And stablisht you in such a state,
as none could make to fall.

THE SECOND PART.

The benefits of God most liberally bestowed upon his people.

7 Remember now the dayes of old,
and yeers of ages past:

Aske

most liberally bestowed on his people.

Ask at thy Fathers they will tell,
and thy Fore-fathers ask.
They will thee shew, and orderly
recount, how GOD on hie,
8 When hee divyded all the earth
possessed for to bee.

Hee Nations great of Adams seed
dispersed to and fro:
Hee set the bounds of people twelve
in number, and no mo.
According to the number just
of Israels sons twelve:
9 For I'OVAHS people is his part,
with Iaakob hee will dwell.

10 Hee found him in the Desert dry,
and in the wilderneſſe,
Of mone and lamentation
with deep and great distreſſe.
Hee compast him about, and did
instruct and keepe him sure:
Even as the apple of his eye
hee had of him such cure.

11 And as the Eagle steireth up
her nest, and sits upon
Her birds, and stretcheth out her wings,
to carrie them thereon.
12 So only IOVAH led them right
without the companie,

Or

Or help of ſtrange and unquoth god
no help thereof had hee.

13 Hee ſet him up upon the hight
of a moſt fertile land,
That hee might eat and uſe the fruits
thereof at his command.
And ſuck the honie of the mount,
and oyle of ſtonie rock:
And eat the butter of the heards,
and milk out of the flock.

14 And fatneſſe of the tender lambs,
and of the ſheep ſo great,
And bucks of Baſhan with the fat,
and fineſt of the wheat.
Thou alſo drank the juice like blood
of berries noble wine:
And that unmixed whole and douce,
and pickand wonder fine.

THE THIRD PART.

15 But Ieſurun when hee grew fat,
then hee began to fling:
Thou'rt foule, and fate, and finger-fed,
thy paunches down do hing.
For why? hee did forſake that GOD
who life and honour ſend:
The rock of his Salvation
hee did him vilipend.

The people's filthie diſpoſition and unthankfulneſſe.

16 They

16 They mooved him to jealousie,
with unquoth idols vain:
And with abominations
they wrought him great disdain.
17 They sacrificed unto devils,
and not unto the LORD:
Of whom their fathers did not know,
nor from their fear abhord.

To new invented gods, of whom
they did not understand;
Whereof the fashion and the guise
came from their neighbour land.
18 Thou hast forget that Rock, that did
beget thee Fatherly,
And cast into oblivion
the GOD that formed thee.

THE FOURTH PART.

The Lords wrath most iustly kindled for punishment & revenge.

19 These things when as the LORD beheld
into his children bad:
Through wrath and indignation
hee cast them off, and said,
20 Now I will hide my face from them,
and yet will look, and see
What misery shall them betide,
and what their end shall bee.

They are a generation
given to perversednesse:

A ſort of children, into whom
there is no faithfulneſſe.
21 By ſuch as were not gods of might
they have provoked mee:
And griev'd mee at the very heart,
with fooliſh vanitie.

Therefore will I reject them now,
and take into their place
A naughty people, whom they thought
ſhould ne'r have found my grace.
Whereby I ſorely ſhall provoke,
and move them to deſpight:
When they ſhall ſee a people naught
embraced for my delight.

22 For there is kindled in my wrath
a furious fire and fell,
Which ſhall burn up, and all conſume,
even to the ground of hell.
Which ſhall eat up the earth, and eke
her great fertilitie:
And ſet on fire the fundaments
of mountains hudge and hie.

23 I'l ſpend amongſt them many ils,
and ware mine arrowes all,
To puniſh their enormities
I'l ſhoot them great and ſmall,
24 The hunger horrible I will
ſend out, and eke the peſt:

And

And bylefull botch ſhall them deſtroy
with murther manifeſt.

The bloody teeth of cruell beaſts
I will amongſt them ſend,
And venome of the ſerpents fair,
of them to make an end.
25 Without the ſword ſhall all conſume,
and in the minde within:
The terrour and the trembling fear
without end ſhall begin.

The galland young man, nor the age
of lofty virgine mild
Shall not eſcap this juſt revenge,
old man, woman, or child.
26 Thus had I ſaid, I will go to,
and ſpoile them utterly:
And blot away from mortall men
their rotten memory.

THE FIFT PART.

The Lords own glorie ſtayeth him from utter wrath of his people, notwithſtanding their horrible deſervings.

27 Were not I feard the enemies,
miſknowing pridfull boaſts:
Saying, Our hand hath done all this,
and not the LORD of hoaſts.
28 They are a clan of counſell void,
and of intelligence:
29 Now would to God that they were wiſe
and had ſome providence.

That

That they might know and understand,
and rightly comprehend,
How that their matters do proceed
and what shall bee their end.
30 Oh, how is't come to passe, that one
should thus a thousand chase?
And only two sum of your troups
ten thousand to deface.

If that the LORD your Rock had not
inclosd you in their hand:
And cast you under (as a prey)
your enemies command.
31 For why? their Rock is not like ours,
to bea sure refuge:
Although the enemies themselves
were set down to bee judge.

32 The Vines of Sodom and Gomorah
are not so ill as theirs:
Which grapes and berries venemous,
and bitter clusters beares.
33 Their wine is venome dangerous,
which dreadfull Dragons cast,
And like the deadly poyson strong
of the most cruell Asp.

34 And is not this laid up in store,
and keeped mee beside:
And sealed in my treasure fast
there ready to abide.

35 Vengeance is mine, and recompence
in their own proper time:
Their foot shall slip, and they shall fall,
and turn to dust and slime.

For why? of their calamitie
the day drawes very near:
And of the things will them befall
the tyme shall soon appear.

The Lord when hee hath humbled his Church, will turn his wrath against the enemies to their utter destruction and accept in favour his own.

36 When IEHOVAH shall begin, and judge
his people whom hee bought:
Hee will repent him of that evill,
against his servants thought.

THE SIXT PART.

Even when hee shall perceive and see
all power to bee gone:
And neither captive nor escapt
able to fight again.

37 Then shall hee say, where are the gods,
which they took for to bee
Their strong and fenced rock, to whom
in danger, they might flee?

38 Who feed upon the fat of all
their sacrifices slain,
And of their offrings drank the wine,
now seek their help again.
Now let them rise, and succour you,
and aid you in this need:

Now let them bee your lurking place,
if they bee gods indeed.

39 At laſt bee wiſe, ſee, and behold,
that I, even I am hee,
And that there is none other God,
to bear mee company.
Its only I that caſteth down,
and ſtrike unto the dead,
And do reſtore to life again,
when their is no remead.

I wound, and I do heale again,
all is at my command,
And there is none that can eſcape
the force of my right hand.
40 For I lift up mine hand unto
the Heaven, and thus I ſay:
As I did live before all time,
and ſo ſhall live for ay.

41 When I ſhall ſharp my glancing ſword,
and draw it out to ſtrike,
And put mine hand to execute
my wrath amongſt the thick.
Then ſhall I rightly recompence
with vengeance, wrake, and ſhame
Mine enemies, and well repay
all thoſe that hate my Name.

42 I ſhall make drunken all my ſhafts,
into their bulyering blood.

My ſword ſhall eat up, and conſume
their filthy fleſh and rude.
Even in the blood as well of them
that ſhall bee tane, as ſlain:
Down from the firſt, on all their ſins
this vengeance ſhall remain.

43 Yee nations ſing, and make a noiſe,
praiſe Him his people all:
For hee revengeth well the blood
of ſuch as on him call.
Hee vengeance for his ſervants ſake
upon his foes will caſt,
And with his land and people bee
well pleaſed at the laſt.

A THANKSGIVING AFTER THE RECEIVING OF the LORDS Supper.

Sing this as the 137. Pſalme.

THE LORD bee thanked for his gifts,
and mercies evermore,
That hee doth ſhew unto his Saincts,
to him bee laud therefore.
Our tongues cannot ſo praiſe the LORD
as hee doth right deſerve:
Our hearts can not of him ſo think
as hee doth us preſerve.
His benefits they bee ſo great
to us, that bee but ſin:

That

That at our hands for recompence
there is none hop to win.
O sinfull flesh? that thou shouldst have
such mercies of the LORD:
Thou dost deserve more worthily
of him to bee abhord.

Nought else but sin and wretchednesse
doth rest within our hearts:
And stubbornly against the LORD
wee dayly play our parts.
The Sun above in Firmament,
that is to us a light
Doth shew it self more clear and pure
than wee bee in his sight.

The Heavens above, and all therein
more holy are than wee:
They serve the Lord in their estate
eachone in his degree.
They do not strive for Mastership,
nor slack their office set:
But serve the Lord, and do his will,
hate is to them no let.

Also the Earth, and all therein
of GOD it is in aw:
It doth observe the formers will,
by skilfull natures law.
The Sea, and all that is therein
doth bend when GOD doth beck:

The

The ſprits beneath do tremble all,
and feare his wrathfull check.

But wee alas for whom all theſe
were made, them for to rule,
Doth not ſo know or love the LORD,
as doth the Oxe or Mule.
A law hee gave for us to know
what was his holy will:
Hee would us good, but wee would not
avoid the thing is ill.

Not one of us that ſeeketh out
the LORD of lyfe to pleaſe:
Nor do the thing that might us joine
to CHRIST and quyet eaſe.
Thus are wee all his enemies
wee can it not denie:
And hee again of his good-will
would not that wee ſhould die.

Therefore when remedie was none
to bring us unto life,
The Son of GOD our fleſh hee tooke,
to end our mortall ſtrife.
And all the law of GOD the LORD
hee did it full obey:
And for our ſins upon the croſſe
his blood our debts did pay.

And that wee ſhould not yet forget
what good hee to us wrought

A ſigne hee left our eyes to tell,
that hee our bodies bought.
In bread and wine heere viſible
unto thine eyes and taſt:
His mercies great thou maiſt record,
if that his Sprit thou haſt.

As once the corn did live and grow,
and was cut down with ſith:
And threſhed out with many ſtrips
out from his husk to drive.
And as the Mill with violence
did tear it out ſo ſmall:
And made it like to earthly duſt,
not ſparing it at all.

And as the Oven with fire hot
did cloſe it up with heat:
And all this done as I have ſaid,
that it ſhould bee our meat.
So was the LORD in his ripe age
cut down by cruell death:
His Soul hee gave in torments great,
and yeelded up his breath.

Becauſe that hee to us might bee
an everlaſting bread:
With much reproach and troubles great
on earth his life hee led.
And as the grapes in pleaſant time
are preſſed very ſo re:

And plucked down when they bee ripe,
and let to grow no more.

Becauſe the juice that in them is
as comfortable drink
Wee might receive, and joyfull bee,
when ſorrowes make us ſhrink.
So CHRIST his blood out preſſed was
with nailes, and eke with ſpear:
The juice whereof doth ſave all thoſe
that rightly do him fear.

And as the cornes by unitie
into one leafe are knit:
So is the LORD and his whole Church,
though hee in heaven ſit.
As many grapes make but one wine,
ſo ſhould wee bee but one,
In faith and love in CHRIST above,
and unto CHRIST alone.

Leading a life without all ſtrife,
in quyet reſt and peace:
From envie and from malice both
our hearts and tongues to ceaſe.
Which if wee do then ſhall wee ſhew
that wee his choſen bee,
By faith in him to lead a life,
as ever willed hee.

And that wee may ſo do indeed
GOD ſend us all his grace:

Then after death wee ſhall bee ſure
with him to have a place.

A SPIRITUALL SONG.

Sing this as the 110. *Pſalme.*

WHat greater wealth than a contented minde?
What povertie ſo great as want of grace?
What greater joy than find IEHOVAH kind?
What greater grief than ſee his angrie face?
What greater wit than run CHRIST IESUS race?
What greater follie nor defections fell?
What greater gaine than godlineſſe to embrace?
What greater loſſe nor change the Heaven for hell?
What greater freedome nor in CHRIST to dwell?
What greater bondage nor a Soule to ſin?
What greater valiance nor ſubdue thy ſell?
What greater ſhame than to the divell to run?
And leave the LORD who hath ſo dear us bought,
Iudge yee his Saincts if this bee true or nought.

THE TABLE OF THE whole PSALMES, declaring *both the number and the* beginning of every Pſalme.

A.

ALL laude and *Pſalme* 30.
All people hearken 49
Although my Soule 62
Attend my people 78
Amid the preaſſe. 82

A thing

A thing both 92
All people that 100

B

BEe mercifull to mee O GOD bee mercifull to me: 57
But is it true, O 58
Blessed are they that perfect are, and pure in 119
Blessed art thou that 128
Behold and have regard 134
Blessed bee the Lord my 144

D

DEliver me my GOD of might from danger of 59

E

Except the LORD the house doe make and thereunto 127

F

From the perverse and wicked wight, O Lord, 140

G

GIve to the LORD, yee Potentates yee Rulers 29
Grudge not to see the wicked men in wealth to 37
Great is the Lord, and with great praise to bee 48
God for thy grace thou keep no more silence 83
Give thankes unto the LORD our GOD for gracious is 107
Give to the LORD, all praise and honour for Hee is 118
Give laude unto the LORD from Heaven that is so 148

H

Help LORD, for good 12
How long wilt thou 13
How ever it bee 73
How pleasant is thy 88

I

Incline thine eares unto 5
I trust in God, how dare 11
In trouble and 20
I lift mine heart to thee 25
I will give laude and 34
I said, I will look to 39
I waited long and 40
Iudge and revenge 43
In Iurie land God is 76
I with my voice to God 77
In speachlesse silence 109
I love the Lord, 116
In trouble and in 120
I lift mine eyes to 121
I did in heart 122

L

Lord in thy wrath 6
Lord, keep mee for 16
Lord bee my judge 26
Lord plead my cause 35
Lyke as the Hart doth 42
Let all folk with joy 47
Let God arise 68
Lord give thy 72
Lord bow thine eare 86
Lord to mine humble sute 102
Lord to thee I make 130
Lord I am not puft up 131

M

MIne heart doth take take in hand some godly 45
Make haste, O GOD to set mee free for why? my foes 70
My trust O Lord, in thee I have put evermore 71
My Soule give laud unto the Lord, my Spirit shall do 103
My Soul paaise the Lord, speak good of his Name, 144
My Soul praise thou the 146

N

NOt unto us, OL ORD I say to us give 115
Now, Israel may say, and that truely if that the Lord 124

O

O Lord how are my foes 3
O God, that art 4
O Lord my God I 7
O Lord our God how 8
O Lord within thy 15
O Lord give eare to 17
O God my strength 18
O Lord how joyfull is 21
O God my God wherefore 22
O Lord I put my trust 31
Our ears have heard 44
O Lord consider my distresse 51
O God give ear, and 55
O God to mee thy 56
O Lord thou didst 60
O God my God I watch 63
O Lord unto my voice 64
Our God that is Lord, 67
O God laud and praise 75
O Lord the Gentiles 60
O Pasture of Israel 80
O Lord thou loved 85
O God of my salvation 88
O Lord thou hast been 90
O Lord since vengeance 94
O come let us lift 95
O sing yee now unto 98
Of mercy and of 101
O praise yee the Lord and call 105
O God behold mine 108
O praise the Lord yee 117
O Lord that heaven 123
Of Israel this may 129
Of David Lord in minde 132
O how happy a thing 133
O laude the Lord 136
O Lord thou hast mee 139
On thee I call, 141
Oh hear my prayer 143
O Lord that art my 145

P

PUt mee not to rebuke O LORD, when kindled 38
Praise yee the LORD, for hee is good his mercies 106
Praise yee the LORD, for it is good unto our God 147

R

REgard, O LORD, for I complaine and make my 61

S

SAve mee O God, for thy Names sake, 54
Save me O God and that with speed the watters flow 69
Sing yee with praise unto the LORD new songs of joy 96
Such as in God the Lord do trust, as mount Sion 125
Sing unto the Lord with heartie accord, 149

T

THe man is blest that hath not bent 1
There is no God, as foolish men affirme in their 14
The Heavens and the firmament do wondrously 19
The Lord is only my my support, and hee that 23
To God the earth 24
The Lord my light 27
Thou art O Lord 28
The man is blest whose 32

The

The wicked deeds of the 36
The man is bleſt that carefull is. 41
The Lord is our defence. 46
The mighty GOD 50
There is no God as 53
Thy praiſe alone, O Lord 65
To God our ſtrength moſt 81
That citie ſhall full well 87
To ſing the mercies of the 89
The Lord as King aloft 93
The Lord doth reigne, where. 97
The Lord doth reigne, although 99
The Lord moſt high 110
The man is bleſt that God 112

U

VNto the Name of 135
Unto the Lord I cry 142

W

WHy did the Gentiles 2
With heart and 9
What is the cauſe that 10
Why doſt thou tyrant 52
Why art thou, Lord, ſo 74
Who ſo with full intent 92
With heart I do accord 11
When Iſrael by Gods 114
When that the Lord 126
When as wee ſate in 137
With my whole heart 138

Y

YEe righteous in the 33
Yee men on earth, in 66
Yee children which do 113
Yeeld unto God the 150

THESE YEE SHALL FIND AFTER THE PSALMES.

The X. Commandements.
A Prayer.
The Lords Prayer.
Veni Creator.
The ſong of SIMEON.
The beliefe.
The humble ſute of a ſinner.
The Lamentation of a ſinner.
The complaint of a ſinner.
The ſong of MARY.
The Lamentation.
The ſong of MOSES.
A thankeſgiving.
A ſpirituall ſong.
A table of the whole Pſalmes.
Certaine godly prayers.

FINIS.

A

FORME OF PRAYERS

to bee uſed in private houſes

everie morning and evening.

MORNING PRAYER.

Almightie God, and moſt mercifull Father, we do not preſent our ſelves here before thy Majeſtie, truſting in our owne merits or worthineſſe, but in thy manifold mercies, who haſt promiſed to heare our prayers, and grant our requeſts, which wee ſhall make to thee in the Name of thy beloved Son Iesus Christ our Lord, who hath alſo commanded us to aſſemble our ſelves together in his Name with full aſſurance that hee will not only bee amongſt us, but alſo bee our Mediator and Advocate towards thy Majeſtie, that wee may obteine all things which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore wee beſeech thee; moſt mercifull Father, to turn thy loving countenance towards us, and

and impute not unto us our manifold sins and offences, whereby wee justly deserve thy wrath and sharp punishment: But rather receive us to thy mercie, for IESUS CHRISTS sake accepting his death and passion as a just recompence for all our offences, in whom onlie thou art pleased, and through whom thou canst not bee offended with us: And seeing that of thy great mercies we have quietlie passed this night, grant, O Heavenly Father, that wee may bestow this day whollie in thy service, so that all our thoughts, wordes and deedes may redound to the glorie of thy Name, and good exsample of all men, who seeing our good works, may glorifie thee our Heavenlie Father. And for as much as of thy meere favour and love thou hast not only created us to thine own similitude and likenesse, but also thou hast chosen us to be heires with thy dear Son IESUS CHRIST, of that immortall kingdome which thou preparedst for us before the beginning of the world, wee beseech thee to encrease our faith and knowledge, and to lighten our hearts with thine holy Spirit, that wee may in the meane time live in godly conversation and integritie of life, knowing that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like, shall not inherit the Kingdome of GOD.

And because thou hast commanded us to pray one for another, wee doe not onlie make request, O LORD, for our selves, and them that thou hast al-

readie

readie called to the true understanding of thine Heavenlie will, but for all people and Nations of the world, who as they know by thy wonderfull works, that thou art GOD over all, so they may be instructed by thine holy Spirit, to beleeve in thee, their onlie Saviour and Redeemer. But for as much as they cannot beleeve except they heare, nor cannot heare but by preaching, and none can preach except they bee sent, therefore, O LORD, raise up faithfull distributers of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine onely seek thy glory. Contrarilie, confound Sathan, Anti-christ, with all hyrelinges and Papistes, whom thou hast alreadie cast off into a reprobate sence, that they may not by sectes, schismes, heresies and errours disquiet thy little flock. And because, O LORD, wee bee fallen into the latter dayes, and dangerous times, wherein ignorance hath gotten the upper hand, and Sathan with his ministers seeke by all meanes to quench the light of thy Gospell, wee beseech thee to maintaine thy cause against those ravening wolves, and strengthen all thy servants, whom they keepe in prison and bondage: let not thy long suffering bee an occasion either to increase their tyranny, or to discourage thy children neither yet let our sins and wickednesse bee an hinderance to thy mercies: but with speed, O Lord, consider the great miseries and afflictions of thy poore Church which in sundry places by the rage of enemies is grievously

grievouſly tormented: And this wee confeſſe, O LORD to come moſt juſtly for our ſins: which notwithſtanding thy manifold benefits, whereby thou doſt dayly allure us to love thee, and thy ſharp threatnings, whereby wee have occaſion to fear thee, and ſpeedily to repent, yet continue in our own wickedneſſe, and feele not our hearts ſo touched with that diſpleaſure of our ſins, as wee ought to do. Therefore, O LORD, create in us new hearts, that with fervent minds wee may bewaile our manifold ſins, and earneſtly repent us for our former wickedneſſe, and ungodly behaviour towards thee. And whereas wee can not of our ſelves purchaſe thy pardon, yet wee humbly beſeech thee, for Ieſus Chriſts ſake to ſhew thy mercy upon us, and receive again to thy favour. Grant us dear Father theſe our requeſts, and all other things neceſſary for us, and thy whole Kirk, according to thy promiſe in Ieſus Chriſt our Lord: In whoſe Name wee beſeech thee, as hee hath taught us, ſaying, *Our Father who art in Heaven, Hallowed bee thy Name, &c.*

EVENING PRAYER.

O LORD GOD, Father everlaſting, and full of pitie, wee acknowledge and confeſſe that wee are not worthie to lift up our eyes to Heaven, much leſſe to preſent our ſelves before thy Majeſtie, with confidence that thou wilt heare our prayers, and grant our requeſts, if wee conſider our owne deſervings: for our conſcience do accuſe us, and our ſins witneſſe

witneſſe againſt us, and wee know that thou art an upright judge, who doſt not juſtifie the ſinners & wicked men, but puniſheſt the faultes of all ſuch as tranſgreſſe thy Commandements. Yet, moſt mercifull Father, ſince it hath pleaſed thee to command us to call on thee in all our troubles and adverſaties, promiſing even then to help us, when wee feele our ſelves as it were ſwallowed up of death and deſperation, wee utterlie renounce all worldly confidence, and flee to thy ſoveraigne bountie, as our only ſtay and refuge, beſeeching thee not to call to remembrance our manifold ſins and wickedneſſe, whereby wee continually provock thy wrath and indignation againſt us, neither our negligence and unkindneſſe, who have neither worthilie eſteemed, nor in our lives ſufficiently expreſſed the ſweet comfort of thy Goſpell revealed unto us: but rather to accept the obedience and death of thy Son IESUS CHRIST, who by offering up his body in ſacrifice once for all, hath made a ſufficient recompence for all our ſinnes.

Have mercie therefore upon us, O LORD and forgive us our offences: Teach us by thine holy Spirit, that we may rightly weigh them, and earneſtly repent for the ſame: and ſo much the rather, O LORD, becauſe that the reprobate, and ſuch as thou haſt forſaken, cannot praiſe thee, nor call upon thy Name, but the repenting heart, the ſorrowfull minde, the conſcience oppreſſed, hungering and thirſting for thy grace, ſhall ever ſet foorth thy praiſe and glory. And albeit wee

bee but wormes and duſt, yet thou art our Creator, and wee are the work of thine hands: yea, thou art our Father, and wee thy children: thou art our Sheepeheard, and wee thy flock: Thou art our Redeemer, and wee thy people whom thou haſt bought: thou art our God, and wee thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deſerts puniſh us, but mercifully chaſtiſe us with a Fatherly affection, that all the world may know, that at what tyme ſoever a ſinner doth repent him of his ſin from the bottome of his heart, thou wilt put away his wickedneſſe out of thy rememberance, as thou haſt promiſed by thine holy Prophet.

Finally, for as much as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordained him the day to travell: grant, O deare Father, that we may ſo take our bodily reſt, that our Soules may continually watch for the tyme that our Lord Iesus Christ ſhall appeare for our delyverance out of this mortall life: and in the meane ſeaſon, that wee not overcome by any fantaſies, dreames, or other tentations, may fully ſet our minds upon thee, love thee, fear thee, and reſt in thee. Furthermore, that our ſleep bee not exceſſive, or overmuch after the inſatiable deſires of our fleſh; but only ſufficient to content our weak nature, that wee may bee the better diſpoſed to live in all godly converſation, to the glorie of thine holy Name, and profite of our brethren: So bee it.

A Complaint of the tyrannie used against the Saints of God, conteining a Confession of our sins, and a prayer for the delyverance and preservation of the Church, and confusion of the enemies.

ETernall and everlasting God, Father of our Lord Iesus Christ, who hast commanded us to pray, and promised to heare us, even when wee do call from the pit of desperation, the miseries of these our wicked dayes compell us to powre foorth before thee the complaints of our wretched hearts oppressed with sorrow. Our eyes do behold, and our ears do hear the calamities and oppression which no tongue can expresse: neither yet, alas, do our dull hearts rightly consider the same: for the Heathen are entred into thine inheritance, they have polluted thy Sanctuarie, prophaned, and abolished thy blessed institutions, most cruelly murthered, and dayly do murther thy deare children: thou hast exalted the arme and force of our enemies: thou hast exposed us to a prey, to ignominie and shame, before such as persecute thy trueth: their wayes do prosper: they glorie in mischiefe, and speake proudly against the honour of thy Name: thou goest not foorth as Captaine before our hostes: the edge of our sword which sometymes was most sharp, is now blunt, and doeth returne without victorie in battell.

It appeareth to our enemies, O LORD, that thou haſt broken that league which of thy mercie and goodneſſe thou haſt made with thy Church: For the libertie which they have to kill thy children like ſheep, and to ſheed their blood, no man reſiſting, doth ſo blind and puffe them up with pride, that they aſhame not to affirme, that thou regardeſt not our intreating. Thy long ſuffering and patience maketh them bold, from crueltie to proceed to the blaſphemie of thy Name. And in the meane ſeaſon, alas, wee doe not conſider the heavineſſe of our ſins, which long have deſerved at thy hands not only theſe temporall plagues but alſo the torments prepared for the diſobedient: for wee knowing thy bleſſed will, have not applyed our diligence to obey the ſame, but have followed, for the moſt part, the vaine converſation of the blind world: And therefore in verie juſtice haſt thou viſited our unthankfulneſſe. But, O LORD, if thou ſhalt obſerve and keep in minde for ever the iniquities of thy children then ſhall no fleſh abide nor bee ſaved in thy preſence.

And therefore wee convicted in our own conſcience that moſt juſtly wee ſuffer as puniſhed by thine hand; do neverthelleſſe call for mercie; according to thy promiſe: And firſt wee deſire to bee corrected with the rod of thy children, by the which wee may bee brought to a perfect hatred of ſin, and of our ſelves: and therefore, that it would pleaſe thee, for CHRIST IESUS thy Sons ſake, to ſhew to us, and thy whole CHURCH univerſally perſecuted, the ſame favour

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and grace that ſometimes thou didſt, when the chiefe members of the ſame for anguiſh and feare were compelled to crie, Why have the Nations raged? Why hath the people made uproares? And why have Princes and kings conſpired againſt thy Anointed CHRIST IESUS? Then didſt thou wonderfully aſſiſt and preſerve thy ſmall and diſperſed flock: Then didſt thou burſt up the bars and gates of yron: then didſt thou ſhake the foundations of ſtrong priſons: Then didſt thou plague the cruell perſecuters, and then gaveſt thou ſome tranquilitie and reſt, after thoſe raging ſtormes and cruell afflictions.

O LORD, thou remaineſt one for ever: Wee have offended, and are unworthie of any deliverance: but worthie art thou to bee a true and conſtant GOD, and worthie is thy dear Son CHRIST IESUS, that thou ſhouldeſt glorifie his Name, and revenge the blaſphemie ſpoken againſt the truth of his Goſpell, which is by our adverſaries damned, as a doctrine deceaveable and falſe: Yea, the blood of thy Son is troden under foot, in that the blood of his members is ſhed for witneſſing of thy truth: And therefore, O LORD behold not the unworthineſſe of us that call for the redreſſe of theſe enormities, neither let our imperfections ſtop thy mercies from us: But behold the face of thine Anointed Chriſt Ieſus, and let the equitie of our cauſe prevaile in thy preſence: let the blood of thy Saincts, which is ſhed, bee openly revenged in the eyes of thy Church, that mortall men may know

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the vanitie of their counsels, and that thy children may have a taste of thine eternall goodnesse. And seeing that from the man of sin, that Romane Antichrist, the chiefe adversarie to thy deare SON, doeth all iniquitie spring, and mischiefe proceede, let it please thy Fatherly mercie, more and more to reveale his deceat and tyrannie to the world: Open the eyes of Princes and Magistrates, that clearly they may see how shamefully they have beene, and are abused by his deceaveable wayes, how by him they are compelled most cruelly to shed the blood of thy Saints and by violence refuse thy new and eternall Testament, that they in deepe consideration of these grievous offences, may unfeinedly lament their horrible defection from CHRIST IESUS thy SON, our LORD, from hencefoorth studying to promote his glorie in the Dominions committed to their charges, that so yet once againe the glorie of thy Gospel may appeare to the world.

And seeing also that the chiefe strength of that odious beast consisteth in the dissension of Princes, let it please thee, O Father, who hast claimed to thy selfe onely to bee called the GOD of peace, to unite and knit in perfect love the hearts of all those that looke for the life everlasting. Let no craft of Sathan move them to war one against another, neither yet to maintaine by their force and strength that kingdome of darknesse: but rather that godly they may conspire (illuminated by thine holy Word) to roote

out

out from among them all superstition with the maintainers of the same.

These thy graces, O LORD, wee unfeinedly desire to bee powred foorth upon all realmes and nations: but principally, according to that duetie which thou requirest of us, wee most earnestly require that the hearts of the inhabitants of SCOTLAND and ENGLAND, whom the malice and craft of Sathan, and of his suppostes, of many yeeres have dissevered, may continue in that godly unitie, which now of late it hath pleased thee to give them, beeing knit together in the unitie of thy holy Word: Open their eyes, that clearely they may behold the bondage and miserie which is purposed against them both: and give unto them wisdome from above, to avoide the same in such sort, that in their godly concord thy NAME may bee glorified, and thy dispersed flock comforted, and relieved.

The Common-wealthes, O LORD, where-so-ever thy Gospell is truely preached, and harbour granted to the afflicted members of CHRISTS bodie, wee commend to thy gracious protection and mercie: Bee thou alwayes unto them a defence and buckler: Bee thou a watch-man to their wals, and a perpetuall safeguard to their cities, that the craftie assaults of their enemies, repulsed by thy power, thy Gospel may have free passage from one nation to another: and let all Preachers and Ministers of the same have the gifts of

thine

thine holy Spirit, in ſuch aboundance, as thy godlie wiſedome ſhall know to bee expedient for the perfect inſtruction of that flock which thou haſt redeamed with the precious blood of thine onely and well-beloved Son IESUS CHRIST: purge their hearts from all kind of ſuperſtition, from ambition and vaine glorie, by which Sathan continually laboureth to ſtir up ungodlie contention, and let them ſo conſent in the unitie of thy truth, that neither the eſtimation which they have of men, neither the vaine opinions which they have conceived by their writings, prevaile in them againſt the cleare underſtanding of thy bleſſed word.

And now laſt, O LORD, wee moſt humblie beſeech thee, according to that prayer of thy deare Son our LORD IESUS, ſo to ſanctifie and confirme us in thine Eternall veritie, that neither the love of life temporall, nor yet the feare of torments and corporall death; cauſe us to denie the ſame, when the confeſſion of our faith ſhall bee requyred of us: But to aſſiſt us with the power of thy Spirit, that not onely boldly wee may confeſſe thee, O Father of mercies, to be the true God alone, and whom thou haſt ſent our LORD IESUS to bee the onely Saviour of the world, but alſo, that conſtantly wee may withſtand all doctrine repugning to thy Eternall truth, revealed to us in thy moſt bleſſed word.

Remove from our heartes the blind love of our ſelves, and ſo rule thou all the actions of our life, that

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in us thy godlie Name bee glorified, thy CHURCH edified, and Sathan finally confounded by the power and meanes of our LORD IESUS CHRIST to whom, with thee and the holy Spirit, bee all praise and glorie, before thy Congregation now and ever: So bee it.

Arise, O LORD, and let thine enemies bee ashamed let them flee from thy presence that hate thy godlie Name: let the grones of thy prisoners enter in before thee, and preserve by thy power such as bee appointed to death: Let not thine enemies thus triumph to the end, but let them understand, that against thee they fight: preserve and defend the Vine, which thy right hand hath planted, and let all Nations see the glory of thine Anointed.

Haste, LORD, and tarie not.

A PRAYER NECESSARIE FOR ALL MEN.

O Mercifull GOD, I a wretched sinner acknowledge my self bound to keep thy holy commandements but yet unable to performe them, and to bee accepted for just, without the righteousnes of Iesus Christ thy only Son, who hath perfectly fulfilled thy law, to iustifie all men that believe and trust in him. Therefore grant mee the grace I beseech thee, to bee occupied in doing of good works, which thou commandest in holy scripture, all the dayes of my life to thy glory, and yet to trust only in thy mercy, and in Christs merits to

bee

be purged from my ſins and not in my good works, be they never ſo many. Give mee grace to love thy word fervently, to ſearch the ſcriptures diligently, to read them humblie, to underſtand them truely, to live after them effectually: order my ſelf ſo, O LORD, that it may bee alway acceptable unto thee. Give mee grace not to rejoice in any thing that diſpleaſeth thee, but evermore to delight in thoſe things that pleaſe thee, bee they never ſo contrary to my deſires. Teach mee ſo to pray; that my petitions may bee gratiouſly heard of thee. Keep mee upright amongſt diverſities of opinions and judgements in the world, that I never ſwerve from thy truth taught in holy Scripture. In proſperity O Lord ſave mee, that I waxe not proud. In adverſity help mee that I never deſpare nor blaſpheme thy holy Name, but taking it patiently, to give thee thanks, and truſt to bee delivered after thy pleaſure. When I happen to fall into ſin through frailty, I beſeech thee to work true repentance in mine heart, that I may bee ſory without deſperation, truſt in thy mercy without preſumption, that I may amend my life and become truely religious without hypocriſie, lowly in heart without fainting, faithfull and truſty without deceit, merry without lightneſſe, ſad without miſtruſt, ſober without ſloathfulneſſe, content with mine own without covetouſneſſe, to tell my neighbour his faults without diſſimulation, to inſtruct my houſhold in thy lawes truely to obey our King and all governours under him unfainedly, to receive all lawes and common ordinances

(which

(which disagree not from thy holy word) obediently to pay every man that which I ow unto him truely, to backbite no man, nor slander my neighbour secretly, and to abhor all vice, loving all goodnesse earnestly: O Lord grant mee thus to do, for the glory of thy Name.

A GODLY PRAYER TO bee said at all tymes.

HOnour and praise bee given to thee, O LORD GOD Almightie, most dear Father of Heaven, for all thy mercies and loving kindnesse shewed unto us, in that it hath pleased thy gracious goodnesse, freely, and of thine own accord, to elect and choose us to Salvation before the beginning of the world: and even like continuall thanks bee given to thee, for creating us after thine owne image, for redeeming us with the precious blood of thy deare Son when wee were utterly lost, for sanctifying us with thine holy Spirit in the revelation and knowledge of thine holy Word, for helping and succouring us in all our needes and necessities, for saving us from all dangers of bodie and Soule, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long, and giving us so large a time of repentance.

These benefites, O most mercifull Father, like as wee acknowledge to have receaved them of thine onely goodnesse, even so wee beseech thee, for thy deare Son IESVS CHRISTS sake, to grant us alwayes thine holy Spirit, whereby wee may continually grow in thankfulnesse towards thee, to bee led

into

into all truth, and comforted in all our adversities. O LORD, strengthen our faith: kindle it more in ferventnesse and love towards thee, and our neighbours for thy sake. Suffer us not, most deare Father, to receive thy word any more in vaine: but grant us alwaies the assistance of thy grace and holy Spirit, that in heart word and deed, wee may sanctifie and doe worship to thy Name.

Help to amplifie and increase thy kingdome, that whatsoever thou sendest, wee may bee heartly well content with thy good pleasure and will: Let us not lack the thing, O Father, without the which wee can not serve thee: But blesse thou so all the works of our hands, that wee may have sufficient, and not to bee chargeable, but rather helpfull unto others: bee mercifull, O LORD, to our offences: And seeing our debt is great, which thou hast forgiven us in IESUS CHRIST, make us to love thee, and our neighbours so much the more. Bee thou our Father, our Captaine and defender in all temptations, hold thou us by thy mercifull hand, that wee may bee delivered from all inconveniences, and end our lives in the sanctifying and honouring of thine holy Name, through IESUS CHRIST our LORD and onely Saviour: So bee it.

Let thy mightie hand and out-stretched arme, O LORD, bee still our defence: Thy mercie and loving kindnesse in IESUS CHRIST Thy deare Son, our Salvation: Thy true and holy word

our

our instruction: Thy grace and holy Spirit our comfort and consolation, unto the end and in the end: So bee it.

O LORD, increase our Faith.

A THANKS-GIVING TO BEE *said before Meate.*

THE eyes of all things do looke up, and trust in thee, O LORD: thou giveſt them meat in due season: thou openeſt thine hand, and filleſt with thy blessings every living creature: Good LORD bleſſe us, and the gifts which wee receive of thy large liberalitie, through IESUS CHRIST our LORD So bee it. *Our Father which art in Heaven, &c.*

A THANKS-GIVING TO BEE said after Meate.

THE GOD of all glorie and peace, who hath created, redeemed, and presently fed us, bee blessed for ever, So bee it.

The GOD of all power, who hath called from death that great Pastor of the sheepe our LORD IESUS CHRIST, comfort, and defend the flock which hee hath redeemed by the blood of the eternall Testament: Increase the number of true Preachers: represse the age of obstinate tyrants: mitigate and lighten the hearts

hearts of the ignorant: relieve the paines of such as be afflicted, but especially of those that suffer for the testimonie of thy truth: And finally, confound Sathan by the power of our LORD IESUS CHRIST: So be it.

O GOD, keepe thy Church, our KING, and QUEENE, with their royall Children, together with the whole bodie of the land: and give us peace through CHRIST IESUS our LORD, Amen.

FINIS.

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